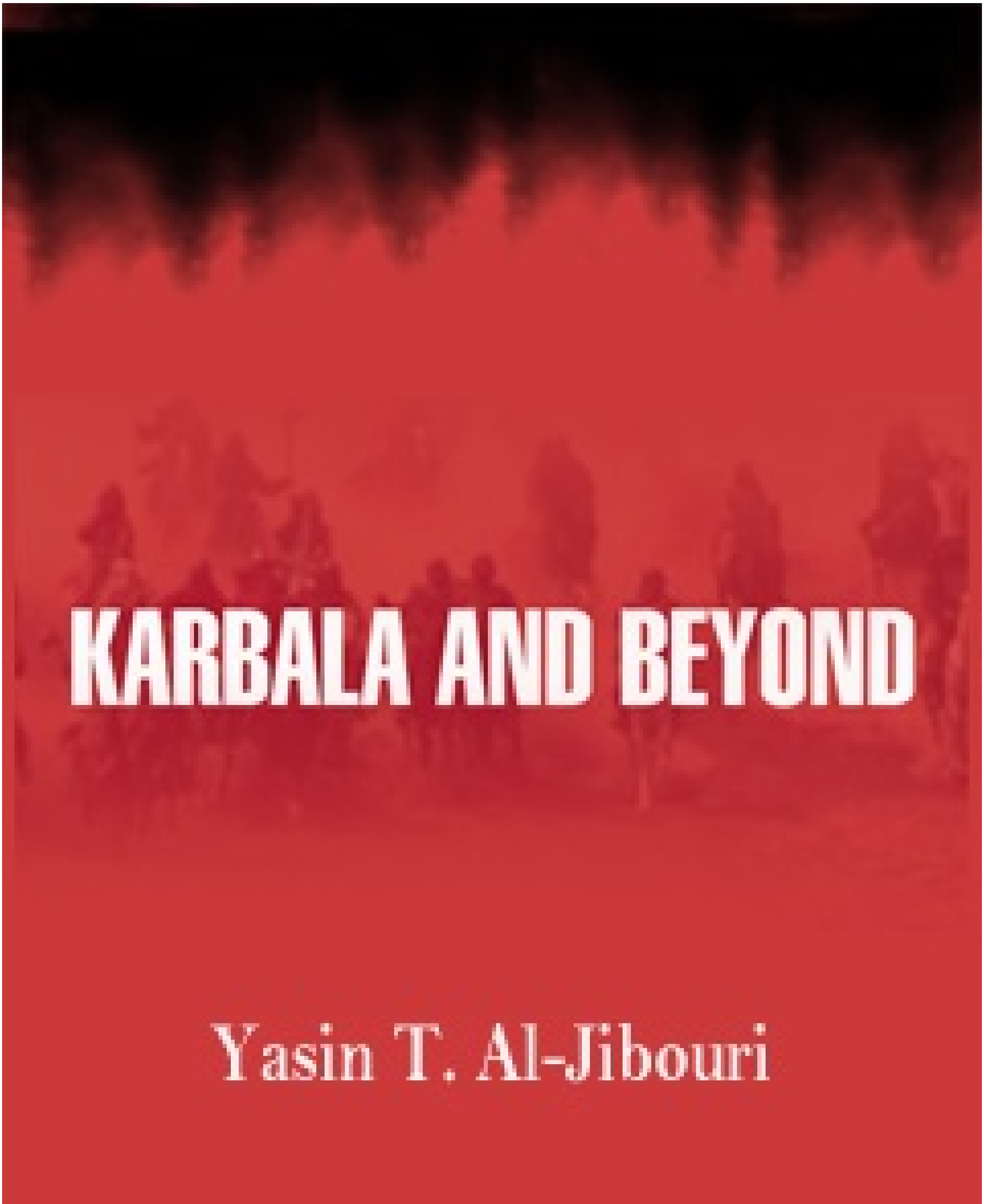


KARBALA AND BEYOND

Yasin T. Al-Jibouri

بسم الله الرحمن الرحیم

Karbala and Beyond

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This book contains a brief yet documented narrative of an incident that took place in Karbala”, Iraq, in ٦١ A.H. (After Hijra, or Hegira)/٦٨٠ A.D. It has stamped the history of the Muslim nation ever since, and it will continue to do so till the reappearance of the Awaited One, the Mahdi from among the offspring of Prophet Muhammad. It refers to a revolution against tyranny and oppression led by Imam al-Husayn son of Imam Ali .ibn [son of] Abu [father of] Talib and grandson of Prophet Muhammad

Dedication

اللـــهمــ صــــلِ عـــلى محـــــمـــــد وآل محمد

السلام على الشيب الخضيب

السلام على الخد التريب

السلام على البدن السليب ، السلام على الثغر المقروع بالقضيب

السلام على الرأس المرفوع

السلام على الاجسام العاريه فى الفلوات

السلام على المرمل بالدماء

السلام علی المهتوک الخباء

السلام علی خامس أصحاب الکساء السلام علی غریب الغرباء

السلام علی شهید الشهداء

السلام علی قتیل الأدعیاء

السلام علی ساکن کربلاء

السلام علی من بکته ملائکه السماء

السلام علیک یا أبا عبد الله

O Allah! Bless Muhammad and the progeny of Muhammad

Peace with the blood-drench gray hair. Peace with the dust-covered cheek. Peace with the marauded body. Peace with the mouth beaten with the rod. Peace with the head raised [atop a spear].

Peace with the bodies exposed in the plains. Peace with the one covered with blood. Peace with the one whose privacy was violated. Peace with the fifth of the Fellows of the

.Covering Sheet

Peace with the stranger of all strangers. Peace with the martyr of all martyrs. Peace .'with the one killed by the da'is(١). Peace with the one who resides in Karbala

Peace with the one mourned by the angels of the heavens. Peace with you, O Father ...of Abdullah

اللهم صلى على محمد و آل محمد

السلام على الشيب الخضيب

السلام على الخد التريب

السلام على البدن السليب

السلام على الثغر المقروع بالقضيب

السلام على الرأس المرفوع

السلام على الاجسام العاريه فى الفلوات

السلام على المرمل بالدماء

السلام على المهتوک الخباء

السلام على خامس أصحاب الكساء السلام على غريب الغرباء

السلام على شهيد الشهداء

Publisher's Preface

In the Name of Allah, the most Gracious, the most Merciful

This is the U.S. edition of the third of eight books written so far by Yasin T. al-Jibouri, and hopefully the reader will eventually read the others as well. The first was Fast of the Month of Ramadan: Philospohy and Ahkam, and the second was his best book yet titled Allah: the Concept of God in Islam, and we pray there will be many more! Since

the reader is most likely interested in knowing who the author is, we would like to :state the following

Al-Jibouri was born on August ۱۴, ۱۹۴۶ in Baghdad, Iraq, and he lived most of his life in the holy city of al-Kadhimiyya (Kadhimain) where he presently is living. In ۱۹۶۹, he graduated from the College of Arts, Baghdad University, where he majored in English which he taught at a high school in Babylon (Hilla) then at a vocational institute

p: ۲

.For meanings of Islamic terms, refer to the Glossary at the end of this book -۱

in al-Ahsa, Saudi Arabia, from which he flew in ١٩٧٢ to the United States in order to pursue his Graduate degree which he earned in ١٩٧٨.

In the Winter of ١٩٧٣, he founded the Islamic Society of Georgia, Inc. and started in January of ١٩٧٤ editing and publishing its newsletter Islamic Affairs which evolved from a four-page newsletter to a twelve-page bulletin, becoming the most widely circulated Shi'a publication in the United States with readers in all the ٥٠ U.S. States and in ۶٧ countries world-wide.

In ١٩٧٥, al-Jibouri received instructions to facilitate the entry to the United States of the very first representative of the then Supreme Ayatullah Abul-Qasim al-Khoei, may Allah reward him, in North America, namely Shaikh Muhammad Sarwar of Quetta, Pakistan. Due to the sponsorship of the author, Sarwar did, indeed, arrive at the U.S. on January ٢٥, ١٩٧۶; a few days later, the Shaikh became al-Jibouri's roommate. A few months later, the Shaikh moved from Atlanta to New York where there has been a much larger Shi'a population.

Al-Jibouri not only writes his books, but he also typesets them and often designs their covers as well. He developed a passion for computers, hardware and software, and in March of ١٩٨٨, he obtained a Certificate with honours from N.R.I. of Washington, D.C., in microcomputers and microprocessors and later added to it three more Certificates in electronics and programming, including advanced programming. Putting that knowledge together, he wrote more than a hundred dBASE programs in order to accommodate his

extensive and sophisticated mailing list and those of others, proving that we all ought .to put modern technology at the service of Islam and Muslims

Presently, he is working as a full-time reporter while studying to be an Oracle Developer and Database Administrator, and he hopes to spend the last years of his life designing web-sites for various Shi'a organizations throughout the world that utilize the Internet to get their message across. Indeed, the Internet is the wave of the future. It provides us with the fastest and cheapest way of communication and .advertising as well as publicizing for our faith

The author has edited and revised three English translations of the Holy Qur'an by: ١) S.V. Mir Ahmed Ali, ٢) A. Yusuf Ali, and ٣) M.H. Shakir. He also edited and typeset several newsletters and magazines, including Middle East Business Magazine of which he became Senior Editor. Among the other books which he edited are: Socio-Economic Justice with Particular Reference to Nahjul-Balagha by Dr. S.M. Waseem, and A Biography of Leaders of Islam by Sayyid Ali Naqi Naqwi, English translation by .Dr. Sayyid Nazir Hassan Zaidi

He also edited ١۴ pamphlets for the youths titled The Fourteen Infallibles which were published in Beirut, Lebanon, in ١۴١٩ A.H./١٩٩٨ A.D. and which were originally written by M.N. Sultan. They are very professionally produced pamphlets that employ pictorial narratives and an easy and flowing style, and they ought to be in the possession of each and every Muslim family raising children and caring

.for the youths

The Author has also translated five other books where his name as the Translator was omitted for selfish reasons; these are: ۱) Best Month, Best Night; ۲) The Book of Istikhara; ۳)Weapon of the Prophets; ۴) Miracles of the Holy Qur'an and ۵) The Great .Names of Allah

So far, the list of the books which he has written includes the following titles arranged chronologically according to their completion but not necessarily the date of publication: ۱) Memoirs of a Shi'a Missionary in America: Two Decades of Dawah (his auto-biography which details his experience in Islamic work in the U.S.), ۲) Fast of the Month of Ramadan: Philosophy and Ahkam, ۳) Mary and Jesus in Islam, ۴) Allah: the Concept of God in Islam, ۵) Muhammad: Prophet and Messenger of Allah, ۶) The Ninety-Nine Attributes of Allah, ۷) Karbala" and Beyond (this book), and ۸) Ghadir .Khumm: Where Islam was Perfected

In ۱۹۸۰, when Imam Muhammad Baqir as-Sadr was martyred, al-Jibouri shifted his attention to politics, putting out several pamphlets, circulars, letters to the news media and two newsletters, Islamic Revival and Rafidain News. Islamic Revival was dedicated to the Islamic liberation movements throughout the Muslim world in general and in Iraq in particular, and it strongly supported the Islamic Revolution in Iran which was being viciously attacked and distorted by some anti-Islamic racist and .hateful news media in the U.S. and throughout the West

Al-Jibouri is a well known translator, and he is the very first person ever to translate

the works of the Martyr Ayatullah Sayyid Muhammad Baqir as-Sadr, the greatest economist, philosopher, author and political figure in the modern history of Iraq, such as: A General Outlook at Rituals (which was printed in Tehran, Islamic Republic of Iran, in ۱۹۷۹), Contemporary Man and the Social Problem (which was also published in Tehran in ۱۹۸۰), The General Bases of Banking in the Muslim Society (which was published in Maryland, U.S.A., in ۱۹۸۱), and What Do You Know About Islamic Economics? which was published by the Imamia Center of Lanham, Maryland, U.S.A., in the month of Ramadan ۱۴۱۰ A.H./April ۱۹۹۰ A.D. Al-Jibouri twice published his translation titled A General Outlook at Rituals here in the U.S., getting their latest .registered with the Library of Congress of Washington, D.C

He also translated and/or published many other titles; among them are: A Biography of Muhammad Baqir as-Sadr, The Form of Islamic Government and Wilayat al-Faqeeh, About the World Political Situation from a Muslim's Viewpoint, and Our Faith. The latter work is written by Sayyid Muhammad Husayn al-Jalali, a famous scholar, researcher, critic and theologian presently living in Chicago, Illinois. Other works he translated are: A Biography of Imam ar-Rida (by the late Shaikh Muhammad Jawad Fadlallah, older brother of famous theologian and political leader Shaikh Muhammad-Husayn Fadlallah); this book was published in the United Kingdom, Al-Murajaat: A Shii-Sunni Dialogue (by Sharifud-Deen Sadr ad-Deen al-Masawi; this book was published in Beirut, Lebanon, in ۱۴۱۵ A.H./۱۹۹۵ A.D. and had previously been translated and published

under the title The Right Path); it later was published by Ansariyan in Qum, Iran, first in ۲۰۰۱ then reprinted in ۲۰۰۵ and its fourth edition was reprinted in ۲۰۰۸ and is presently receiving world-wide circulation through the marketing of international booksellers in the United States and Europe, Shi'as are the Ahl as-Sunnah (by Dr. Muhammad at-Tijani as-Samawi; this book was published in New York in ۱۹۹۶ in New York by Vantage Press and is available for sale on the Internet from both Amazon Books and Barnes and Noble Books, and its ISBN number is: ۰-۵۳۳-۱۲۰۵۵-۱ and the reader is strongly urged to get his/her own copy of it; its first copies were sold "like hot cakes;" therefore, Vantage Press had to reprint it a number of times till the present), and Maqtal al-Husayn by the late Abd ar-Razzaq al-Muqarram, which is the major .reference utilized for the writing of this book

Al-Jibouri has also written numerous essays and articles dealing with various themes. Most of them were published in more than one publication, whereas he circulated the others on his own throughout the U.S. and abroad. Several of his articles were published in Islamic Monitor, a fairly short-lived top quality magazine (lived for less than ۳ years) which used to be published in Washington, D.C. Among such articles carried the following headings: "An Interview with Professor Fazlallah Reza" (once chancellor of the University of Tehran, Ambassador at Paris to the United Nation's UNESCO and Ambassador of the Islamic Republic of

Iran to Canada), "Violation of Women's Rights in Saudi Arabia," "Bahrain: A Shameful Human Rights Record," "The Drug Epidemic," and many others. Some of his political writings appeared in Echo of Islam. His other writings also appeared in Mahjubah magazine of Tehran, Islamic Republic of Iran, and in Jafari Observer magazine of .Bombay, India, and elsewhere

Yasin T. al-Jibouri is discussed in detail by Prof. Larry Poston in his book Islamic Dawah in the West: Muslim Missionary Activity and the Dynamics of Conversion to Islam (New York, United States, and Oxford, United Kingdom: Oxford University Press, ۱۹۹۲; ISBN No. ۰-۱۹-۵۰۷۲۲۷-۸). One of the essays which he wrote and circulated is an extensive, thorough and extremely well researched rebuttal to Samuel P. Huntington's famous article "The Clash of Civilizations?" which appeared in Foreign Affairs magazine in the Summer of ۱۹۹۳. His rebuttal is actually a laborious research which exhausted two weeks of his time and many sleepless nights and is dated .October ۲۶, ۱۹۹۳

Thanks are due to Sr. Zeinab Donati for her effort to prepare this book's manuscript for publication. Her suggestions and input have been invaluable, and may she be richly rewarded on behalf of all those who will benefit from this book. May the Almighty assist all of us and keep our feet firm on His Right Path, Assirat al-.Mustaqeem, Allahomma Aameen

Prologue: Eternal Struggle Between Right And Wrong

This is a tale of an ongoing struggle between right and wrong, truth and falsehood, piety and impiety, worldliness and spirituality. Such struggles take place in our

life each and every day on different scales. Other religions, too, have immortalized the struggle between right and wrong: the struggle of Rama against Ravana, the contest between Moses, peace be with him, and Pharaoh, the challenge of Abraham, peace be with him, to Nimrud, the contest of Jesus Christ, peace be with him, against Herod...

All these are examples of the contest, the struggle, the ongoing war, between right and wrong, truth and falsehood. Falsehood appears to the eyes of most people as being very strong, armed with material power. It has the authority of the ruling government, of the veto at the "U.N. Security Council," of the awe of military might, the carriers and the cruise missiles, the satellites and the spy planes, the lackeys and the stooges, the silver and the gold, and the numerical superiority... Its ostentatious grandeur and splendour cannot be denied, nor can its glittering crowns, thrones studded with gems, palaces and dazzling swords...

And the truth! The humble truth! The meek and weak truth!

It appears helpless, handicapped, powerless... But the truth possesses the vigor of faith, the reliance on the Almighty God, and the precious asset of spiritual power. These armaments of the truth are so powerful, they smash the head of falsehood, reducing its splendour and grandeur to dust. Truth, in the end, triumphs, achieving success so splendidly that the world is awe-stricken thereat...

Such is the epic of heroism recorded on the pages of history not with the ink of the

writers but with the blood of the martyrs. Such is each and every epic of heroism... .(ع) Such is the epic of martyrdom of Imam al-Husayn

اللهم أرزقنا شفاعه الحسين

Introduction

In the Name of Allah, the Most Gracious, the Most Merciful

This book contains a brief yet documented narrative of an incident that took place in Karbala", Iraq, in ۶۱ A.H. (After Hijra, or Hegira)/۶۸۰ A.D. It has stamped the history of the Muslim nation ever since, and it will continue to do so till the reappearance of the It .(ص) Awaited One, the Mahdi from among the offspring of Prophet Muhammad son (ع) refers to a revolution against tyranny and oppression led by Imam al-Husayn and grandson of Prophet Muhammad (ع) of Imam Ali ibn [son of] Abu [father of] Talib .(ص)

The confrontation left a lone male survivor from Imam al-Husayn's camp: Imam al-Husayn's son Ali, titled "as-Sajjad," the one who quite often prostrates to Allah, and also "Zain al-Abidin," the best of worshippers of Allah. He later became the fourth in His offspring migrated to north Africa .(ع) the series of the Twelve Infallible Imams where they founded the Fatimide caliphate that lasted from ۲۹۶ - ۵۶۶ A.H./۹۰۹ - ۱۱۷۱ .A.D

Having conquered Egypt in ۳۵۸ A.H./۹۶۹ A.D., they built Cairo in order to make it their capital and founded in the next year the al-Azhar mosque and university. The latter was founded by caliph "al-Muizz li Deenillah," Abu Tameem Maadd ibn al-Mansur who was born in ۳۱۹

.A.H./۹۳۱ A.D. and died in ۳۶۵ A.H./۹۷۵ A.D.; he ruled from ۳۴۱ A.H./۹۵۳ A.D. till his death

The bloody confrontation between Husayn's tiny group of family members and supports and the huge army raised according to orders issued by the ruler of his time, namely Yazid "son" of Mu'awiyah , which is referred to in history books as the Taff Battle, started on the first day of Muharram, ۶۱ A.H.October ۴, ۶۸۰ A.D. and ended ten and all males with him__with (ع) days later with the barbaric killing of Imam al-Husayn the exception of his ailing son referred to above, namely Ali__, including his infant .Abdullah, who was six months old and who was shot with an arrow in the neck

was pleading to those folks to give Abdullah some water to drink. (ع) Imam al-Husayn and his small band were not permitted to the end to have access (ع) Imam al-Husayn to the water of the Euphrates that lied a short distance from their camp. This reveals and his small band of (ع) the extent of cruelty of those who fought Imam al-Husayn supporters, the brave defender of principles and the reformer of the nation that he was, the man whom the Prophet on many occasions praised and honoured as one of the Masters of the Youths of Paradise, the other Master being his older brother .(ع) Hassan

Imam al-Husayn's body was trampled under the hoofs of the soldiers' horses and his head was cut off, placed on top of

a spear and paraded before his women and children, who were all tied and chained as captives and conveyed in the most cruel manner the entire distance from Karbala", as the Taff area came to be called, to Damascus, Syria, seat of the Umayyad tyrant .Yazid "son" of Mu'awiyah ibn Abu Sufyan

The heads of the other heroes who fought on Imam al-Husayn's side were also cut off and paraded in the same manner as trophies although Islam does not permit the mutilation of anyone's body, be he a Muslim or a non-Muslim. Little did those killers care to know about Islam, and the same can be said about those who refrain from condemning them and who, thus, share in the burden of sins those killers shall bear .on the Day of Judgment

The primary sources of this book are: Maqtal al-Husayn by Abdul-Razzaq al-Masawi al-Muqarram, and Tarikh al-Umam wal Mulak by Abu Ja'far Muhammad ibn Jarar at-Tabari (better known as Tarikh at-Tabari). Several secondary references, in Arabic .and English, have been consulted and are cited in elaborate footnotes

It is hoped that this book will open the eyes of new Muslim converts in the West in general and here in the U.S. in particular so that they may see the other side of the coin. Most of them were not taught Islamic history because, in most likelihood, it would indict their mentors. It is also hoped that such converts will realize the pitfalls of little knowledge which is surely a dangerous

.thing

There is a story behind every book. This one is no exception. As of the date of writing this Introduction (Shawwal ۱۴۱۹ A.H./February ۱۹۹۹), Northern Virginia Muslims who do not have a place of their own where they can (ع) love and revere Imam Husayn assemble to commemorate the Karbala" tragedy, the greatest of all; therefore, they have to meet here and there, mostly at homes and apartments of their brethren who .can accommodate them

The most prominent of such dedicated brethren have been: Hamzah ash-Shawwaf (nicknamed Abu Muhammad-Ali), Abdul-Muhsin as-Sa'igh (Abu Abdul-Aziz), and Ahmed al-Haddad (Abu Abdullah). These brethren have always opened their homes and of all other (ع) and hearts to all those who cherish the memory of Imam Husayn Imams belonging to the Prophet's Progeny, "Ahl al-Bayt," peace and blessings of Allah be upon all of them. During the past commemoration (Muharram ۱۴۱۹/May ۱۹۹۸), an Azari brother named Salashour who runs a rug store tried his best to make us feel at home, permitting us to use the premises of his business for the first ten days of the .month of Muharram

It was there and then that another very dedicated brother named Ja'far Madan suggested that I write a few pages in English about the martyrdom of Imam Husayn in order to circulate them on the Internet. Alhamdu-Lillah, both I and he did what (ع) we promised. Then Br. Madan asked me whether I would consider turning those few pages into a book for the American

.and Europrean readers. We liked the idea

You see, a good word, a wise suggestion, is like a seed; if it finds the right soil, it will shoot roots and sprout, and soon a seed becomes a tree bearing fruit, and the fruit carry seeds that will eventually be sowed, and they, too, will set roots, sprout and bear fruit…, and so on. May the Almighty bless and reward our dear brother Ja'far Madan for his suggestion, and may He bless all other dedicated brethren like him. May .He forever guide our steps to what He loves and prefers, Allahomma AAameen

As the Dedication suggests, the publication of this book has been made possible by the generosity of a number of such dedicated lovers of Imam al-Husayn (ع), and of his Ahl al-Bayt (ع), and who reside in metropolitan Washington, D.C., and elsewhere. The author apologizes if some of the photographs are not of good quality. May the Almighty reward all those who brought this book to light and who circulate it and help others benefit from it with the very best of His rewards in the life of this world and in .the hereafter, Allahomma AAameen

Part ۱: Husayn And His Foes, Martyrdom

Abu Sufyan

Abu Sufyan was a wealthy and influential man who belonged to the Banu Umayyah clan of the once pagan tribe of Quraish of Mecca, Hijaz, that fought the spread of Islam relentlessly during the time of the Prophet of Islam (ع). He was contemporary to the Prophet of Islam (ع) whom he fought

vigorously. His date of birth is unknown, but he died in ۳۱ A.H./۶۵۲ A.D. “Abu Sufyan” is his kunya, surname; his name is Sakhr ibn Harb ibn Umayyah. He is father of .Mu'awiyah and grandfather of Yazid

and (ص) Abu Sufyan led pagan Quraish in its many wars against Prophet Muhammad his small band of supporters, making alliances with other pagan tribes and with the Jews of Medina against the new rising power of Islam. He kept leading one battle .after another till the fall of Mecca to the Muslims in ۶۳۰ A.D

It was then that he had to either accept the Islamic faith or face a sure death for all the mischief he had committed against the Muslims, so he preferred to live in hypocrisy as a "Muslim," though only in name, rather than accept death. He was the most cunning man in all of Arabia and one of its aristocrats and men of might and .means

He saw Islam as the harbinger of the waning of his own personal power and prestige and those of his tribe, Quraish, not to mention the decline of his faith, paganism, and the pre-Islamic way of life to which he and his likes were very much accustomed, the life of promiscuity, lewdness and debauchery, with all the wine, women and wealth aristocrats like him very much enjoyed. His likes are present throughout the Islamic lands in our time and in every time and clime... This has always been so, and it shall

...unfortunately remain so

Mu'awiyah and Yazid

Mu'awiyah son of Abu Sufyan was born out of wedlock in ۶۰۲ A.D. during the jahiliyya, the time of ignorance, the period that preceded Islam. His mother, Maysun, was one of his father's slave-girls. Maysan had a sexual intercourse with one of Mu'awiyah's slaves and conceived Yazid by him. Mu'awiyah, in total disregard for Islamic or traditional Arab traditions, claimed Yazid as his son. A testimony to this fact is the well-documented tradition of the Prophet (ص) wherein he said,

"The murderer of my [grand]son al-Husayn is a bastard."

This tradition is quoted on p. ۱۵۶, Vol. ۱, of Kanz al-Ummal of al-Muttaqi al-Hindi. The stigma of being a bastard applies actually not only to Yazid but also to both Shimr ibn Thul-Jawshan and Ubaydullah ibn Sa'd, the accomplices about whom the reader will read later; all of these men were born out of wedlock.

Mu'awiyah played a major role in distorting the Islamic creed by paying writers to tailor design "traditions" to serve his interests and support his deviated views. He installed himself as ruler of Syria in ۴۰ A.H./۶۶۱ A.D. and ruled for twenty long years till his death at the age of seventy-eight. Shortly before his death, which took place in the month of Rajab of ۶۰ A.H./May of ۶۸۰ A.D., he managed to secure the oath of allegiance to his corrupt and immoral son Yazid as his successor.

He did so by intimidation once and once by buying loyalty and favours, spending in the process huge

sums of money that belonged to the Muslims. The weak-minded majority of the Muslims of his time swore allegiance to him. This proves that the majority does not together with a small band of ,(ع) necessarily have to be right. Imam al-Husayn devotees to the cause of truth, refused to bow their heads to the oppressive forces, .hence this tale of heroism

Mu'awiyah declared himself "caliph" in Syria when he was ۵۹ years old and assumed authority by sheer force. He was not elected, nor was he requested to take charge. He did not hide this fact; rather, he bragged about it once when he addressed the ,Kufians saying

O people of Kufa! Do you think that I fought you in order that you may establish" prayers or give zakat or perform the pilgrimage?! I know that you do pray, pay zakat and perform the pilgrimage. Indeed, I fought you in order to take command over you with contempt, and Allah has given me that against your wishes. Rest assured that whoever killed any of us will himself be killed. And the treaty between us of amnesty is (under my feet."(۱)

Mu'awiyah's rule was terror in the whole Muslim land. Such terrorism was spread by many convoys sent to various regions. Historians have narrated saying that Muawiyh summoned Sufyan ibn 'Awf al-Ghamidi, one of the commanders of his army, and said to him, "This army is under your command. Proceed along the Euphrates River till you reach Heet. Any resistance you meet

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۱- Ibn Abul-Hadid, Sharh Nahjul-Balagha شرح نهج البلاغه, Vol. ۱۶, p. ۱۵.

on your way should be crushed, and then you should proceed to invade Anbar. After .that, penetrate deeply into Mada’in

O Sufyan! These invasions will frighten the Iraqis and please those who like us. Such campaigns will attract frightened people to our side. Kill whoever holds different views from ours; loot their villages and demolish their homes. Indeed, fighting them against their livelihood and taking their wealth away is similar to killing them but is more (painful to their hearts."(١

Another of his commanders, namely Bishr ibn Arta’ah, was summoned and ordered to proceed to Hijaz and Yemen with these instructions issued by Mu'awiyah: "Proceed to Medina and expel its people. Meanwhile, people in your way, who are not from our camp, should be terrorized. When you enter Medina, let it appear as if you are going to kill them. Make it appear that your aim is to exterminate them. Then pardon them. (Terrorize the people around Mecca and Medina and scatter them around."(٢

During Mu'awiyah’s reign, basic human rights were denied, not simply violated. No one was free to express his views. Government spies were paid to terrorize the public, assisting the army and the police in sparing no opportunity to crush the people .and to silence their dissent

There are some documents which reveal Mu'awiyah’s instructions to his governors to do just that. For instance, the following letter was addressed to all judges: "Do not accept the testimony of Ali’s followers (Shi'as) or of his descendants in (your) courts." Another

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.Ibid., Vol. ٢, p. ٨۶ -١

.Ibid -٢

letter stated: "If you have evidence that someone likes Ali and his family, omit his name from the recipients of rations stipulated from the zakat funds."

Another letter said, "Punish whoever is suspected of following Ali and demolish his house."(۱) Such was the situation during the government of Mu'awiyah, Yazid's infamous father. Historians who were recording these waves of terror described them as unprecedented in history. People were so frightened, they did not mind being called atheists, thieves, etc., but not followers of Imam Ali ibn Abu Talib (ع), Prophet Muhammad's right hand, confidant and son-in-law.

Another aspect of the government of Mu'awiyah was the racist discrimination between Arabs and non-Arabs. Although they were supposed to have embraced Islam which tolerates no racism in its teachings, non-Arabs were forced to pay khiraj and jizya taxes that are levied from non-Muslims living under the protection of Muslims and enjoying certain privileges, including the exemption from the military service. A non-Arab soldier fighting in the state's army used to receive bare subsistence from the rations.

Once, a dispute flared up between an Arab and a non-Arab and both were brought to court. The judge, namely Abdullah ibn amir, heard the non-Arab saying to his Arab opponent, "May Allah not permit people of your kind (i.e. Arabs) to multiply." The Arab answered him by saying, "O Allah! I invoke You to multiply their (non-Arabs') population among us!" People present there and then were bewildered to hear such a plea, so they asked him, "How

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۱- Ibid.

do you pray for this man’s people to multiply while he prays for yours to be diminished?!" The Arab opponent said, "Yes, indeed, I do so! They clean our streets "!and make shoes for our animals, and they weave our clothes

was elected in Medina on the ,(ع) Imam al-Husayn’s older brother, Imam al-Hassan ٢١st of the month of Ramadan, ٤٠ A.H./January ٢٨, ٦٦١ A.D. as the caliph, but his caliphate did not last long due to the terrorism promoted by Mu'awiyah who either intimidated, killed, or bribed the most distinguished men upon whom Imam al-Hassan .depended to run the affairs of the government (ع)

out of power after signing a treaty (ع) Finally, Mu'awiyah pushed Imam al-Hassan with him the terms of which were, indeed, honourable and fair, had they only been implemented. Finding his men too weak or too reluctant to fight Mu'awiyah, Imam al-had no alternative except to sign the said treaty with a man whom he knew (ع) Hassan very well to be the most hypocritical of all and the most untrustworthy. Since there are too many ignorant folks who dare to blaspheme and cast doubt about the we have to review the terms of that treaty and leave ,(ع) integrity of Imam al-Hassan :the reader to draw his own conclusion; those terms, in brief, were

Mu'awiyah shall rule according to the Holy Qur’an and the Sunnah of the Prophet (١ .in the territories under his control (ص)

.Mu'awiyah shall have no right to nominate his successor (٢

All (٣

.people in Syria, Iraq, Hizaj and Yemen shall lead their lives safely and securely

,(ع) The lives and properties of the followers (Shi'as) of Imam Ali ibn Abu Talib (۴
.wherever they may be, shall remain safe and secure

son (ع) Mu'awiyah shall not try, openly or secretly, to harm or to kill Imam al-Hassan (۵
or any other member of ,(ع) his brother Imam al-Husayn ,(ع) of Imam Ali ibn Abu Talib
.nor shall they be threatened or terrorized ,(ص) the family of the Prophet

during prayer services (ordered (ع) The abusive language, the cursing of Imam Ali (۶
by Mu'awiyah and continued after his death for a long period of time) at the Grand
.Mosque of Damascus shall be stopped

Mu'awiyah had ordered all Imams who led congregational prayers not to descend a practice which they labeled as "Sunnah." It is ,(ع) from their pulpits before cursing Ali whereupon people ,(ع) documented that one such Imam forgot once to curse Ali shouted at him that he had violated the Sunnah. Those who prayed at home and who after their prayers felt obligated to repeat them, being (ع) forgot to curse Ali convinced that such cursing was an integral part of the compulsory prayers without ...which they would not be accepted by Allah

Such abominable blasphemy continued from the year when Othman was killed, that is, ۳۵ A.H./۶۵۶ A.D. till it was terminated by orders of the only righteous Umayyad caliph, ,namely Omer ibn Abdul-Aziz, one year after his becoming caliph, that is

in ١٠٠ A.H../٧١٨ A.D., for a total of ۶٢ years. Historians say that the public actually did not even then but continued to do so for at least ١٨ more years, (ع) stop cursing Ali extending the total to ٨٠ years... Omer ibn Abdul-Aziz was killed in ١٠١ A.H./٧١٩ A.D. after having ruled for only two years and five months because he was fair and just and, most importantly, because he was sympathetic to the Prophet's family (Ahl al-.Bayt); peace and blessings of Allah be with him

Shortly after concluding the said treaty, Mu'awiyah lured Imam al-Hassan's wife, Juda daughter of al-Ash'ath ibn Qays, into poisoning her husband with the promise that he would marry her off to his son and heir apparent Yazid. Juda killed her husband who died on Safar ٢٨, ۵٠ A.H./March ٣٠, ۶٧٠ A.D. She was cursed by the Almighty with an embarrassing ailment for which nobody could find any cure. .Mu'awiyah, as expected, did not fulfill his promise

Imam al-Husayn's older brother, ,(ع) Having succeeded in getting Imam al-Hassan killed, Mu'awiyah sent letters to one of his Umayyad relatives, namely Marwan ibn al-Hakam, a cousin of Othman ibn Affan and bearer of his seal, a seal which he used quite often for his own gains and even without the knowledge of the aging caliph, instructing him to obtain the oath of allegiance for his son Yazid as his (Mu'awiyah's) .successor

By the way, the Umayyads succeeded in making this same Marwan caliph in ۶۴ A.H./۶٨٣ A.D., and

his government lasted for seventeen months till it ended in ۶۵ A.H./۶۸۴-۸۵ A.D. when he died at the age of ۶۳ and was buried in Damascus. Marwan, accordingly, delivered a speech following the prayers and concluded it by saying, "The commander of the faithful (meaning Mu'awiyah) is of the view that he chooses his son Yazid to succeed "...him as your ruler following in the footsteps of Abu Bakr and Omer ibn al-Khattab

He was at that moment interrupted by Abdul-Rahman son of first caliph Abu Bakr. "Nay!," Abdul-Rahman ibn Abu Bakr shouted, "You mean in the footsteps of Kisra (Khosro, emperor of Persia) and Caesar (emperor of Rome)! Neither Abu Bakr nor "!...Omer appointed their sons or relatives as their successors

In ۵۱ A.H./۶۷۱ A.D., Mu'awiyah performed the pilgrimage then went to Medina where he called to his presence Abdullah son of second caliph Omer ibn al-Khattab. His father, Omer , succeeded Abu Bakr as the caliph in ۱۳ A.H./۶۳۴ A.D.; he remained caliph for ten years till he was killed by a Persian slave in the month of Thul-Hijja, ۲۳ A.H./November ۶۴۴ A.D. He was succeeded by Othman ibn Affan who ruled for eleven years (till ۳۵ A.H./۶۵۶ A.D.). Mu'awiyah said to Abdullah ibn Omer, "O son of Omer ! You used to tell me that you never liked to sleep one night without knowing who your Imam (here the word means "ruler") is, and I warn you against spreading the seeds of dissension among the Muslims or corrupting

".their views

Abdullah praised Allah then said, "There were other caliphs before you who had sons who were not inferior to yours, yet they did not decide to do what you have decided to do regarding your son. Rather, they let the Muslims make their own choice. You warn me against dissension, and I am not an advocate of dissension. I am just one of the Muslims, and if they are unanimous regarding an issue, I will then add my voice to ".theirs

Having said so, Abdullah left. Then Muhammad, son of first caliph Abu Bakr, referred to above, was presented before Mu'awiyah. The latter started his rhetoric but Abdul-Rahman interrupted him by saying, "All you want to say is that you wish we obey your son after obeying Allah, and this, by Allah, we will never do. And, by Allah, we shall settle this issue by mutual consultation among the Muslims; otherwise, we will treat you as you were treated at the dawn of Islam...!" Then he, too, stood up and left

Yazid son of Mu'awiyah was born in ۱۷ A.H./۶۴۵ A.D. and inherited his father’s post in ۶۰ A.H./۶۸۰ A.D. He ruled for only three years and one month then died in mid-Rab'iul-Awwal of ۶۴ A.H./December ۱۴, ۶۸۳ A.D. at the young age of ۳۸. He was a playboy, a drunkard, and a man who used to enjoy seeing animals fight. He used to play with animals. Monkeys were dressed in gold-embroidered multi-colored clothes and trained to dance for

.him, and he had salaried "officials" to look after his animal collection

Such collection included monkeys and race dogs. He was fond of gambling and wine drinking, and he demonstrated disrespect towards the Mosque of the Prophet (ص) and towards the Ka'ba itself, causing very serious damages to its structure as the reader will come to know in a later part of this book. He forced women to take their veils off and killed thousands of innocent people and encouraged the rape of women, girls, and children during the uprisings that took place in Hijaz, particularly in the Harra incident, details of which will follow. In short, Yazid did not have one iota of respect for Islamic tenets or moral ethics. Strange enough, there are some ignorant Muslims who ...sing his praise, justify and defend his barbaric conduct

This much gives the reader an idea about what type of persons Abu Sufyan, .Mu'awiyah, and Yazid were. Now let us review the brief biography of their opponents

Ali, Husayn's Father

Imam al-Husayn's father, Ali (ع), needs no introduction, but for the benefit of those :who do not know much about him, we would like to state the following

Ali was born in May of ۶۰۰ A.D. inside the Ka'ba, the holiest of all holy places in Islam, the cubic symbol of "Allah's House" in Mecca, Hijaz, northern part of today's Saudi Arabia, the only country in the world named after its ruling dynasty! No other human .being was ever born in the holiest of holies besides him

the Messenger of Allah, ,(ص) was raised and cared for by his cousin Muhammad (ع) Ali who wished to return the favor Ali's father had done him when he was a child. You was orphaned, Ali's father, Abu Talib, took him in his (ص) see, when Muhammad wanted to return the favor especially (ص) custody and raised him, so Muhammad .after seeing how Abu Talib's trade business was not doing well in his old age

polished the lad's personality and prepared him (ع) s upbringing of Ali'(ص) Muhammad to play a major role in the dissemination of the Islamic creed. He was the first male to and to offer prayers with him. The second was another (ص) believe in Muhammad namely Zaid ibn ,(ص) young man who was also raised and cared for by Muhammad Harithah who later commanded the army of the Muslims during the Battle of Mu'ta of ۶۲۹ A.D., and so did his son Usamah in ۶۳۲ A.D., both proving their military ability, insight and wisdom. The third to embrace the Islamic faith was Muhammad's .longtime friend Abu Bakr

slept (ع) in ۶۲۲ A.D., Ali (ص) When pagan Meccans wanted to assassinate Muhammad in his (Muhammad's) bed, offering his life as a sacrifice to save his, while the Prophet succeeded in leaving his house safely even under the nose of the infidels, having recited the first eight verses of Surat Yasin (Chapter ۳۶ of the Holy Qur'an) and thrown a handful of dust before their eyes. They could

.not see him leave

safely reached Quba, a suburb of Medina where he camped and (ص) Muhammad to rejoin him. He did not want to enter Medina triumphantly without (ع) waited for Ali walked all alone the entire distance from Mecca to (ع) After a few days, Ali .(ع) Ali Medina, about ۲۵۰ Arabian miles, arriving there with swollen and lacerated feet, .bleeding and fatigued

defended Islam in the Battle of Badr (۶۲۴ A.D.) and married Fatima, the Prophet's (ع) Ali only surviving offspring, in the same year. He also fought in the Battle of Uhud in the next year, in the Battle of Moat (Khandaq) in ۶۲۷ A.D., in the Battle of Khayber (against .the Jews of Medina) in ۶۲۸ A.D., and took part in the Conquest of Mecca in ۶۳۰ A.D

He also fought in the Battle of Hunain in the same year. On Thul-Hijjah ۱۸, ۱۰ A.H., corresponding to March ۱۹, ۶۳۲ A.D., and according to divine orders which Muhammad had received from his Lord in the form of Qur'anic verse No. ۶۷ of Surat al-Ma'ida (ص) (Chapter ۵), the Prophet of Islam delivered a speech at a place between Mecca and Medina known as Ghadir Khumm in the Juhfa valley wherein he enumerated some of Ali's merits and informed the huge crowd of an estimated ۱۳۲,۰۰۰ pilgrims who had accompanied him during his last pilgrimage, the Farewell Pilgrimage, that just as they as "Ameerul- (ع) had accepted him as the Prophet, they were bound to accept Ali ",Mu'mineen

Commander of the Faithful, title of one who rules the Muslims as the supreme political leader and, at the same time, as the highest religious authority. Details of and references to this historic event are recorded, with the entire original Arabic text (۲۳ pages) of the Prophet's historic sermon, are in my book titled Ghadir Khumm: Where .Islam was Perfected

participated and the number of those (ع) Because of the numerous battles in which Ali whom he killed, he was not popular with those who considered blood relations more important than earning the Pleasure of the Almighty; therefore, only a few months after that date did some people promote Abu Bakr, a wealthy Meccan and a very successful businessman, to the post of "Ameerul-Mu'mineen." This took place in ۱۱ A.H./۶۳۲ A.D. He ruled for two years and a half, dying on a Tuesday, ۱۳ A.H./۶۳۴ A.D. at ...the age of ۶۳

forgetting or ,(ع) They promoted Abu Bakr to be "Ameerul-Mo'minnen" instead of Ali only (ص) pretending to forget what they had heard from and pledged to the Prophet two months and nine days ago at Ghadir Khumm. This took place immediately after the Prophet's demise on Safar ۲۸, ۱۱ A.H./May ۲۸, ۶۳۲ A.D. (By the way, like all lunar Hijri years, the solar calendar year ۶۳۲ of the Christian Era coincided with both the ۱۰th and (.the ۱۱th Hijri years

did not receive any significant recognition during the reign of the first (ع) Imam Ali three caliphs, and even his wife's

property, Fadak, was confiscated; thus, his family was deprived of a good source of income. Abu Bakr ordered the confiscation in ۶۳۲ A.D. The only just and fair Umayyad ruler, namely the last one, Omer ibn Abdul-Aziz, returned Fadak to Fatima's offspring was (ع) in ۷۱۸ A.D., ۸۶ years after its confiscation with profound apologies. When Ali elected as caliph in ۳۶ A.H./۶۵۷ A.D., tribalism and racism were as rampant as they used .to be during the pre-Islamic era. Islam's teachings were either forgotten or distorted

In Syria, Mu'awiyah ibn Abu Sufyan had declared himself "caliph" and was buying people's conscience and loyalty. He was, once more, raising one army after another just as his father Abu Sufyan had raised one army after another to fight (ع) to fight Ali causing tens of thousands of Muslims to be killed in the process. ,(ص) Muhammad Most of Ali's time was spent in defending law and order; he hardly had time to rest and to improve the conditions which he knew were in need of improvement because of the injustices of past regimes that did not protect the Islamic creed from liars and .fabricators of traditions, indirectly assisting in the distortion of the Sunnah

had to fight the Battle of Jamal (Camel), which broke out at the end of (ع) Caliph Ali Rab'i II ۳۶ A.H./June ۲۸, ۶۳۲ A.D., the forces of dissent which had been herded and led by Aisha daughter of the same Abu Bakr mentioned above and one of the

Prophet's wives. She was then nineteen years old and was riding a huge camel named Askar, hence the name of the battle: Harb al-Jamal, battle of the camel. She kept and his men. It was the first time that Muslims killed (ع) urging her men to fight Ali Muslims, and such killing has been going on ever since. Look at Afghanistan, Algeria, Iraq and Iran (during the ۱۹۸۰s when more than a million Muslim lives were lost), and ...remember the civil wars in Lebanon, Somalia, Yemen, and elsewhere

History repeats itself. Those who do not learn from the mistakes of past generations are doomed, condemned and destined to repeat them, rest assured. Aisha accused Ali of having collaborated with those who had killed her Umayyad relative Othman ibn (ع) Affan who became caliph in ۲۴ A.H./۶۴۵ A.D. and ruled till he was killed in ۳۵ A.H./۶۵۶ A.D. and (ع) in fact, had sent both of his sons, Imam al-Hassan ,(ع) when he was ۸۹. Ali the latter being the hero of this brief report), to defend Othman) (ع) Imam al-Husayn who was placed by the angry protesters under virtual house arrest and his mansion .was twice subjected to a siege

used to get water and (ع) Water and food supplies were blocked from reaching him. Ali food smuggled to Othman's mansion during the night passed on from one person to another from one flat rooftop to another till they reached Othman's mansion. The public outrage stemmed from Othman's mismanagement of

public funds and preference of his own relatives over all others for top government .jobs even when such relatives were not fit at all to occupy any government post

He himself lived in luxury unseen before, getting mansions built for him and for his wife, and silk clothes and exotic perfumes were being imported especially for him and for her. His wife, Na'ila daughter of al-Qarafisah, used to wear so much jewelry that people could hear the jingle from a distance! Such should not be the conduct of .successors of Prophets

received a wound on his forehead. But (ع) While defending Othman, Imam al-Hassan the huge number of the angry crowd finally assaulted Othman's mansion and dealt him blows with their swords, killing him instantly. It was the first time Muslims killed their caliph. Na'ila tried to defend her husband with her bare hands, getting four of her fingers cut off. She sent those fingers together with the copy of the Holy Qur'an which Othman was reciting when he was killed and which was stained with his blood to Mu'awiyah in Damascus to use them to excite people and to urge them to seek .revenge for Othman's murder

Aisha, ironically, was one of those who had urged the Muslims to kill Othman, making her historic statement which we would like to quote here in its original Arabic text Uqtulu Nathal faqad Kufar," that is, "Kill Nathal, for he has" أقتلوا نعثلاـ فقـد كفر :verbatim committed apostasy." Nathal was a contemporary Jew

famous for his untidy and too long beard; hence, Aisha was comparing Othman with a .Jew

She, in fact, was trying to get either Talhah ibn Ubaydullah, her cousin who aspired to something which Islam prohibited, or ,(ص) marry her after the demise of the Prophet az-Zubair ibn al-Awwam, son of her older sister Asma' daughter of Abu Bakr, become Az-Zubair ibn al-Awwam did, in fact, succeed in declaring .(ع) caliph instead of Ali himself as the caliph after rebelling against the Umayyads as the reader will come to very much (ع) know in the chapter dealing with the Harra incident. Aisha disliked Ali and ,(ع) despite all the praise lavished on him by her husband, the Messenger of Allah .although he did not do anything to warrant such an attitude

There is no room here to detail all the grievances the Muslims raised against their caliph, Othman, in addition to the above, for these would fill an entire volume, and books have, in fact, been already written about this subject. One such book is titled Al-Fitnatul-Kubra (the greatest dissension) by the renown Egyptian scholar الفتنه الکبری Dr. Taha Husayn (winner of a Nobel prize for literature) and published in Cairo, Egypt, a book which the author may have modelled after at-Tabari's book bearing the exact .title and dealing with the same theme

One of the best references written about the Battle of the Camel is al-Mas'udi's won the battle; ١٣,٠٠٠ men from (ع) Muraj at-Thahab. Ali مروج الذهب famous book

aisha's camp and ۵,۰۰۰ from Ali's were killed, according to p. ۱۷۷, Vol. ۵, of Muraj at-Thahab. The heaviest casualty was the loss of thousands who knew the entire text of .the Holy Qur'an by heart and whose knowledge, during that critical time, was crucial

Mawt al-aalim mawt al-aalam," that" موت العالم موت العالم :The Prophet of Islam has said is, "The death of a scholar spells the death of the world." What is the world without scholars? It is darkness without light, trees without fruit, river without water... Islam very much encourages scholarship and reveres scholars, writers, intellectuals, .researchers, scientists, etc

had to fight the Battle of Siffeen (۴۰ A.H./۶۶۱ A.D.) (ع) After the Battle of Camel, Ali against the army of Mu'awiyah ibn Abu Sufyan, Yazid's father. Shortly after that, and in the same year, and to be exact on the ۱۹th of the month of Ramadan, ۴۰ was killed by Ibn Muljim al-Muradi, one of the (ع) A.H./January ۲۹, ۶۶۱ A.D., Ali Kharijites, those who were fed-up with certain Muslim caliphs and with some of the .latter's un-Islamic practices

in the Battle of Nahrawan, which started (ع) These Kharijites had been crushed by Ali on Safar ۶, ۳۸ A.H./July ۱۷, ۶۵۸ A.D., but their remnants scattered thereafter throughout was leading the morning prayers at (ع) the Islamic lands. When he was killed, Ali was the embodiment of everything Islam stands for. Even (ع) Kufa's grand mosque. Ali is derived from "Al-Aliyy," one of ,(ع) his name, Ali

the Amighty's ninety-nine Attributes known as Asma' Allah al-Husna, Allah's most .beautiful names

Scholars of tafsir, exegesis of the Holy Qur'an, have identified numerous Qur'anic The most widely known of .أهل البيت and his family, his Ahl al-Bayt (ع) verses praising Ali .(such verses is No. ٣٣ of Chapter ٣٣ of the Holy Qur'an (Ayat at-Tathir, Surat al-Ahzab

This much should suffice the reader to form an idea about Imam al-Husayn's father, .so let us now discuss the hero of our story

قال رسول الله (ص): "حسین منی و أنا من حسین؛ أحب

الله من أحب حسینا"

has said, "Husayn is of me, and I am of Husayn; Allah (ص) The Messenger of Allah ".loves whoever loves Husayn

السَّلام عَلَى الحُسَيْن ، وَعَلَى عَلِيِّ بْنِ الحُسَيْنِ ، وَعَلَى أوْلادِ الحُسَيْنِ وَعَلَى أصْحابِ الحُسَين

Peace with al-Husayn, with Ali son of al-Husayn, with the offspring of al-Husayn and with the companions of al-Husayn

Imam Husayn Son of Imam Ali

the Master of Martyrs and the hero of this brief history review, ,(ع) Imam al-Husayn was the greatest spiritual leader of his time in the entire world of Islam. He was an Imam, the brother of an Imam, and the son of an Imam. None in history ever enjoyed such merits. All religious authorities admitted his moral, spiritual and religious superiority over everyone else. They admitted that if there was an individual fit for the Imam al-Husayn ,(ع) spiritual and religious vicegerency of the Holy prophet of Islam .was the person best suited for it (ع)

was born in Medina on the (ع) Imam al-Husayn

۱۵th of the month of Ramadan, ۳ A.H./March ۱, ۶۲۵ A.D. and was named " al-Husayn" (ع) which means "Junior al-Hassan," since his older brother is named " al-Hassan." Ali chose to name both his sons after Shabar and Shubayr, sons of prophet Aaron, older brother of Prophet Moses, peace be with both of them. Even during his childhood, .was known for his brilliance, piety, and lofty upbringing (ع) Imam al-Husayn

His grandfather, the Prophet of Islam, surrounded him with his affection and taught him a great deal, making him the custodian of Allah's knowledge, and so did Imam al-the Head of all the Women of the World, and so did his ,(ع) Husayn's mother, Fatima took as a "brother" when he joined the (ص) whom the Prophet (ع) father Imam Ali Ansar and the Muhajiran with the bond of brotherhood following his historic migration .from Mecca to Medina

who never uttered a word out of favoritism or in response to an ,(ص) The Prophet and his older brother Imam al-Hassan (ع) emotional outburst, called Imam al-Husayn .Masters of the Youths of Paradise;" all the residents of Paradise are young" (ع)

his ,(ع) Imam al-Husayn's life and status in the Islamic history are formidable. Fatima At-Tirmithi cited Usamah ibn Zaid .(ع) mother, was the dearest daughter of her father had said, "The dearest (ص) ibn Harithah (referred to above) saying that the Prophet member of my family to me is Fatima." She was declared by the Prophet as the Head of

all the Women of the world. She and her husband were members of the family who .were distinguished for their qualities and services to Islam

They are role models for all Muslim men and women. Their role was an extension of the Prophet's role in leading the great cultural transformation from the darkness of an infidel culture to the light of Islam, the beacon of guidance and the guarantor of .happiness in this life and in the one to come

as an exciting event for the (ع) Historians recorded the birth of Imam al-Husayn The Muslims .(ع) Muslims of Medina and especially for the Prophet of Allah congratulated each other for the new child whom the Prophet considered as his own son. The Prophet once declared, "Husayn is of me, and I am of Husayn. O Allah! Be pleased with whoever pleases al-Husayn!" This testimony was not accidental, nor was it the result of emotional expressions. This declaration came from a responsible wise leader, the Prophet of Allah, who would never commit a mistake during the .performance of his Prophetic mission

It is easy to understand the first part of this weighty statement: " al-Husayn is of me," was of the Prophet's own lineage through his daughter (ع) for surely Imam al-Husayn But what about the other half, that of "and I am of al-Husayn"? How could .(ع).Fatima the grandfather be of his grandson? If you consider this statement in the light of the played in Islam's (ع) role Imam al-Husayn

history, you will understand what the Prophet meant. He simply meant to say, "And ".my Message is to be continued through al-Husayn's martyrdom

The Prophet, in this statement, was delivering an important message and foretelling people of who would act as the fountainheads of Islamic guidance and who would guard his divine message in the future. Emotions and sentiments are not loose in a Muslim's life but are controlled by Islamic concepts and principles. There is always a criterion for "like" and "dislike" which evolves from the deeply rooted Islamic .concepts

his infidelity made him cursed ,(ص) Although Abu Lahab was an uncle of the Prophet till the Day of Judgment. The same applied to another uncle, Abu Jahal. The Prophet of Allah made another statement which leaves no doubt about Imam Imam al-Hassan's said, " al-Hassan and al- (ع) and Imam al-Husayn's roles. As indicated above, he Husayn are the masters of the youths of Paradise." This was presented as a .credential to the Muslim nation so that it would uphold their leadership

At a certain time, the Muslims in Medina realized and appreciated the Islamic (ص) message's glory and sweet tasting fruits, so they intended to reward the Prophet for his efforts in guiding them out of the darkness of jahiliyya and into the light of was some gold which they had (ص) Islam. The gift they presented to the Prophet collected. The Prophet's answer came not from him personally but, rather, from his Lord on his behalf in the

:text of the following Qur'anic verses which were revealed during this very incident

Say (O Muhammad !): "No reward do I ask you for this (conveying of the Message) (except that you be kind to those of my kin." (Qur'an, ۲۳:۴۲

Tafsir al-Kashif (۱), narrates تفسـير الكـاشف Muhammad Jawad Maghniyyah, author of O" ,(ص) saying that when this verse was revealed, people asked the Prophet Messenger of Allah! Who are these of your kin for whom respect is made obligatory answered, "They are Ali, Fatima, and their two (ص) on us by this verse?" The Prophet ".sons

However, this did not imply disrespect for other members of his kinsfolk or companions. Looking objectively at the message of this verse, it will indicate to you, first of all, reluctance to accept material rewards. If a reward is not suitable, it cannot, and it must not, be accepted. Hence, the verse was enjoining respect for specific people, not because they are only the Prophet's relatives. But the real reason behind this respect was to safeguard the Islamic message. The role these holy personalities played in the Islamic history required such respect in order to enable them to perform .their duties

once said, "One who (ص) Al-Hakim quoted Au Sa'd al-Khudri saying that the Prophet Allah shall hurl him ,([ص] family of Prophet Muhammad) [ع] dislikes us, we Ahl al-Bayt into the fire of Hell." This implies that those who dislike the Islamic conduct and way of ,life as personified by these individuals, through their exemplary conduct

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The fourth edition of this famous ۷-volume tafsir adorns our library and it was - ۱ published in Beirut, Lebanon, in Thul-Qida ۱۴۱۰ A.H./June ۱۹۹۰ A.D. by Dar al-Ilm lil .(Malayeen (P.O. Box ۱۰۸۵, Beirut, Lebanon

.shall receive the Almighty's condemnation and shall taste of His torment

Jabir ibn Abdullah al-Ansari(۱), a maternal relative and one of the greatest of all narrated once saying that in a speech ,(ص) companions of Prophet Muhammad delivered immediately following the performance of his last pilgrimage, the Farewell said, "O people! I am leaving among (ص) Pilgrimage referred to above, the Prophet you the Book of Allah and my Itrat (Progeny) for your guidance. So long as you hold fast to them both (at the same time), surely you will never stray." This tradition was narrated not only by Jabir but also by at least twenty other eyewitnesses who heard it in person and who participated in that same pilgrimage, and their statements are .recorded in numerous references

Such statements were transmitted by chains of trusted narrators of hadith. In his renown book Sahih, Muslim cites some of them. In another tradition transmitted by is quoted as saying, "O people! Let my family act (ص) Abu Tharr al-Ghifari, the Prophet among you like the head of the body, and like the eyes of the head among you." These traditions are impressive in many respects. First, they were narrated by different sources of different inclinations; this adds to their credibility. Second, the .same content indicates their consistency, underscoring their authenticity

He was .(ص) was one member of the family of the Prophet (ع) Imam al-Husayn brought up in the Prophetic guidance where he received the direct attention of the The ideal .(ص) Prophet

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Jabir ibn Abdullah al-Ansari is a maternal relative and one of the greatest sahabis of -۱ a first-class traditionist and a most zealous supporter of ,(ص) Prophet Muhammad migrated from Mecca to Medina in (ص) When the Prophet .(ع) Imam Ali ibn Abu Talib ۶۲۲ A.D., he was hosted by Jabir for one week. According to Al-Istiab, Jabir died at the age of ۹۴ in ۷۴ A.H./۶۹۳ A.D. (some say in ۷۷ and others in ۷۸ A.H./۶۹۶ or ۶۹۷ A.D. respectively), and his funeral prayers were led by Aban ibn Othman, then governor of .Medina. He was the very last to die from among the Prophet's closest companions

atmosphere where he had grown up with his grandfather, father, mother, and elder brother, was the highest level ever attained. Thus, he acquired wisdom and learned generosity, bravery, piety while attaining the highest knowledge. He occupied outstanding posts during his father's caliphate. During the terror and corruption which swept the Muslim world at the hands of the Umayyad dynasty that ruled the Islamic world (from ۶۶۱ - ۷۵۰ A.D.) with an iron fist, he was the sole hope of the Muslims to restore the Islamic laws and to thus bring them prosperity, peace, and happiness in .both worlds

was betrayed by his friends (ع) Having seen how his older brother Imam al-Hassan remained in seclusion from the public (ع) and poisoned by his foes, Imam al-Husayn for ten years, feeling helpless against the tide of Umayyad corruption and tyranny. Gradually, people realized that none could save them from such tyranny except Imam himself, so they kept appealing to him to lead them against the (ع) al-Husayn Umayyads, and he kept ignoring their pleas due to his knowledge that he could not rely on them to remain steadfast on the battlefield against Mu'awiyah's mighty Syrian army, being convinced that they would betray him just as they had betrayed his older ...brother and his father. They did exactly so as you will see

Most of the pleas came from the people of Kufa, Iraq, mostly Shi'as who were subjected to untold atrocities by Kufa's then governor (appointed on behalf of the central Umayyad government

in Damascus) Muhammad ibn al-Ash'ath and the top men who supported him and his Umayyad superiors, namely Shurayh, Kufa's judge, a typical preacher of the rulers, by the rulers, and for the rulers, a man who was issuing verdicts according not to the teachings of the Holy Qur'an and the Sunnah but to please the Umayyads who were paying his salary and showering him and his likes with gifts from time to time, and numbered ten to (ع) Omer ibn Sa'd. The letters those Kufians sent to Imam al-Husayn of questioning (ع) twelve thousand, and many of them threatened Imam al-Husayn him before the Almighty on the Day of Judgment as to: "Why did you not respond to "?the people who sought your assistance to put an end to tyranny and oppression

had to oblige despite all the odds against him. He, in fact, knew (ع) Imam al-Husayn fully well that he was marching to his death, having already been informed of his martyrdom in the land of Karbala" by none other than his holy grandfather who even named his killer. He was informed of

his women and children taken captive and of the time and day when he would be had no choice (ع) martyred. Everything was already decreed, and Imam al-Husayn except to fulfil a decree by sacrificing himself and all the dear ones with him for the sake of Islam. We only wish here to unveil the startling aspects of the revolution's message which is often neglected

.in its traditional commemoration

Confronting all the details of this momentous event, we have to answer many pressing questions such as: Why did this revolution take place? What were its implications and procedures? And what were its conclusive results? The answers may provide a guiding light so that we may form our conclusions. The following account is .based on the most popular and trustworthy authorities on the subject

To understand Imam al-Husayn's personality and the collective culture of the society, .a summary of Islam's view of life is necessary

Islam's Message to Humanity

Islam is a way of life. It gives reasons and sets a purpose for living. We were not placed on earth by accident or without a purpose. Everything in life has a purpose; every being has a role to play; every inanimate object serves an end. Islam elevates ...the spirit while satisfying the material needs

Islam considers man as God's vicegerent on earth. This status is a lofty and weighty one, but it is also critical: the requirements must be met, the conditions must be satisfied; the mission must be accomplished. Thus, man is in an envied position and, consequently, his acts and norms of conduct are expected to conform with the high .level he is to occupy

The Islamic concepts and laws are inseparable parts of the Islamic ideology; milk is inseparable from water. They make up the practical expression of Islam in society and in life as a whole. These concepts and laws are essentially to harmonize people's relationships with each other, with other

.beings, with nature and the environment and, above all, with the Creator

The basic Islamic outlook of this life is one of an introductory course; the real life is the one to come, not this one. This worldly life is a prelude to another eternal one; therefore, this world is a preparatory stage for people in order to attain the spiritual level which permits them to enter Paradise. It is a microcosm of the real eternal macrocosm. The other side of the picture is the horror of Hell for people who misuse .or abuse the power placed at their disposal

Hence, success and failure are not measured by the known criteria of this world, by, say, materialistic supremacy, wealth and power. The Islamic criteria differ from the materialistic ones; they account for the life hereafter; they take into consideration the next phase of our existence. Death is not the end of everything; it is the beginning of real life. To die is to wake up from a brief dream. To

please Allah is the sublime goal which surpasses all other wishes and desires, or so should it be. This by no account means that we should neglect acquiring materialistic supremacy, wealth and riches, by legitimate means; it only means that we must put such supremacy, or such wealth, in its rightful place: to serve man and to please Allah. What a noble concept! It is with pleasing Allah and with His support that Muslims seek .materialistic supremacy

Alas! The Muslims now

do not have any materialistic supremacy at all. Their natural resources are being sold for less than it costs to produce them; their countries are supermarkets for goods manufactured by those who despise them and look down upon them; their leaders can hardly agree on one common cause, and their nations have no say about who should rule them and who should not, and they are robbed of their freedom of expression, worship, and movement. Turkey, for example, used to be the center of .the Islamic world and the source of its pride and glory

Now its ruling juntas, supported by non-Muslim and anti-Islamic "superpowers," by Zionists and imperialists, are fighting Islam with all their might and means. The same can be said about the rulers of many other countries who are Muslims only in name. The Muslims are now prisoners in their own homes. They are the underdogs of the world. Gone are the days of their supremacy and glory and shall never return unless .and until they regret and return to their creed and practice it as it should be

Origins of Deviation

point

How did Mu'awiyah ascend to the post of ruler of the Muslims, and how did he dare to the irreligious, liar, cheating, cunning and ,(ص) claim succession to the Prophet conniving man that he was? What happened to the Muslim world? Why was it silent at seeing the assumption of power by an ignoble person like Yazid? Indeed, it is astonishing to witness the indifference and irresponsibility demonstrated by

.the vast majority of Muslims

One is tempted to say that such indifference is present even in our own time. Our time, in fact, can best be described as the neo-jahiliyya. There are already too many Yazids but no al-Husayn to come to the rescue. Islamic values and ideals were as if totally alien to the society. What happened to the dynamic forces that had awakened the world and shaken it like never before? The Prophet's voice had not yet died away .regarding the responsibility of the Muslims

He once said, "One who sees a cruel governor violating Allah's laws, breaking His covenant, acting in contrast to the tradition of the Prophet, committing mischief and intruding upon peoples' rights, without trying to change that governor through his ".action, or speech, Allah will then reserve a suitable place for him in Hell

We all may wonder about the causes of deviation which led to this deplorable state of affairs. We know for sure that Islam is a perfect and practical religion, a complete way of life. Islam, no doubt, assured us of guiding us to a secure and prosperous life. The question of deficiency in the Islamic message, however, if there is such deficiency at .has no place here ,(ص) all, or in the way it was conducted by the Prophet

The only possible shortcomings, therefore, are confined to the subsequent status of the Muslims, to their way of handling their affairs, and to their conformity to the Islamic laws besides the

natural" obstacles encountered in the sequence of events. Following is the major" cause that contributed to the deplorable status quo of the Muslims of the time and is .still contributing to that of our own and will continue to do so till the end of time

Falsification of Hadith and Distortion of The Sunna

The worst mischief upon which Mu'awiyah embarked was the fabrication of hadith, said or did. Hadith is one of the two (ع) traditions detailing what the Prophet of Islam as his (ع) sources of Islam's legislative system, the Sharaa. Selecting Imam Ali lifetime's adversary, Mu'awiyah soon found out that his cause was hopeless. Ali's merits were very well recognized by every Muslim while Mu'awiyah's family and dismal conduct were the objects of their contempt. Mu'awiyah's past record was dark was glorious and shining, full of heroism in (ع) and shameful whereas that of Ali .defense of Islam

In order to sustain his campaign and raise the status of his likes, Mu'awiyah had to whose characters were (ص) attract the remnant of some companions of the Prophet known as weak and who had a genuine interest in this world and in its vanishing riches. He employed them to fabricate traditions custom-designed to his own .tailoring

This trend of fabricating hadith constituted a grave danger to the integrity of the Islamic tenets. Hadith is second in importance to the Holy Qur'an. It was very important to ward off such a danger. To expose such a trend to the Muslims at large was very vital, pivotal, of the highest

priority. It would be accomplished by exposing and disgracing those who embarked upon committing and nurturing such a terrible mischief. Imam al-Husayn's revolution .broke out in order to undertake this very task

.(Let us now review a few samples of fabricated traditions(۱

saying, "Allah has trusted (ص) Abu Hurayra is supposed to have quoted the Prophet three persons for His revelation: Myself, Gabriel and Mu'awiyah." We wonder what Allah was doing for the revelation when Mu'awiyah was in the camp of the infidels. gave Mu'awiyah an arrow then said to him, (ص) Abu Hurayra claimed the Prophet "."Take this arrow until we meet in Paradise

What a lucky arrow to enter Paradise! Let us stop here to discuss this man, Abu Hurayra, who may have had the lion's share in distorting the Prophet's Sunnah especially when we come to know that he was quoted by a host of tabian who in turn are quoted by hundreds others who in turn are quoted by thousands..., and so on. This .is why his name is in the forefront of narrators of hadith

There is no agreement about what Abu Hurayra's name was, nor when he was born or when he died. He is said as having died in ۵۹ A.H./۶۷۸ A.D., and some say that his name was Abdul-Rahman ibn Sakhr al-Azdi, while others say it was Umair ibn amir ibn Abd Thish-Shari ibn Taraf. But it is agreed upon that he belonged to the Yemenite tribe of Daws ibn Adnan and that his mother's

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۱- -For more information about this man, Abu Hurayra, refer to Shi'as are the Ahl as-Sunnah, a book written in Arabic by Dr. Muhammad at-Tijani as-Samawi and translated into English by myself. It is available for sale from Vantage Press, Inc., ۵۱۶ West ۳۴th Street, New York, N.Y. ۱۰۰۰۱, or you may order it through the Internet's worldwide web: www.amazon.com [۱۰]. Its title in the said web is "Shi'as are the Ahl ".as-Sunnah

name was Umaima daughter of Safeeh ibn al-Harith ibn Shabi ibn Abu Sa'd; she, too, .belonged to the Daws tribe

nicknamed him "Abu Hurayra" after a kitten to which he (ص) It is said that the Prophet was attached. He accepted Islam in ۷ A.H./۶۲۸-۹ A.D. immediately after the Battle of Khaybar, and he was then more than thirty years old. He was one of those indigent Muslims who had no house to live in, so they were lodged at the Suffa, a row of rooms adjacent to the Prophet’s mosque at Medina. These residents used to receive the mostly (ص) charity doled out to them by other Muslims. He used to see the Prophet when it was time to eat. He missed most of the battles in defense of Islam waged after that date although he was young and healthy and capable of serving in the .army

that is to say, on and ,(ص) The time Abu Hurayra spent in the company of the Prophet off, is by the most generous estimates three years, yet this man narrated more than anyone else in history. The total number of (ص) traditions of the Prophet reached the astronomical figure of (ص) "traditions" which he attributed to the Prophet ۵,۳۷۴ of which only ۳۲۶ are quoted by al-Bukhari, the most famous compiler of hadith, and who endorses no more than ۹۳ of them! Muslim, another compiler of hadith, endorses only ۸۹ of Abu Hurairay’s alleged ahadith. These facts and figures are stated in

.the famous classic reference titled Siyar Alam an-Nubala’ by at-Thahbi

and (ص) Compare this unrealistic figure of ۵,۳۷۴ "traditions" attributed to the Prophet compiled during less than three years with the ۵۸۶ traditions compiled by Ali ibn Abu (ص) the Prophet’s cousin and son-in-law who was raised by the Prophet ,(ع) Talib like his shadow for ۳۲ (ص) since his birth in ۶۰۰ A.D. and who followed the Prophet years. Compare it with the figure of ۱۴۲ traditions narrated by Abu Bakr, one of the and one of the earliest (ص) closest companions and a longtime friend of the Prophet .to embrace Islam

Compare it with the figure of ۵۳۷ traditions narrated by the second caliph Omer ibn al-Khattab and with the ۱۴۶ traditions narrated by Othman ibn Affan, keeping in mind that all these men knew how to read and write whereas Abu Hurayra was illiterate; he ...could neither read nor write

The Umayyads found in Abu Hurayra the right man to fabricate as many "traditions" as they needed to support their un-Islamic practices and then attribute them to the hence the existence of such a huge number of traditions filling the books ,(ص) Prophet .of the Sunnah. And the Umayyads rewarded Abu Hurayra very generously

When he came from Yemen to Hijaz, Abu Hurayra had only one single piece of striped cloth to cover his private parts. When Mu'awiyah employed Abu Hurayra to work in the factories producing custom-designed "traditions," he rewarded him by appointing him as the governor

of Medina. He also married him off to a lady of prestige for whom Abu Hurayra used to .work as a servant and built him al-Aqeeq mansion

Abu Hurayra found himself during the Umayyads' reign of terror and oppression a man of wealth and influence, owning slaves and having servants. Prior to that, Omer ibn al-Khattab appointed him as governor of Bahrain for about two years during which Abu Hurayra amassed a huge wealth, so much so that people complained about him to Omer who called him to account for it. Finding his excuse too petty to accept, Omer deposed him. Omer also questioned him about the unrealistically hitting him with his ,(ص) abundant traditions which he was attributing to the Prophet cane and reprimanding him for forging traditions and even threatening to expel him .from the Muslim lands

All these details and more can be reviewed in famous references such as: Ar-Riyad by at-Tabari, in Vol. ۴ of the original Arabic text of al-Bukhari's الرياض النضره an-Nadira Sahih, where the author quotes Abu Hurayra talking about himself, in Abu Hurayra by Siyar Alam an-Nubala' by سير أعلام النبلاء the Egyptian scholar Mahmoud Abu Rayyah, in Al- البدايه و النهايه Sharh Nahjul-Balagha by Ibn Abul-Hadad, in شرح نهج البلاغه at-Thahbi, in Tabaqat al-Fuqaha by Ibn Sa'd (also طبقات الفقهاء Bidaya wal Nihaya by Ibn Katheer, in Tarikh al-Umam wal Muluk by at- تأريخ الأمم و الملوك famous as Tabaqat Ibn Sa'd), in فتح Tarikh al-Khulafa by as-Sayyuti, in تاريخ الخلفاء Tabari, in

Al-Mustadrak by al-Hakim, and المستدرك Fath al-Bari by Ibn Hajar al-Asqalani, in البارى in numerous other references. Yet some Muslims label Abu Hurayra as "Islam's narrator," propagating for his fabrications without first studying them in the light of ....the Qur'an and going as far as invoking the Almighty to be pleased with him

اللهم أرزقنا شفاعه الحسين

Abdullah ibn Omer (ibn al-Khattab), too, claimed that the Prophet said, "You will see greed after me and things with which you will disagree." People, he went on, asked, "O Messenger of Allah! What do you order us to do then?" The Prophet, Abdullah ".continued, said, "Give the governor what is his and plead to Allah for yours

Islam, true Islam, never condones toleration of unjust rulers. Another fabricated saying, "Put up (ص) tradition is also by Abdullah ibn Omer who quoted the Prophet جماعه with whatever conduct you do not like of your rulers because if you abandon the ".Jamaa (group) even the distance of one foot and then die, you will die as unbelievers

Surely many despots ruling the Muslim world nowadays can appreciate such "traditions" and will not hesitate to publicize for them and be generous to those who promote them; they would give them generous salaries and build them mansions... Such fabricated "traditions" are not only in total contrast with the Qur'an and the Sunnah as well as with other verified traditions, they invite the Muslims to be the .slaves of their rulers

This is exactly what Mu'awiyah wanted, and this

is exactly what so-called “Muslim” rulers like him want in our day and time... Unfortunately for the Muslims and fortunately for their enemies, there are quite a few “Muslim” rulers like this Mu'awiyah. This is why there is poverty, ignorance, dictatorship, injustice, oppression and subjugation to the enemies of Islam .throughout the Muslim world nowadays

Yazid Appointed as Supreme Ruler

Yazid’s grandfather, Abu Sufyan, advised and managed the infidel’s campaigns against Islam till the conquest of Mecca, as stated above. His wife Hind (mother of Mu'awiyah and grandmother of Yazid) tried to chew the liver of Hamzah, uncle of the .because of her burning hatred and cannibalism ,(ص) Prophet

Mu'awiyah, too, was an active opponent of Islam. Indeed, Abu Sufyan’s family was performing the strategic, financial and morale boosting in the infidel’s campaign against the Muslims for many years. Their efforts, wealth and diplomacy formed a .great obstacle in the way of spreading Islam

Time had lapsed and Mecca was suddenly besieged with the considerably large forces of the Muslims. The unbelievers in Mecca were stunned at seeing the Muslim fighters who had caught them by surprise, thanks to the shrewd military tactics of the .(ص) Prophet

Thus, the infidels, including Abu Sufyan, had no choice except to abandon their arrogance and to accept Allah’s sovereignty, or so did most of them pretend. Mu'awiyah was then ٢٨ years old. Having seen how his father "accepted" Islam, though reluctantly, he fled for Bahrain where he wrote his father a very nasty letter reprimanding him for his "conversion." It

is not clear when Mu'awiyah brought himself to profess adherence to the Islamic .creed

During this incident, i.e. the fall of Mecca to the Muslims, which was accomplished on a Friday, the ۲۰th of the month of Ramadan, ۸ A.H., corresponding to January ۱۴, ۶۳۰ A.D., less than two years before the Prophet's demise, historians recorded some peculiar stories about Abu Sufyan's family; however, there is one thing certain: They .accepted Islam unwillingly, and they were treated in a special way on that account

For instance, they were given more than their share of the treasury in order to gain their hearts and win them over to Islam. But whether this generosity had any effect in producing any change at all in their attitude is quite another story. Indeed, subsequent events revealed the fact that no change at all had taken place in their .way of thinking

Yazid was brought up in such a family whose atmosphere was electrified with emotions of its dead who fought Islam and who were killed mostly during Islam's first major battle, that of Badr which broke out on a Friday, the ۱۷th of the month of Ramadan, ۲ A.H., corresponding to March ۱۶, ۶۲۴ A.D. and to which the Holy Qur'an refers in ۸:۵-۱۱. Seventy prominent pagan Quraishites were killed in it, half of them at That, by the way, was Ali's .(ع) the hands of Imam al-Husayn's father Ali ibn Abu Talib .first battle; he was ۲۴ years old

Among the Umayyads who were

killed in it were: Utbah, father-in-law of Yazid's father Mu'awiyah, Utbah's son al-Walid ibn al-Mugharah (father of the famous military leader Khalid ibn al-Walid), and Shaybah, Utbah's brother. Al-Walid ibn al-Mugharah is cursed in the Holy Qur'an in ۷۴:۱۱-۳۰ (Surat al-Muddaththir). Utbah is father of Hind, mother of Yazid, who tried to s dear uncle and valiant defender'(ص) chew the liver of Hamzah, Prophet Muhammad .of Islam

Add to this the fact that such family witnessed how those who had killed their kinsfolk received full honour, recognition, and respect by the entire community, not to mention the wasted wealth, the injured pride, and the loss of privileges which they used to .enjoy during the pre-Islamic period known as the jahiliyya

Yet Yazid himself had some unique characteristics in the negative and adverse sense of the word in addition to what we recorded above. He was known as a playboy; he is on record as the first person ever to compose pornographic poetry. He described each and every part of his aunt's body for sensual excitement, doing so without being reprimanded by his father or mother or anyone else. Historians record his being seen drunk in public, his committing adultery, and his leading quite a corrupt life, a life which did not last for long, thank Allah. In one of his poetic verses, Yazid stated, "The family of Hashim (the Prophet's clansmen) staged a play to get a kingdom. Actually, ".there was neither news from Allah (wahi) received nor a revelation

Mu'awiyah

was not ruling as an individual but was representing a way of thinking which differed in nature from everything Islam stands for. However, he was not satisfied to leave the ruling stage without making sure that it was properly looked after. His pragmatic and materialistic mind drove him to prepare for the crowning of his son, Yazid, as his .successor

Mu'awiyah had made many pledges not to install Yazid when he saw the conditions at the time not conducive to such a plan because Muslims were still politically conscious and desired to see the restoration of the Islamic laws and values. Mu'awiyah, hence, .had a difficult job at hand before leaving this world

He, in fact, tried his best to buy the allegiance for his son from his army's commanders, tribal chiefs and chieftains, and entire tribes as well as men of distinction and influence, spending huge sums of money in the process. But his efforts .did not succeed with everyone

soliciting his (ع) One of his failed attempts was when he wrote Imam al-Husayn endorsement for his appointment of Yazid as the heir apparent to the throne. Imam al-Husayn's answer was a scathing criticism of all what Mu'awiyah and Yazid had committed. Mu'awiyah, therefore, forewarned his son Yazid to beware of Imam al-Husayn (ع).

Yazid eventually succeeded his father Mu'awiyah as the ruler. Yazid now spared no means to secure the submission for his unholy practices, oppression and aggression, from everyone. He knew very well that in reality, he had no

legitimate right whatsoever to make claims or to issue demands. On the contrary, he was guilty of having committed many illegal and sacrilegious deeds for which he should have been killed, had there anyone powerful enough to implement the Islamic .code of justice

seriously. (ع) Once in charge, Yazid took his father's advice regarding Imam al-Husayn He wrote the then governor of Medina, al-Walid ibn Utbah, ordering him to secure the oath of allegiance to him as the new ruler from everyone in general and from Imam Abdullah ibn Omer (son of second caliph Omer ibn al-Khattab), and ,(ع) al-Husayn Abdullah ibn az-Zubair in particular, being the most prominent personalities. Yazid in an unmistakable language ordered al-Walid to secure such an oath for him by force if refused, he should behead him and send (ع) necessary, and that if Imam al-Husayn .his severed head to him in Damascus

But al-Walid's efforts were fruitless. Imam al-Husayn's reply was exact and direct; said he, "Ameer (Governor)! I belong to the Ahl al-Bayt (family) of the Prophet. Allah has consigned to and charged us with the Imamate (spiritual and political leadership of the Muslims). Angels pay us visits. Yazid is a wicked sinner, a depraved reprobate, a wanton drunkard, a man who sheds blood unjustly, and a man who openly defies Allah's commandments. A man like me will never yield his allegiance to a person like ".him

The Noble Motives Behind Imam Husayn's Revolution

Such motives were numerous. Some of them stemmed from the grievances of the general public, while others were

:ideological in nature and noble in objective. They may be summed up as follows

The most urgent need was to stop the attempts to distort the Islamic concepts and (١ code of conduct, particularly the falsification of hadith as discussed above. This was of the utmost significance; it preoccupied the minds of responsible Muslims at the time. Such fabrication was quite rampant, epidemic in nature, festered by the funds available for those who rushed to please the Umayyads with their pens, those who did .not hesitate to sell their religion for a trifling

Such fabrication was poisonous in effect, and it affected the lives of all Muslims, and it still does. It was giving the Umayyads a free hand to do whatever they desired of unfair and unethical policies in dealing with their subjects. The mask of religion with which they used to hide their un-Islamic conduct was quite dangerous. In the long run, such danger would eventually change the pristine concepts introduced by Islam and substitute them with anything but Islam. Stripping such a mask and exposing the true picture of the Umayyads was the most urgent task of a revolutionary like Imam .(ع) al-Husayn

The State's structure was built on un-Islamic premises. Quraish was born to rule; (٢ non-Arabs were second-class citizens who formed the base of the society's pyramid. That was the general social picture of the Islamic world under the Umayyad's rule. Anyone who dared to express an opinion which did not agree with that of the Umayyads

had to be placed under house arrest if not altogether eliminated. His property would then be confiscated and his life would be at stake. He would live in fear for the rest of his miserable life. Nowadays, there are millions of Muslims who live under such conditions. You see, the Umayyads are not dead; they are very much alive and well...

۳) The Umayyads considered the Islamic world as their own real estate property. The zakat and other Islamic taxes were levied, but nobody knew where the funds went. Large gifts were doled out from the state treasury (called in Islam bayt al-mal) to governors, government officials, tribal chiefs, army commanders, and officers who surpassed others in their cruelty and oppression... Large sums of money were spent on activities which Islam prohibits: racing, gambling, wines, slave women to entertain the high class and the people in power, etc.

The majority of Muslims were left on the brink of starvation while the ruling clique enjoyed the social and material privileges. It very much is like what one sees happening nowadays in many Muslim countries. Let us face it; most Muslims are nowadays the laughing stocks of the world; انا لله و انا الیه راجعون Inna Lillah wa Inna Ilayhi Rajioon (We belong to Allah, and to Him shall we return).

۴) The Muslims had apparently become accustomed to the un-Islamic rule of the Umayyads as time passed by. Their resistance gradually slackened, and some people began adjusting to the new realities. The revolutionary

spirit of Islam began to disappear little by little from the Muslims' lives and thoughts. A new stimulant to their souls was necessary in order to bring life back to their misled .souls and to restore the Islamic conduct and way of life to the society

The Revolution's Process

realized (ع) Having refused to swear the oath of allegiance to Yazid, Imam al-Husayn that his stay in Medina was becoming impossible, unsafe; therefore, he decided to bid farewell to it. Bidding his people and friends to get ready for the journey, he went at .(ص) night to the tomb of his grandfather Prophet Muhammad

Approaching the grave, he greeted him then said, "Assalamo Alaikom, O Messenger of Allah! I am the son of the beloved portion of your heart Fatima. Grandfather! You yourself had bequeathed to our Umma (nation) urging them to look after me and to ".take care of me, but they have neglected doing so and quite forgotten all of that

He spent the entire night at the tomb occupied in prayer the entire period, returning after daybreak. He did the same in the following night. One of his prayers in that :second night was

and I am his (ص) Allah! This is the resting-place of Your beloved Prophet Muhammad grandson. You know well the present situation in which I am, and You know what is in the innermost of my heart. I invoke You, Lord, to keep me by the grace of this holy place firmly steadfast in my pursuit of whatever meets

.Your Pleasure and the Pleasure of Your Prophet

At-Tabari, Abu Mikhnaf and many other historians record saying that Imam al-in his vision at the end of that same (ص) saw his grandfather the Prophet (ع) Husayn :second night calling unto him thus

Come to me, O Husayn! Come to me going by and passing through the torturous stage of martyrdom and claim the right position reserved for you. The Lord, Allah, will resurrect me, your parents, your elder brother (al-Hassan) and yourself at the same .time and gather us all at the same place on the Day of Judgment

hurried to Imam al- ,(ص) Umm Salamah, the virtuous wife of Prophet Muhammad as soon as she heard that he intended to depart from Medina. She said to (ع) Husayn him, "Son! How will I be able to bear your journey to Iraq? I have heard your saying, My son al-Husayn will be murdered on a tract of ([ص] grandfather (the Prophet answered, (ع) land people will call Karbala”.”" "By Allah, mother," Imam al-Husayn adding, "I know all that. I also know on what day I will be murdered, and the name of the man who will murder me. I know, too, the people who will inter my dead body and the members of my Ahl al-Bayt and friends who will meet their martyrdom along with me. If you desire, I will show you the exact spot of my grave." On Rajab ۲۸, ۶۰ A.D./May left Medina (ع) ۷, ۶۸۰ A.D., Imam al-Husayn

.for good accompanied by ۲۱ male children in addition to the ladies

Husayn in Mecca

and (ع) When Yazid came to know that al-Walid had allowed Imam al-Husayn Abdullah ibn az-Zubair to leave Medina for Mecca without taking their oath of allegiance to him, he became very angry and immediately deposed al-Walid from his post and appointed Amr ibn Sa'd in his place. Amr, in turn, appointed Omer ibn az-Zubair as his chief executive officer. Omer began to harass and intimidate the .supporters of Abdullah ibn az-Zubair

understood that those were scaring tactics meant to convey the (ع) The Imam message that he would be next to harass and intimidate; therefore, he felt that it was received (ع) not safe for him to stay even in Mecca. There, Imam al-Husayn thousands of letters, mostly from the people of Kufa, pleading to him to rescue them from the Umayyads' tyranny. According to the renown writer al-Balathiri, Imam al-received as many as six hundred letters in one day and a total of twelve (ع) Husayn .thousands, all requesting the same

Among those who wrote him were these renown Kufians some of whom betrayed him then fought him: Shabth ibn Rab'i, Hijar ibn Abjar, Yazid ibn al-Harith, Izrah ibn Qays, .Amr ibn al-Hajjaj, and Muhammad ibn Omayr ibn Utarid

did not respond to any of these letters, then he wrote one (ع) First, Imam al-Husayn letter which he entrusted to Hani ibn Hani as-Subayi and Sa'd ibn Abdullah al-Hanafi ,wherein he said, "In the Name of Allah

the Most Benevolent, the Most Merciful. Hani and Sa'd brought me your letters, and they are the last to deliver such letters to me. I understand what you narrate, and the gist of most of your letters is: "We have no Imam; so, come to us, perhaps Allah will gather us with you on the path of guidance and righteousness."

I have sent you my brother and cousin and the confidant of my Ahl al-Bayt and ordered him to write me with regard to your conditions, views and intentions. So, if he writes me saying that your view is united with that of those of distinction and wisdom from among you and in agreement with what your messengers and letters state, I shall, by the Will of Allah, come to you very soon. By my life, an Imam is one who acts upon the Book [of Allah] and implements justice and follows the path of righteousness; he dedicates himself to follow Allah's Commandments, and peace be with you."

He handed his letter to his cousin Muslim ibn Aqeel saying, "I am dispatching you to the people of Kufa, and Allah shall deal with you as He pleases. I wish that I and you should be in the company of the martyrs; so, proceed with Allah's blessing and help. Once you get there, stay with the most trustworthy of its people."

Muslim left Mecca on the fifteenth of the month of Ramadan, corresponding to June ۲۲, ۶۸۰ A.D., via the Mecca-Medina highway. He

then he bade his family ,(ص) reached Medina and went to the Mosque of the Prophet farewell after having hired two road guides from the tribe of Qays. One night the road guides were lost, and they became extremely thirsty, and it was very hot. They said to once they recognized some road marks, "Take yonder road and follow it, (ع) Muslim perhaps you will be saved." He, therefore, left them, following their advice. Both road guides died of thirst. He could not carry them because they were about to pass away. What those road guides had actually seen was not the road itself but some landmarks .leading thereto

The distance between them and water was not known, and they were unable to ride stayed with them, (ع) on their own, nor could they ride with someone else. Had Muslim he, too, would have perished. The most urgent matter was to preserve precious lives and to continue the march till water could be reached, hence his decision to abandon them where they were. Muslim and those serving him barely survived till they reached .the highway and the water source where they rested for a short while

with a messenger whom he hired from (ع) Muslim sent a letter to Imam al-Husayn those who settled near that water source. He told him about the death of the road guides, about the hardship he underwent, and that he was staying at a narrow .passage at Batn al-Khabt awaiting his instructions

The messenger met

(ع) at Mecca and delivered the letter to him. Al-Imam al-Husayn (ع) Imam al-Husayn wrote him back ordering him to continue his march to Kufa without any delay. Having read the letter, Muslim immediately resumed his trip and passed by a watering place belonging to the tribe of Tay. He Alighted there then departed. He saw a man shooting .and killing a deer, so he took it as a sign of good omen: the killing of his foe

On the twenty-fifth of Shawwal, ۶۰ A.H./July ۲۷, ۶۸۰ A.D., Muslim ibn Aqeel entered Kufa and stayed with al-Mukhtar ibn Abu Ubayd at-Thaqafi who was highly respected among his people, a generous man, a man of ambition and daring, one well experienced and determined, and a formidable opponent of the enemies of Ahl al-Bayt, peace be with them. He was a man of great discretion especially with regard to the rules of the battle and the means of subduing the foe. He kept company with the so he benefitted from their ethics and virtuous ,(ص) Progeny of the most holy Prophet .morals, and he sought their advice publicly and privately

Muslim Swears Oath of Allegiance for Husayn

The Shi'as of Kufa came in groups to meet Muslim as he stayed at al-Mukhtar's house, pledging to him their obedience. This increased his happiness and elation. When he read to them Imam al-Husayn's letter, Abis ibn Shibeeb ash-Shakiri stood and said, "I do not speak on behalf of the people, nor do I know what they conceal in their hearts, nor do I

deceive you in their regard. By Allah! I can tell you what I personally have decided to do. By Allah! I shall respond to your call, and I shall fight your enemy. I shall defend you with my sword till I meet Allah desiring nothing except what He has in store for ".me

Habib ibn Muzahir said, "You have briefly stated your intention, and by Allah, the One and only Allah, I feel exactly as you do." Sa'd ibn Abdullah al-Hanafi made a similar statement. Other Shi'as came to swear the oath of allegiance to him till his diwan counted as many as eighteen thousand men. Some historians say that they were as many as twenty five thousand men. According to ash-Sha'bi, however, the number of those who swore allegiance to him reached forty thousand. It was then that Muslim a letter which he handed to Abis ibn Shibeeb ash-Shakiri (ع) wrote Imam al-Husayn informing him of the consensus among the people of Kufa to obey him and to wait for .his arrival

In it, he said, "A scout does not lie to his people. Eighteen thousand Kufians have already come to me; so, hurry and come here as soon as this letter reaches you." That was twenty-seven days before Muslim's martyrdom. The Kufians, too, added to it their own letter wherein they stated the following: "Hurry and come to us, O son of the Messenger of Allah! A hundred thousand swords are in Kufa on your side; so, do

".not tarry

This angered a group of the Umayyads with vested interests. Among them were Omer bin Sa'd, son of the renown Sa'd ibn Abu Waqqas, Abdullah ibn Muslim ibn Rabi'ah al-Hadrami, and Imarah ibn Uqbah ibn Abu Mueet. They wrote Yazid warning him of the arrival of Muslim ibn Aqeel and the rallying of the people of Kufa behind him, adding that an-Numan ibn Basheer, governor of Kufa, was not strong enough to .stand in his [Aqeel's] way

Yazid deposed an-Numan ibn Basheer and appointed Ubaydullah ibn Ziyad in his place. The new governor was a man very well known for his ruthfulness. Yazid ordered Ubaydullah ibn Ziyad to rush to Kufa in the company of Muslim ibn Omer al-Bahili, al-Munthir ibn al-Jarad, and Abdullah ibn al-Harith ibn Nawfal escorted by five hundred soldiers whom he hand-picked from among the people of Basra. Ibn Ziyad rushed to Kufa, paying no attention to anyone who fell off his horse due to exhaustion .even if he were one of his own closest friends

For example, when Shurayk ibn al-A'war fell on the way, and even when Abdullah ibn al-Harith fell, thinking that Ibn Ziyad would slow down for their sake, Ibn Ziyad paid no might reach Kufa before him. (ع) attention to them, fearing that Imam al-Husayn Whenever he passed by a checkpoint, its guards thought that he was Imam al-"!so they said, "Welcome, O son of the Messenger of Allah ,(ع) Husayn

He remained silent till he reached Kufa via the

Najaf highway. When he arrived, people welcomed him and said in one voice: "Welcome, O son of the Messenger of Allah!" This only intensified his outrage. He continued his march till he reached the governor's mansion. An-Numan did not open the gate for him, and he spoke to him from the mansion's roof-top. Said he, "I shall not return the trust to you, O son of the Messenger of Allah!" Ibn Ziyad said to him, "Open the gate, for your night has extended too long!" A man heard his voice and recognized him. He, therefore, said to the people, "He is Ibn Ziyad, by the Lord of the Ka'ba!" They, therefore, opened the gate for him then dispersed, going back home.

In the morning, Ibn Ziyad gathered people at the grand mosque. There, he delivered a speech warning them against mutiny and promising them generous rewards for conforming. Said he, "Anyone found to be sheltering one of those who scheme against the authority of the commander of the faithful [meaning Yazid] and who does not hand him over will be crucified on the door of his own house."

When Muslim ibn Aqeel came to know about Ibn Ziyad's speech and his explicit threats and having come to know about people's conditions, he feared being assassinated. He, therefore, left al-Mukhtar's house after the dark and went to the house of Hani ibn Urwah al-Mathhaji who was a very zealous Shi'a. He was also one of Kufa's dignitaries, one of its qaris of the

Holy Qur’an, and the shaikh and chief of the Banu Murad. He could easily raise four .thousand troops fully armed and eight thousand cavaliers

If he includes his tribe’s allies from Kindah, the number would swell to thirty thousand. He was one of the closest friends of the Commander of the Faithful Imam Ali ibn Abu Talib (ع) on whose side he fought in all his three battles. He had seen and was honoured by being a companion of the Prophet (ص).

When he was later killed in defense of Imam al-Husayn (ع), he was more than ninety years old. Muslim ibn Aqeel stayed at the house of Shareek ibn Abdullah al-A'war al-Harithi al-Hamadani al-Basri, one of the main supporters of the Commander of the Faithful, peace be with him, in Basra. He had participated in the Battle of Siffeen and fought side by side with the great sahabi Ammar ibn Yasir. Due to his distinction and prominence, Ubaydullah ibn Ziyad appointed him as Governor of Kerman on behalf of Mu'awiyah. He used to be in contact with and in the company of Hani ibn Urwah.

The Shi'as kept meeting Muslim ibn Aqeel secretly at Hani’s house without attracting the attention of Ibn Ziyad, admonishing each other to keep it to themselves. Ibn Ziyad, therefore, could not know where Muslim was. He called Maqil, his slave, to meet him.

He gave him three thousand [dinars] and ordered him to meet the Shi'as and to tell them that he was a Syrian

slave of Thul-Kila and that Allah blessed him with loving Ahl al-Bayt of His Messenger (ع), that it came to his knowledge that one of the members of Ahl al-Bayt (ع) had come to that country, and that he had with him some money which he wanted to deliver to him. Maqil entered the grand mosque and saw Muslim ibn Awsajah al-Asadi offering his prayers. Having seen him finish his prayers, he came close to him and made the above claim to him.

Muslim ibn Awsajah prayed Allah to grant that man goodness and success. He then accompanied him to the place where Muslim ibn Aqeel was hiding. The spy delivered the money to Muslim and swore the oath of allegiance to him. The money was handed over to Abu Thumamah as-Saidi who was a far-sighted and a brave Shi'a dignitary appointed by Muslim to receive the funds and to buy thereby weapons. That man kept meeting Muslim every day. No secrets were kept from him, so he kept gathering intelligence and getting it to Ibn Ziyad in the evening.

Hani Ibn Urwah

When the matter became clear to Ibn Ziyad, who by now knew that Muslim was hiding at the house of Hani ibn Urwah, he had Asma' ibn Kharijah, Muhammad ibn al-Ash'ath and Amr ibn al-Hajjaj brought to him. He asked them why Hani had not been coming lately to visit him at his governor's mansion. They told him that it was due to his sickness, but he was not convinced especially since

his informers had already told him that Hani used to sit at the door of his house every .evening

These same men rode to Hani and asked him to meet the sultan, for "He cannot stand you staying away from him," they said, pressuring him till he yielded. Hani, therefore, rode his mule and went. As soon as Ibn Ziyad saw him, he said, "His feet, the feet of ".the treacherous one, have brought him to you

Then he turned to his judge Shurayh and cited verses about judges who rush to please their tyrannical rulers who appoint them in their positions rather than implement Islam's legislative system, the Sharaa. Ibn Ziyad turned to Hani and said, "You brought Aqeel's son to your house and gathered weapons for him, did you not?" Hani denied, and when their argument intensified, Ibn Ziyad ordered Maqil to be .brought to him

Hani, hence, understood that that man was actually Ibn Ziyad's spy, so he said to Ibn Ziyad, "Your father had done me great favors, and I now wish to reward him. Why do you not listen to my good advice and safely depart for Syria with your family and wealth? Someone who is more worthy than you and your friend [meaning Yazid] of taking charge has come here." Ibn Ziyad said, "And under the foam is the pure sour ".cream

Ibn Ziyad then said to him, "By Allah! You will not stay out of my sight before you bring him to me." Hani

said, "By Allah! Had he been under my foot, I would not have lifted it!" Ibn Ziyad then spoke rudely to him and even threatened to kill him. Hani, therefore, said, "In that case, there will be plenty of swords around you," thinking that the tribesmen of Murad would protect him from Ibn Ziyad who then pulled Hani's braids, hitting his face with his sword, breaking his nose and scattering the flesh from his cheeks and forehead on .his beard. He then jailed him at his mansion

Amr ibn al-Hajjaj heard that Hani had been killed. Hani's wife Raw'a, who is well known as the mother of Yahya son of Hani, was the sister of Amr ibn al-Hajjaj. The latter, therefore, rode with a multitude from the tribe of Mathhaj, and they all .surrounded the mansion

When Ibn Ziyad came to know about it, he ordered Shurayh, the judge, to see Hani and then to tell those horsemen that Hani was still alive. Shurayh narrates saying, "When Hani saw me, he said in a loud voice, O Muslims! Should ten persons enter here, you must come to my rescue!' Had Hameed ibn Abu Bakr al-Ahmari, the policeman, not been with me, I would have conveyed his message, but I had to simply say instead that Hani was still alive. Amr ibn al-Hajjaj then praised Allah and went ".back accompanied by the other men

Muslim's Uprising

When Muslim came to know about what had happened to Hani, he feared being assassinated; therefore, he rushed to

rise before the time he had set with the people. He ordered Abdullah ibn Hazim to call upon his men, who had then filled the houses surrounding him, to gather together. Four thousand men assembled. They were shouting Badr's call which was: "O Supported One! Annihilate them!"

Ubaydullah ibn Amr ibn Aziz al-Kindi was placed in command of the Kindah and Rabi'ah quarters. "March ahead of me," said Muslim, "in command of the cavalry." Muslim ibn Awsajah al-Asadi was placed in command of Mathhaj and Banu Asad. "Take charge of the infantry," Muslim ordered him. Abu Thumamah as-Saidi was placed in charge of Tameem and Hamadan, whereas al-Abbas ibn Jadah al-Jadli was given the command of the Medina troops.

They marched towards the governor's mansion. Ibn Ziyad fortified himself inside it, locking all its gates. He could not resist because there were only thirty policemen with him and twenty of his close men and slaves. But the substance from which the people of Kufa were made was treachery; so, their standards kept disappearing till no more than three hundred men remained out of the original four thousand. Al-Ahnaf ibn Qays described them as a whore who demanded a different man every day.

When those inside the mansion called upon the people of Kufa saying, "O Kufians! Fear Allah and do not expose yourselves to Syrian cavaliers whose might you have already tasted and whom you have already tested on the battlefield," the remaining three hundred dispersed, so much so that a man would

come to his son, brother, or cousin and tell him to go home, and a wife would cling to .her husband till he returned home

Muslim offered the evening prayers at the [grand Kufa] mosque accompanied by only thirty men. Then, when he went to Kindah's quarters, only three men accompanied him. He hardly proceeded for a short while before finding himself without anyone at all to show him the way. He alighted from his horse and cautiously traversed Kufa's .alleys not knowing where to go

When people abandoned Muslim, their noise died down, and Ibn Ziyad could not hear the voice of any of their men. Ibn Ziyad ordered his bodyguards to inspect the mosque's courtyard to see whether there were any men lying in ambush. They, therefore, kept lowering their lanterns down its walls and lighting reeds then lowering them down with ropes till they reached the mosque's courtyard. They could not see anyone, so they informed Ibn Ziyad who ordered his caller to call people to assemble .at the mosque

When they filled the mosque, he ascended the pulpit and said, "Aqeel's son has caused the dissension and disunity with which you all are familiar; so, there is no security henceforth to any man in whose house we find him. Anyone who captures him and brings him to us will be paid his blood money. O servants of Allah! Fear Allah and safeguard your obedience and oath of allegiance, and do not expose yourselves ".to peril

Then he ordered al-Haseen

ibn Tameem, chief of his police force, to search homes and highways, warning him .that he would kill Muslim should he succeed in escaping from Kufa

Al-Haseen stationed his guards at highway crossroads and pursued the dignitaries who had supported Muslim, arresting Abdul-Ala ibn Yazid al-Kalbi and Imarah ibn Salkhab al-Azdi. He threw them in jail then killed them. Then he jailed a group of prominent leaders as a safeguarding measure against what they might do. Among .them were al-Asbagh ibn Nubatah and al-Harith al-A'war al-Hamadani

Al-Mukhtar Jailed

When Muslim marched out, al-Mukhtar was at a village called Khatwaniyya. He came accompanied by his supporters raising a green standard while Abdullah ibn al-Harith was raising a red one. Having planted his standard at the door of Amr ibn Hareeth's ".house, he said, "I want to stop Amr

It became obvious to them that both Muslim and Hani had been killed, and it was suggested to them that they would feel more secure in the company of Amr ibn Hareeth, and so they did. Ibn Hareeth testified that they had both avoided Muslim ibn Aqeel... Ibn Ziyad ordered them jailed after having reviled al-Mukhtar and hit his face with a lance, gouging one of his eyes. They remained in prison till Imam al-Husayn, .peace be with him, was martyred

Ibn Ziyad ordered Muhammad ibn al-Ash'ath, Shabth ibn Rab'i, al-Qaqa ibn Shawr at-Thuhli, Hijar ibn Abjar, Shimr Thul-Jawshan, and Amr ibn Hareeth to surrender and to discourage people from rebelling. A number of men who were controlled

by fear responded positively to his call in addition to others who coveted rich rewards and were thus deceived, whereas those whose conscience was pure went underground, waiting for an opportunity to launch an attack on the camp of .falsehood

Muslim at the House of Taw'a

Ibn Aqeel’s feet took him to the quarters of Banu Jiblah who belonged to the tribe of Kindah. He stood at the door of a house of a freed bondmaid named Tawa who had a number of sons. She used to be the bondmaid of al-Ash'ath ibn Qays who freed her. Aseed al-Hadrami married her, and she gave birth to his son Bilal who was in the .crowd when his mother was standing at the door waiting for him

Muslim requested her to give him some water, which she did. He then requested her to host him, telling her that he was a stranger in that land without a family or a tribe, and that he belonged to a family capable of intercession on the Day of Judgment, and that his name was Muslim ibn Aqeel. She took him to a room which was not the same one where her son used to sleep, and she served him some food. Her son was surprised to see her entering that room quite often, so he asked her about it. She refused to answer his question except after obtaining an oath from him to keep the .matter to himself

But in the morning he informed Ibn Ziyad of where Muslim had been hiding. Ibn

Ziyad dispatched al-Ash'ath accompanied by seventy men who belonged to the Qays tribe in order to arrest him. Upon hearing the horses' hoofs ploughing the ground, Muslim realized that he was being pursued, so he hurried to finish a supplication which he was reciting following the morning prayers. Then he put on his battle gear and said to his hostess Tawa: "You have carried out your share of righteousness, and you have secured your share of the intercession of the Messenger of Allah. Yesterday, I saw my uncle the Commander of the Faithful in a vision telling me that I was going to join him the next day."

He came out to face them raising his unsheathed sword as they assaulted the house, succeeding in repelling their attack. They repeated their attack, and again he repelled them, killing as many as forty-one of their men, and he was so strong that he would take hold of one man then hurl him on the rooftop.

Ibn al-Ash'ath sent a messenger to Ibn Ziyad requesting additional enforcements. The messenger came back to him carrying the latter's blame of his incompetence. He, therefore, sent him this message: "Do you think that you sent me to one of Kufa's shopkeepers, or to a Nabatean from Heera?! Rather, you sent me to one of the swords of [Prophet] Muhammad ibn Abdullah !" Ibn Ziyad then assisted him with additional soldiers.

Fighting intensified. Muslim and Bakeer ibn Hamran al-Ahmari exchanged blows. Bakeer struck Muslim on the mouth, cutting his

upper lip, wounding the lower and breaking two of his lower teeth. Muslim fiercely struck him with one blow on his head and another on his shoulder muscle, almost splitting his stomach, killing him instantly.

Then they attacked him from the house's rooftop, hurling rocks at him. They kept burning reed bales then throwing them at him. He attacked them in the alley. His wounds were numerous; he bled extensively, so he supported his body on the side of the house. It was then that they assaulted him with arrows and stones. "Why do you hurl stones at me," he asked them, "as non-believers are stoned, the member of the household of the pure Prophet that I am? Do you not have any respect for the Messenger of Allah with regard to one of his own descendants?"

Ibn al-Ash'ath said to him, "Please do not get yourself killed while you are in my custody." Muslim asked him, "Shall I then be captured so long as I have some strength in me? No, by Allah! This shall never be." Then he attacked Ibn al-Ash'ath who fled away before him. They attacked him from all directions. Thirst had taken its toll on him. A man stabbed him from the back, so he fell on the ground and was arrested.

Another account says that they dug a hole for him which they covered then fled before him, thus luring him to fall into it, then they arrested him. When they took his sword away from

him, he wept. Amr ibn Ubaydullah as-Salami was surprised to see him weep. A man .without his weapon is helpless, defenseless and vulnerable

Muslim Meets Ibn Ziyad

Muslim ibn Aqeel was brought to Ibn Ziyad. At the entrance of the mansion he saw an urn containing cooled water. He asked to drink of it. Muslim ibn Amr al-Bahili said to him, "You shall not taste one drop of it till you taste of the hameem in the fire of hell." Muslim asked him, "Who are you?" He said, "I am one who knew the truth which you rejected, and who remained faithful to his imam as you betrayed him." Muslim ibn Aqeel said to him, "May your mother lose you! How hard-hearted and rude you are! You, son of Bahilah, are more worthy of tasting of the hameem." Having said so, he .sat down, supporting his back on the mansion's wall

Imarah ibn Uqbah ibn Abu [son of] Mueet sent a slave named Qays to give him water. Whenever Muslim was about to drink of it, the cup became full of his blood. In his third attempt to drink, the cup became full of his blood and both his front teeth fell in it, so he abandoned it saying, "Had it been prescribed in destiny for me to drink it, I would ".have drunk it

Ibn Ziyad's guard came out to escort Muslim. Having entered Ibn Ziyad's room, Muslim did not greet him. The guard asked Muslim, "Why did you not greet the ",ameer?" "Shut your mouth

said Muslim, "he is not my ameer." It is also said that he said to Ibn Ziyad, "Peace be upon whoever followed the right guidance, feared the consequences in the hereafter, and obeyed the Exalted King," so Ibn Ziyad laughed and said, "Whether you greet or not, you shall be killed." Muslim said, "If you kill me, someone worse than you had already killed someone much better than me. Besides, you shall never abandon committing murders, setting a bad example, thinking ill of others, or being mean; ".having the upper hand will be the doing of anyone else but you

Ibn Ziyad said, "You disobeyed your imam, divided the Muslims, and sowed the seeds of dissension." Muslim said, "You have uttered falsehood. Rather, those who divided the Muslims are Mu'awiyah and his son Yazid. The seeds of dissension were sown by your father, and I wish Allah will grant me to be martyred at the hand of the worst of ".His creation

Then Muslim asked permission to convey his will to some of his people. He was granted permission, so he looked at those present there and saw Omer ibn Sa'd. "There is kinship between me and you," said he to him, "and I need a favour of you which you should oblige, and it is a secret between us." But he refused to listen to it, ".whereupon Ibn Ziyad said to him, "Do not hesitate to tend to your cousin’s need

Omer stood with Muslim in a way that enabled Ibn

Ziyad to see them both. Muslim conveyed his desire to him to sell his sword and shield and pay a debt in the amount of six hundred dirhams which he had borrowed since entering Kufa, to ask Ibn Ziyad to give him his corpse to bury it, and to write al-Husayn to tell him what had happened to him.

Omer ibn Sa'd stood up and walked to Ibn Ziyad to reveal the secret with which he had just been entrusted by Muslim! Ibn Ziyad said to Muslim, "A trustworthy person never betrays you, but you have placed your trust in a treacherous person."

Then Ibn Ziyad turned again to Muslim and said, "O son of Aqeel! You came to a united people and disunited them." Muslim said, "No, indeed, I did not come to do that, but the people of this country claimed that your father killed their best men, shed their blood, and did what Kisra and Caesar do, so we came to them in order to enjoin justice, and to invite all to accept the judgment of the Book [of Allah]."

Ibn Ziyad said, "What do you have to do with all of that? Have we not been dealing with them with equity?" Muslim said, "Allah knows that you are not telling the truth. You, in fact, kill when angry, out of enmity, and for mere suspicion." Ibn Ziyad then verbally abused him and abused Ali, Aqeel, and al-Husayn, whereupon Muslim said, "You and your father are more worthy

"!of being thus abused; so, issue whatever decree you wish, you enemy of Allah

It was then that Ibn Ziyad ordered a Syrian to go to the top of the mansion and to behead Muslim and throw both the head and the body to the ground. The Syrian took Muslim to the flat rooftop of the mansion as the latter kept repeating, "Subhan-Allah! La ilaha illa-Allah! Allahu Akbar!" He also kept repeating, "O Allah! Judge between us and the people who decevied, betrayed and lied to us," then he faced Medina and .(ع) saluted Imam al-Husayn

The Syrian struck Muslim’s neck with his sword and threw his head and body to the ground and hurried down; he was very, very much startled. Ibn Ziyad asked him what was wrong with him. "The moment I killed him," said he, "I saw a black man with an extremely ugly face standing beside me biting his finger, so I was frightened." ."Perhaps you lost your mind for a moment," said Ibn Ziyad

Hani was taken to an area of the market place where sheep are sold; his arms were tied. He kept saying, "O Mathhaj! Any man from Mathhaj to help me this day?! O Mathhaj! Where has Mathhaj gone away from me?!" Having seen that there was none to respond to him, he somehow managed to get one of his arms out of the ropes and said, "Is there anyone who would hand me a stick, a knife, a rock, or even a bone so

"?that a man may be able to defend himself

Guards attacked him and tied him again. He was ordered to stretch his neck so that they might strike it with their swords. "I am not going to give it away to you so generously. I shall not assist you at the cost of my own life." A Turkish slave named .Rasheed owned by Ubaydullah ibn Ziyad struck him with his sword, but he missed

Hani said, "To Allah is my return! O Allah! To Your Mercy do I come and to Your Pleasure!" Rasheed hit him again and killed him. This same slave was killed by Abdul-Rahman ibn al-Haseen al-Muradi after having seen him at the Khazar (Caspian Sea, also the Basque Sea, Tabaristan Sea, and Baku Sea, bahr baku in Arabic, an area .where Islam reached in the early ٩th century A.D.) in the company of Ubaydullah

Ibn Ziyad ordered the corpses of both Muslim and Hani to be tied with ropes from their feet and dragged in the market places. Then he crucified them upside-down at the garbage collection site then sent their severed heads to Yazid who displayed them .at one of the streets of Damascus

,He, Ubaydullah Ibn Ziyad, wrote Yazid saying

Praise to Allah Who affected justice on behalf of the commander of the faithful and" sufficed him for having to deal with his foes. I would like to inform the commander of the faithful, may Allah bless him, that Muslim ibn Aqeel had sought refuge at the

house of Hani ibn Urwah al-Muradi, that I assigned spies for them and let men infiltrate their assemblies and plotted against them till I forced them out. Allah gave me the upper hand over them, so I killed them and sent you both of their heads with Hani ibn Abu Hayya al-Wadii al-Hamadani and az-Zubair ibn al-Arwah at-Tameemi who both are from among those who listen to and obey us; so, let the commander of the faithful ask them whatever he pleases, for there is knowledge with them, and there is truth, understanding, and piety. And peace be with you."

Yazid wrote Ibn Ziyad saying,

"You do not cease to be the source of my delight. You have behaved with strictness and assaulted with courage, maintaining your composure. You have done very well and testified to the correctness of my good impression of you. I invited your messengers and asked them and confided in them, and I found their views and merits just as you indicated; so, take good care of them. It has also come to my knowledge that al-Husayn ibn Ali has marched towards Iraq. You should, therefore, set up observation posts, prepare with arms, be cautious for mere suspicion. Kill anyone whom you suspect (of dissent). Your tenure is put to the test by this al-Husayn rather than by anyone else, so is your country and your own self as governor. The outcome will determine whether you will be freed or whether you will return to slavery; so, you

".have to either fight him or arrest and transport him to me

Let us now leave Kufa and its Kufian men of treachery and to al-Husayn in Mecca where he was performing the rites of the pilgrimage. As he was thus engaged, Yazid dispatched thirty men disguised as pilgrims with strict instructions to assassinate him. Commenting on this attempt to assassinate him, al-Husayn said, "Even if I were to bury myself in some hideout, they are sure to hunt me out and to try to force me to swear the oath of allegiance to Yazid. And if I refused, they would kill me and would not spare me without inflicting upon me the same torture as the Jews had done to .Jesus." There were unsuccessful attempts to prevent him from leaving Mecca

did not mask his intentions and determination to fight the (ع) Imam al-Husayn Umayyad regime of corruption. The speeches he delivered at Mecca were consistent with those he made elsewhere. So does his will which he wrote and entrusted to his left it (ع) brother Muhammad ibn al-Hanafiyya who stayed in Medina when al-Husayn .first for Mecca then for Karbala", Iraq

This said will was, in fact, a formal declaration of his holy revolution. He, peace be with him and upon his Ahl al-Bayt, wrote saying, "I am not campaigning because I am unwilling to accept righteousness, nor do I intend to do mischief or suppress people. Indeed, I have decided to seek to reform my grandfather's nation. I want

to enjoin what is right and to forbid what is wrong. If people accept my call for righteousness, Allah is the Master of the righteous people. Those who reject my call, I shall remain steadfast till Allah passes His judgment; surely Allah is the best of ".judges

Imam al-Husayn's statements were aiming directly at stripping the "religious" mask behind which the Umayyads were hiding as they ruled the Muslim masses. He was introducing himself to people and explaining his message to the nation. In fact, the and his religious devotion and impeccable (ع) very personality of Imam al-Husayn character were all beyond question or doubt. No wonder, then, that he shouldered such a tremendous task, one which many distinguished personalities were not able to .shoulder or even to raise a finger and point at the oppressors

.Let us now follow the Imam on his journey to martyrdom and eternal bliss

left Mecca on Thul-Hijja ۸, ۶۰ A.H./September ۱۲, ۶۸۰ A.D. (ع) Imam al-Husayn accompanied by his family members, slaves and Shi'as from among the people of Hijaz, Basra, and Kufa who joined him when he was in Mecca. According to p. ۹۱ of Nafas al-Mahmum by Shaikh Abbas al-Qummi, he gave each one of them ten dinars .and a camel to carry his luggage

The places (including water places and caravans' temporary tent lodges), cities and passed on his way to Taff area, where the (ع) towns by which Imam al-Husayn famous Taff Battle took place, were: as-Sifah, That Irq, al-Hajir, al-Khuzaymiyya, ,Zarood, at-Thalabiyya

ash-Shuqooq, Zubala, al-Aqaba, Sharif, al-Bayda, ar-Ruhayma, al-Qadisiyya, al-.Uthayb, and Qasr Muqatil

met the famous poet al-Farazdaq ibn Ghalib and (ع) At as-Sifah, Imam al-Husayn asked him about the people whom he had left behind, since al-Farazdaq had come from the opposite direction and had been in Kufa. Al-Farazdaq, as we are told on p. ۲۱۸, Vol. ۶, of at-Tabari's Tarikh, said, "Their hearts are with you; the swords are with ".Banu Umayyah, and Destiny descends from the heavens

Qasr Muqatil

When the Imam reached Qasr Muqatil, a place not far from Kufa, he found it like a beehive, full of men and horses with rows of pitched-up tents spread all over, far and wide. Ibn Ziyad had sent a detachment of ۱,۰۰۰ troops (very brave ones!) under the command of Hurr ibn Yazid ar-Riyahi to divert the Imam and his small band to a particular site chosen for them, and not to permit them to go anywhere except to Kufa. At that time, when the Imam reached there, Hurr's army had become thirsty. Its .water supply had been fully exhausted, and no water could be seen around for miles

On becoming aware of this, the Imam at once ordered his men to serve water to the thirsty enemy army and to their horses as well. When the time of noon prayers approached, the Imam admonished Hurr's army to give up fighting on the side of tyranny and falsehood adding, "But if you disapprove of us, and are wilfully ignoring our claim and reneging

from your pledge to support us, a proxy pledge that you expressed in your letters and through your messengers, well, in that case, it does not matter, for I am quite prepared to go back (where I had come from)." But orders had already been issued to Hurr to take the Imam in his custody.

The Imam asked Hurr, "Why have you come here at all?" "In obedience to my imam (meaning Ubaydullah ibn Ziyad, the governor)," answered Hurr. "In obeying your imam," responded Imam al-Husayn (ع), "you have committed a great sin against Allah," adding after a short while, "You have lost your all, ruined your life here as well as your life hereafter. You have kindled the fire of hell for your own self and kept it ready for you to be hurled therein on the Day of Judgment. As for your imam, Allah has explicitly said in the Holy Qur'an,

And We made them imams inviting them to the fire, and on the Day of Judgment, no help shall they find. In this world We made a curse to follow them, and on the Day of Judgment, they will be among the loathed and the despised' (Qur'an, ۲۸:۴۱-۴۲)."

Later on, another order to Hurr came from Ubaydullah ibn Ziyad to confine the Imam and his companions to a water land waste at a distance of about ۹ - ۱۰ miles from Kufa off the bank of the Euphrates river. This area, known as at-Taff, later came to be

called “Karbala”.” It is there that the historical battle which stamped and is still stamping the Islamic history and the conduct of all Muslims, took place. As a matter of fact, this battle was already predicted in the Old Testament in the following verse in :Jeremiah ۴۶:۱۰

For this is the day of the Lord Allah of hosts, a day of vengeance, that He may … avenge him of his adversaries, and the sword shall devour, and it shall be satiated and made drunk with their blood, for the Lord Allah of hosts has a sacrifice in the north .country by the river Euphrates

As-Sawaiq al-Muhriqa ("the burning الصواعــق المحرقــه In his famous book titled thunderbolts), Ibn Hajar al-Asqalani writes saying that when the Imam came to that place, he took a handful of its soil and, having smelt it, he declared, "By Allah! This is the land of karb (affliction) and bala’ (trial and tribulation)! Here the ladies of my haram will be taken prisoners! Here my children will be butchered and our men will be will be subjected to indignities! Here my (ص) slain! Here Ahl al-Bayt of the Prophet ”.beard will be stained with the blood of my head! And here our graves will be dug

Historians contemporary to the Imam related that after coming to Karbala”, the Imam purchased that lot from its owners for ۶۰,۰۰۰ dinars, although it was only four .miles square, so that it would be the site of his and his family’s and relatives’ graves

The Kufian Hosts

Different

p: ۸۸

accounts of he full number of al-Husayn’s camp range from seventy-two to a hundred fighters..., but how many were al-Husayn’s foes?! Omer ibn Sa'd was dispatched to Karbala” to fight the Imam with ۶,۰۰۰ strong. Then Shabth ibn Rab'i went there to take charge of the largest fighting force of ۲۴,۰۰۰ men. The commanders’ names and the numbers of their troops are here provided for the kind :reader

۱. Omer ibn Sa'd ۶,۰۰۰

۲. Shabth ibn Rab'i ۲۴,۰۰۰

۳. Urwah ibn Qais ۴,۰۰۰

۴. Sinan ibn Anas ۴,۰۰۰

۵. Haseen ibn Nameer ۹,۰۰۰

۶. Shimr ibn Thul-Jawshan ۴,۰۰۰

۷. Mazar ibn Ruhaynah ۳,۰۰۰

۸. Yazid ibn Rikab ۲,۰۰۰

۹. Najr ibn KharShi'ah ۲,۰۰۰

۱۰. Muhammad ibn al-Ash'ath ۱,۰۰۰

۱۱. Abdullah ibn Haseen ۱,۰۰۰

۱۲. Khawli ibn Yazid al-Asbahi ۱,۰۰۰

۱۳. Bakr ibn Kasab ibn Talhah ۳,۰۰۰

۱۴. Hijr ibn Abjar ۱,۰۰۰

۱۵. Hurr ibn Yazid ar-Riyahi ۳,۰۰۰

TOTAL: ۶۸,۰۰۰

The reader can notice that some of these commanders had already written al-Husayn (ع) inviting him to go to Kufa so that they would support him in putting an end to the tyranny of the Umayyads. The details of how those men changed heart and the amounts of money they received are too lengthy to include in this brief account.

Efforts to Secure Water

The access to water was cut off on the seventh day of Muharram and, before the evening of the eighth, the young, the children, and the women grew extremely restless, being overcome by the pangs of thirst. On the morning of the eighth, al-Abbas son of Ali ibn Abu Talib, al-Husayn's brother, who was appointed by al-Husayn (ع) as commander-in-chief of the tiny force, began digging wells assisted by all loyal companions and kinsmen of

the Imam. They succeeded in boring a well, but stones were found instead of water. .They soon dug another, but no water was found in it

The Imam then requested his brother al-Abbas to go to fetch water from the Euphrates. Al-Abbas took thirty cavaliers and twenty footmen and twenty large-size empty water-bags. After a fierce battle at the river's bank, they succeeded in fetching water. Although they themselves were extremely thirsty, they refused to drink before the others. Al-Abbas, hence, was given the title of "Saqqah," the water-bearer, ever .since

When Omer ibn Sa'd came to know about this incident, he reinforced the detachment sent to guard the Euphrates against al-Husayn's people having access to the water. The total force guarding the water now reached ۸۰۰...! Ubaydullah ibn Ziyad himself sent a letter to Omer ibn Sa'd telling him that, "It is necessary to take more precautions so that they (al-Husayn's folks) may not be able to obtain a drop of ".water

Conditional Respite Granted

knew that war was unavoidable, so he asked his foes to put off (ع) Imam al-Husayn the fighting for one night since, he said, he wanted to spend it praying to Allah. It was grudgingly granted. On the other hand, the misery of the prevailing conditions at al-Husayn's camp due to the shortage of water caused by the water supply being intercepted could not be imagined. The only survivor of that tragedy, namely al-Husayn's ailing son Ali, said later on about their suffering, "We, all in all, were

".twenty children, and we were very thirsty and crying for water, gasping with thirst

It is also noteworthy that this same survivor's offspring and supporters later on established the Fatimide ruling dynasty in north Africa with its capital first at Qairawan, Tunisia, then at Cairo, Egypt. The Fatimide caliph al-Muizz li Deenillah .founded Cairo and built its renown al-Azhar mosque and university

Another Confrontation at Watering Place

tried to fetch water, ,(ع) Burayr al-Hamadani, a loyal companion of Imam al-Husayn igniting a fierce battle at the river's bank. He and only three brave warriors had to face the entire ۸۰۰-strong regiment guarding the watering place. The battle cries reached al-Husayn's camp, whereupon the Imam ordered a rescue mission. Water .was miraculously brought in a single water-skin

All the children rushed to it, frantically trying to quench their thirst therewith. Crowding around it, some were pressing it to them, others falling upon it till, alas, suddenly the mouth of the water-skin flung open by the children's crowding upon it and all the water flowed out on the dusty floor. All the children loudly cried and "!lamented saying, "O Burayr! All the water you have brought us is gone

Firm Resolution

gathered all his companions (ع) In the eve of the ninth of Muharram, Imam al-Husayn together and said to them, "Whoever remains with me will be killed tomorrow; so, consider this opportunity as Allah-sent and take advantage of the darkness and go home to your villages." He then extinguished the light so that those who wanted to go away might

not be too embarrassed when seen by others. al-Husayn's loyal companions burst out in inconsolable weeping and distressfully said to him, "Mawla (master)! Do not thus shame us before the Messenger of Allah, before Ali and Fatima! With what face will we present ourselves to them on the Day of Judgment? Were we to desert you, may the wild beasts of the jungle tear us to pieces."

Having said so, the faithful companions drew their swords out of their scabbards. Then they threw the scabbards in the fire of a ditch dug to protect the tents of the ladies. Holding their naked swords, they offered humble supplications to the Almighty beseeching Him thus: "O Lord of the creation! We are passing through the sea of trouble and sorrow in obedience to Your Prophet (ص) and in defense of the religion. You are the Sustainer of our honour and reputation. You are our Lord and Master. Grant us the strength of will and the spirit of enduring patience and perseverence so that we may remain firm and give our all in Your Path."

Love and Devotion

Al-Qasim son of Imam al-Hassan son of Ali ibn Abu Talib, nephew of Imam al-Husayn (ع), was a ١٣-year old lad. He sought audience with the Imam in order to inquire whether his name was on the list of martyrs. "Your name," answered al-Husayn (ع), "is also included in the list of martyrs. You will be killed, and so will my suckling baby Ali al-Asghar." After a short while, the

Imam continued saying, “I, too, will be killed, but Allah will continue my lineage. How would the cruel oppressors succeed in putting an end to his [Ali Zain al-Abidin’s] life ”?when eight Imams are to be born as his offspring

In a tent sat Umm Kulthum, sister of al-Abbas, watching her brother polishing his weapons. She wore a woe-begone face, and tears kept trickling down her cheeks. Suddenly al-Abbas happened to look up. Seeing her tears, he inquired, “Honoured sister, why are you weeping?” “How could I help doing so,” she replied, adding, “since I am an unlucky childless woman? Tomorrow, all the ladies will offer the lives of their ”?sons for the Imam, whom shall I offer, having no son of my own

Tears trickling down his cheeks, al-Abbas said, “Sister! From now on, I am your slave, and tomorrow you offer me, your slave, as a sacrifice for the Imam.” Who else, dear reader, would call himself a slave of his sister besides al-Abbas? Such are the Ahl al-.Bayt, and such are their manners

Ashura

The author of صـلاح النشأتين Salah an-Nash’atayn records saying that the tragic and historical battle culminated on a Friday, the tenth of Muharram, ۶۱ A.H., corresponding to October ۱۳, ۶۸۰ A.D., a day known in Islamic history as Ashura. Imam al-Husayn (ع) delivered two sermons to the misled souls that surrounded him from all directions, .trying to bring them back to their senses, but it was to no avail

ثمّ دعا براحلته فركبها ، و نادى بصوت

عـال يسـمعه جلّهم : أيّهـا النّاس اسـمعوا قَولى ، ولا تعجلوا حتّى أعظكم بما هو حقّ لكم علىَّ ، وحتّى أعتـذر إليكم من مَقـدمى عليكم ، فإن قبلتم عذرى وصدقتم قولى وأعطيتمونى النّصف من أنفسـكم ، كنتم بذلك أسعد ، ولم يكن لكم علىَّ سبيل . وإنْ لَم تقبلوا مِنّى العذر ولَم تعطوا النّصف من أنفسـكم ، فأجمعوا أمركم و شـركاءكم ثمّ لا يكن أمركم عليكم غمّه . ثمّ اقضوا إلىَّ ولا تنظرون . إنّ وليىّ الله الذى نزل الكتاب وهو يتولّى الصالحين. فلمّا سـمعنَ النّساء هذا منه صحنَ وبكينَ وارتفعت أصواتهنَّ ، فأرسـل إليهنَّ أخـاه العبّـاس وابنه علياً الأكبر وقـال لهما : (سـكّتاهنَّ فلعمرى ليكثر بكاؤهنّ. ولمّا سـكتنَ ، حمـد الله وأثنى عليه وصـلّى على محمّد وعلى الملائكه والأنبياء وقال فى ذلك ما لا يحصى ذكره ولَم يُسمع متكلّم قبله ولا بعده أبلغ منه فى منطقه ، ثمّ قال : عباد الله ،

اتقوا الله وكونوا من الـدنيا على حـذر ؛ فإنّ الـدنيا لَو بقيت على أحد أو بقى عليها أحد لكانت الأنبياء أحقّ بالبقاء وأولى بالرضـا وأرضـى بالقضاء ، غير أنّ الله خلق الـدنيا للفناء ، فجديـدها بالٍ ونعيمها مضـمحل وسـرورها مكفهر ، والمنزل تلعه والـدار قلعه ، فتزوّدوا فإنّ خير الزاد التقوى ، واتقوا الله لعلّكم تفلحون. أيّها النّاس إنّ الله تعالى خلق الدنيا فجعلها دار فناء وزوال متصرفه بأهلها حالاً بعـد حال ، فالمغرور من غرّته والشـقى من فتنته ، فلا تغرّنكم هـذه الـدنيا ، فإنّها تقطع رجاء من ركن إليها وتُخيّب طمع من طمع فيها . وأراكم قد اجتمعتم على أمر قد أسخطتم الله فيه

عليكم وأعرض بوجهه الكريم عنكم وأحلَّ بكم نقمته ، فنِعمَ الربّ ربّنا وبئس العبيد أنتم ؛ أقررتم بالطاعه وآمنتم بالرسول محمّد (ص) ،

ثمّ إنّكم زحفتم إلى ذريّته وعترته تريدون قتلهم ، لقد استحوذ عليكم الشيطان فأنساكم ذكر الله العظيم ، فتباً لكم ولِما تريدون . إنّا لله وإنّا إليه راجعون هؤلاء قوم كفروا بعد إيمانهم فبُعداً للقوم الظالمين . أيّها النّاس أنسبونى مَن أنا ثمّ ارجعوا إلى أنفسكم وعاتبوها وانظروا هل يحلّ لكم قتلى وانتهاك حرمتى ؟ ألستُ ابن بنت نبيّكم وابن وصيّه وابن عمّه وأول المؤمنين بالله والمصدّق لرسوله بما جاء من عند ربّه ؟ أوَ ليس حمزه سيّد الشهداء عمّ أبى ؟ أوَ ليس جعفر الطيّار عمّى ، أوَ لَم يبلغكم قول رسول الله لى ولأخى : هذان سيّدا شباب أهل الجنّه ؟ فإنْ صدّقتمونى بما أقول وهو الحقّ _ والله ما تعمدتُ الكذب منذ علمت أنّ الله يمقت عليه أهله ويضرّ به من اختلقه _ وإنْ كذّبتمونى فإنّ فيكم مَن إنْ سألتموه عن ذلك أخبركم ، سلوا جابر بن عبد الله الأنصارى ، وأبا سعيد الخدرى ، وسهل بن سعد الساعدى ، وزيد بن أرقم ، وأنس بن مالك يخبروكم أنّهم سمعوا هذه المقاله من رسول الله لى ولأخى ، أما فى هذا حاجز لكم عن سفك دمى ؟!

فقال الشمر : هو يعبد الله على حرف إنْ كان يدرى ما يقول . فقال له حبيب بن مظاهر : والله إنّى أراك تعبد الله على سبعين حرفاً ، وأنا أشهد أنّك صادق ما تدرى ما يقول ، قد طبع الله على قلبك . ثمّ قال الحسين (ع)

: فإنْ كنتم فی شکّ من هذا القول ، أفتشکّون أنّی ابن بنت نبیّکم ، فواللهِ ما بین المشرق والمغرب ابن بنت نبی غیری فیکم ولا فی غیرکم ، ویحکم اتطلبونی بقتیل منکم قتلته ؟!

أو مال لکم استهلکته ؟! أو بقصاص جراحه ؟! ، فأخذوا لا یکلّمونه ! فنادی : یا شبث بن ربعی ، ویا حَجّار بن أبجر ، ویا قیس بن الأشعث ، ویا زید بن الحارث: ألم تکتبوا إلیَّ أنْ اقدم قد أینعت الثمار واخضرّ الجناب ، وإنّما تقدم علی جند لک مجنّده ؟ فقالوا: لَم نفعل . قال : سبحان الله ! بلی والله لقد فعلتم. ثمّ قال : أیّها النّاس ، إذا کرهتمونی فدعونی أنصرف عنکم إلی مأمن من الأرض. فقال له قَیس بن الأشعث : أولا تنزل علی حکم بنی عمّک ؟ فإنّهم لَن یروک إلاّ ما تُحبّ ولَن یصل إلیک منهم مکروه

. فقال الحسین علیه السّلام : أنت أخو أخیک ، أترید أن یطلبک بنو هاشم أکثر من دم مسلم بن عقیل ؟ لا والله لا اُعطیکم بیدی إعطاء الذلیل ولا أفرّ فرار العبید ، عباد الله إنّی عذتُ بربّی وربّکم أنْ ترجمون ، أعوذ بربّی وربّکم من کلّ متکبّر لا یؤمن بیوم الحساب). ثمّ أناخ وأمر عقبه بن سمعان فعقلها.

The dumb and stonehearted rogues were not affected by al-Husayn’s eloquent sermons. He asked them, "Am I not your Prophet’s grandson? Am I not the son of the Commander of the Faithful, cousin of the Prophet and the first male to believe in the divine message of Allah? Is not Hamzah, the

head of the martyrs, my father's uncle? Is not the martyr Ja'far at-Tayyar my uncle? Did the Prophet not reach your ears with words spoken in reference to me and to my are the (ع) elder brother (al-Hassan), saying, These (al-Hassan and al-Husayn "?'masters of the youths of Paradise

The renown historian at-Tabari and all other historians unanimously record that when proceeded so far in his sermon, the audience was moved against their (ع) al-Husayn wish, so much so that tears began to flow from the eyes of friends and foes alike. It was only al-Hurr, however, who was truly moved to the extent of stirring to action. Slowly did he walk as he kept saying, "Allah! I turn to You in repentance from the depth of my heart, so do forgive me and forgive my sinful misconduct towards the ".Prophet's beloved Ahl al-Bayt

Approaching the Imam with eyes streaming with tears, with his shield turned the other way and his spear turned upside-down, he knelt down and kept crawling on his knees till he reached the Imam and fell on his feet kissing them, begging for his accepted his apologies and prayed for him. Meanwhile, al- (ع) forgiveness. Al-Husayn Hurr's defection alarmed Omer ibn Sa'd, the commander-in-chief of the enemies of and of Allah. He was afraid such defection might encourage other (ع) al-Husayn .commanders of his army to do likewise

Calling his slave, who was bearing the standard, he put an arrow on the string of his bow and discharged

signaling the beginning of the battle. Martyrs fell one after another, ,(ع) it at al-Husayn recording epics of heroism unlike any others in the entire history of the human race. Their names and deeds of heroism are recorded on the pages of history for all .generations to come

خطبه الحسين (ع) الثانيه

ثمّ إنّ الحسين (ع) ركب فرسه ، وأخذ مصحفاً ونشره على رأسه ، ووقف بإزاء القوم وقال : ((يا قوم ، إنّ بيني وبينكم كتاب الله وسنّه جدّي رسول الله (ص) . ثمّ استشهدهم عن نفسه المقدّسه وما عليه من سيف النّبي (ص) ولامته وعمامته فأجابوه بالتصديق . فسألهم عمّا أخذهم على قتله ؟ قالوا : طاعةً للأمير عبيد الله بن زياد ، فقال عليه السّلام: ((تبّاً لكم أيّتها الجماعه و ترحاً ،

أحين استصرختمونا وآله ين فأصرخناكم موجفين ، سللتم علينا سيفاً لنا في أيمانكم وحششتم علينا ناراً اقتدحناها على عدوّنا وعدوّكم ، فأصبحتم إلباً لأعدائكم على أوليائكم ، بغير عدل أفشوه فيكم ولا أمل أصبح لكم فيهم . فهلّا _ لكم الويلات ! _ تركتمونا والسّيف مشيم والجأش طامن والرأى لَما يستحصف ، ولكنْ أسرعتم إليها كطيره الدبا وتداعيتم عليها كتهافت الفراش ، ثمّ نقضتموها ، فسحقاً لكم يا عبيد الأمه وشذاذ الأحزاب ونبذه الكتاب ومحرّفي الكلِم وعصبه الإثم ونفثه الشيطان ومطفئيّ السّنَن ! ويحكم أهؤلاء تعضدون وعنّا تتخاذلون ! أجل والله غدر فيكم قديم وشجت عليه أُصولكم وتأزّرت فروعكم فكنتم أخبث ثمره ، شجى للناظر وأكله للغاصب !

ألا وإنّ الدّعيّ بن الدعيّ قد ركز بين اثنتَين ؛ بين السّله والذلّه ، وهيهات منّا الذلّه ، يأبى

الله لنـا ذلـك ورسوله والمؤمنون وحجور طـابت وطهرت وأُنوف حميّه ونفوس أبيّه ، من أن نؤثر طاعه اللئام من مصارع الكرام ، ألا وإنّى زاحف بهذه الأُسره على قلّه العدد وخذلان النّاصر). ثمّ أنشد أبيات فروه بن مُسيك المرادى. أما والله ، لا تلبثون بعدها إلاّـ كريثمـا يركب الفرس ، حتّى تـدور بكم دور الرحى وتقلـق بكم قلـق المحور ، عهـدٌ عَهَـده إلىَّ أبى عن جـدّى رسول الله ، فاجمعوا أمركم وشركاءكم ، ثمّ لا يكن أمركم عليكم غمّه ثمّ اقضوا إلىَّ ولا تنظرون ، إنّى توكّلت على الله ربّى وربّكم ، ما من دابّه إلاّ هو آخذ بناصـيتها إنّ ربّى على صراط المستقيم (۲. ثمّ رفع يدَيه نحو السّـماء وقال : ((اللهمّ ، احبس عنهم قطر السّـماء ، وابعث عليهم سـنين كسـنىّ يوسف ، وسـلّط عليهم غلام ثقيف يسـقيهم كأساً مصبره ، فإنّهم كذبونا وخذلونا ، وأنت ربّنا عليك توكّلنا وإليك المصـير (۳. والله لاـ يـدع أحـداً منهـم إلاّـ انتقم لى منه ، قتلهً بقتله وضـربهً بضـربه ، وإنّه لينتصـر لى ولأهـل بيـتى وأشياعى .

The First Lady Martyr

Wahab ibn Abu Wahab, a Christian, and his wife, also a Christian, were married only a fortnight ago. Having witnessed what went on between al-Husayn (ع) and his foes, they sympathized with al-Husayn (ع) and embraced the Islamic creed at his hands. The words of the Imam's sermons penetrated their hearts and found an echo. Wahab's mother, still Christian, said to her son, "I will not be pleased with you till you give your life away for the sake of al-Husayn (ع)."

Wahab charged at the enemies of Allah like a lion, and when a man from Kufa severed his right arm, he transferred the sword to the left and went on fighting as if nothing at all had happened. Soon his left arm, too, was lopped off by a single stroke of a sword, and the hero fell to the ground. His wife watched the whole scene. She pleaded to the Imam thus as she darted towards his enemies, “O Imam! Please do not ask me to go ”!back! I prefer to die fighting rather than to fall captive in the hands of Banu Umayyah

The Imam tried to dissuade her, explaining to her that fighting is not mandated on women, but at seeing her husband martyred, she ran to him and, putting his lifeless head in her lap, she began to wipe it with her clothes. Soon a slave of Shimr ibn Thul-Jawshan put an end to her life while she was thus engaged; may the Almighty shower His blessings on her. It is unanimously agreed on by the historians that she was the first lady martyred on that day. Wahab’s mother was very happy. She said, “Allah! ”.Thank You for saving my honour through my son’s martyrdom before the Imam

Then the old Christian lady turned to the Kufians and said, “You wicked people! I bear witness that the Christians in their churches and the Zoroastrians in their fire houses are better people than you!” Saying so, she seized

a stout candle (or, according to other accounts, a tent post) in her hand and fell upon .the enemies, sending two of them to hell

The Imam sent two of his companions to bring her back. When she stood before him, he said to her, “O bondmaid of Allah! Women are not allowed to go to war. Sit down; I assure you that you and your son will be with my grandfather in Paradise.” Another martyr to be mentioned here, who was also Christian, is John, a slave of the great sahabi Abu Tharr al-Ghifari, may Allah be pleased with both of them. He had been for many years in the service of Abu Tharr, and although he was a very old man (according to some accounts, he was ٩٠ years old), he fought al-Husayn’s enemies till .he was martyred

Al-Abbas is Martyred

The story of the martyrdom of al-Abbas is a very sad one. Unfortunately, there is no room here to provide you with all its details due to the lack of space; therefore, we have to summarize it to you in a few words. Al-Abbas ventured to bring water to the wailing thirsty children. He individually had to face the eight hundred soldiers guarding and his small band having access to it. (ع) the bank of the Euphrates against al-Husayn He was al-Husayn’s standard-bearer. Both his arms were severed, one after the other, and arrows made his body look like a porcupine. One of those arrows ...penetrated his right eye

When al-Husayn

saw his brother fall like that, he wept profusely as he said, "Now I have become (ع) tried to carry him to his camp, al-Abbas pleaded to (ع) spineless..." When al-Husayn him not to do so since he could not stand hearing the cries of the thirsty children especially since he had promised to bring them some water. He hated to go back to therefore, honoured his last wish; al-Abbas ,(ع) them empty-handed. Al-Husayn ...was holding to him (ع) breathed his last as his brother al-Husayn

Martyrdom of The Imam

The Imam was also very courageous, so much so that he had already been called "the lion of Banu Hashim." He had participated in the wars waged by his father, the in defense of the creed against the ,(ع) Commander of the Faithful Ali ibn Abu Talib hypocrites led by the Umayyads and against the Kharijites, proving his military ability and mastership of the art of war. Had the Muslims of today mastered this art, and had they been able to make their own weapons rather than import them from others, they would not have been forced to sell their God-given natural resources, especially oil, .dirt cheap to those who do not wish them any good

Had the rulers of the Muslim world learned how to get along with each other, they would have cooperated with each other for their own common good. Had the Muslims of the world implemented the commandments of their creed as strictly as they are supposed to, no unjust or

tyrannical ruler would have ever ruled them… I think that such rulers, the likes of Yazid, are the main cause of the pathetic situation wherein the Muslims of the world find themselves at the present time, yet these rulers derive their strength from the weakness of their subjects; so, one problem is connected to the other…

Narrators of this incident record saying that there was hardly any place in al-Husayn's body that escaped a sword stroke or an arrow, and the same can be said about his horse as-Sahab which used to belong to Prophet Muhammad (ص) who, shortly before breathing his last, gave it to his right hand, cousin, and son-in-law Ali ibn Abu Talib (ع). Al-Husayn's older brother, Imam al-Hassan (ع), inherited it; after his martyrdom, it became the property of Imam al-Husayn (ع).

Having become too feeble to fight, he stood to rest. It was then that a man threw a stone at him, hitting his forehead and causing his blood to run down his face. He took his shirt to wipe his blood from his eyes just as another man shot him with a three-pronged arrow which pierced his chest and settled in his heart. He instantly said, "In the Name of Allah, through Allah, and on the creed of the Messenger of Allah [do I die]." Raising his head to the heavens, he said, "Lord! You know that they are killing a man besides whom there is no other son of Your Prophet's daughter." As

soon as he took the arrow out of his back, blood gushed forth like a drain pipe. He placed his hand on his wound and once his hand was filled with blood, he threw it above saying, "Make what has happened to me easy for me; it is being witnessed by ".Allah

Not a single drop of that blood fell on the ground. Then he put it back a second time, and it was again filled with blood. This time he rubbed it on his face and beard as he said, "Thus shall I appear when I meet my Lord and my grandfather the Messenger of drenched in my blood. It is then that I shall say: O grandfather! So-and-so ,(ع) Allah "’.killed me

Bleeding soon sapped his strength, so he sat down on the ground, feeling his head being too heavy. Malik ibn an-Nisr noticed his condition, so he taunted him then dealt was wearing a burnoose which (ع) him a stroke with his sword on the head. Al-Husayn said, "May you never be able to eat or drink (ع) soon became full of blood. Al-Husayn with your right hand, and may Allah gather you among the oppressors." Having said so, the dying Imam threw his burnoose away and put on a turban on top of his .capuche cap

Hani ibn Thabeet al-Hadrami has said, "I was standing with nine other men when al-was killed. It was then that I looked and saw one of the children from al- (ع) Husayn Husayn’s

family wearing a robe and a shirt, and he was wearing two ear-rings. He held a post from those buildings and stood startled looking right and left. A man came running. Having come close to that child, the man leaned from his horse and killed that child with his horse. When he was shamed for thus killing a helpless child, he revealed his "...last name

That child was Muhammad ibn Abu Sa'd ibn Aqeel ibn Abu Talib. His mother, dazed, stunned, and speechless, kept looking at him as the incident unfolded before her very ...eyes

whom (ع) The enemies of Allah waited for a short while then returned to al-Husayn they surrounded as he sat on the ground unable to stand. Abdullah son of Imam al-who was eleven years old, looked and saw ,(ص) grandson of the Prophet ,(ع) Hassan how his uncle was being surrounded by those people, so he came running towards him. Zainab, al-Husayn's revered sister, wanted to restrain him but he managed to .evade her and to reach his uncle

so the child shouted, "O son of ,(ع) Bahr ibn Kab lowered his head to strike al-Husayn the corrupt woman, are you going to strike my uncle?" The man dealt a blow from his sword which the child received with his hand, cutting it off. The child cried in agony, "O who hugged him and said, "O son of my (ع) uncle!" Then he fell in the lap of al-Husayn brother! Be patient with regard to what has

befallen us, and consider it as goodness, for Allah, the most Exalted, will make you join your righteous ancestors." Then he raised his hands and supplicated saying, "O Allah! Let them enjoy themselves for some time then divide them and make them into parties, and do not let their rulers ever be pleased with them, for they invited us to support us, then they turned their backs to us and fought us."

Harmalah ibn Kahil shot the child with an arrow, killing him as he sat in his uncle’s lap.

Al-Husayn (ع) remained lying on the ground for some time. Had those rogues wished to kill him, they could have done so, but each tribe relied on the other to do what it hated to do itself. Ash-Shimr shouted, "What are you standing like that for?! What do you expect the man to do since your arrows and spears have wounded him so heavily? Attack him!"

Zarah ibn Shareek struck him on his left shoulder with his sword while al-Haseen shot him with an arrow which penetrated his mouth; another man struck him on the shoulder. Sinan ibn Anas stabbed him in his collar bone area of the chest then shot him with an arrow in the neck. Salih ibn Wahab stabbed him in the side...

قـال هلال بن نافع: كنت واقفاً نحو الحسـين وهو يجود بنفسه ، فوالله ما رأيت قتيلاً قطّ مضـمّخاً بـدمه أحسن منه وجهاً ولا أنور ، ولقد شغلنى نور وجهه عن الفكره فى قتله . فاستقى فى هذه

الحـال مـاء فـأبوا ان يسـقوه . وقـال له رجل : لا تـذوق الماء حتّى ترد الحاميه فتشـرب من حميمها . فقال عليه السّـلام : ((أنا أرد الحاميه ؟! وإنّما أرد على جـدّى رسول الله وأسـكن معه فى داره فى مقعـد صدق عند مليك مقتدر وأشـكو إليه ما ارتكبتم منّى وفعلتم بى). فغضبوا بأجمعهم حتّى كأنّ الله لَم يجعل فى قلب أحدهم من الرحمه شيئاً.

as he was drawing his (ع) Hilal ibn Nafi` has said, "I was standing in front of al-Husayn last breath. Never did I ever see anyone whose face looked better or more glowing as he was stained with his own blood! In fact, the light emanating from his face distracted me altogether from the thought of killing him! As he was in such a condition, ".he asked for some water to drink, but they refused to give him any

A man said to him, "You shall not taste of water till you reach hell from whose hot boiling water shall you drink." He, peace be with him said, "Am I the one who will and reside (ع) reach it? Rather, I will reach my grandfather the Messenger of Allah with him in his abode of truth near an Omnipotent King, and I shall complain to him about what crimes you committed against me and what you have done to me." They all became very angry. It is as if Allah did not leave an iota of compassion in their raised his (ع) hearts. When his condition worsened, al-Husayn

,eyes to the heavens and said

O Allah! Sublime You are, Great of Might, Omnipotent, Independent of all creation," greatly Proud, Capable of doing whatever You please, Forthcoming in mercy, True of Promise, Inclusive of Blessings, Clement, Near to those who invoke Him, Subduing His creation, Receptive to Repentance, Able, Overpowering, Appreciative when thanked, Remembering those who remember Him! Thee do I call upon out of my want, and Thee do I seek out of need! From Thee do I seek help when in fear and cry when depressed! Thine help do I seek in my weakness, and upon Thee do I rely! O Allah! Judge between us and our people, for they deceived and betrayed us. They were treacherous to us, and they killed us although we are the Itrat of Your Prophet and whom You chose for Your Message (ص) the offspring of the one You love: Muhammad and entrusted with the revelation. Do find an ease for our affair and an exit, O most Merciful of all merciful ones! Grant me patience to bear Your destiny, O Lord! There is no Allah but You! O Helper of those who seek help! I have no Allah besides You, nor do I adore anyone but You! Grant me to persevere as I face Your decree, O Helper of the helpless, O Eternal One Who knows no end, O One Who brings the dead back to life, O One Who rewards every soul as it earned, do judge between me and

".them; surely You are the best of judges

Husayn's Horse

Al-Husayn's horse came circling around him, rubbing his head on his blood. It was then that Ibn Sa'd shouted, "The horse! Get the horse, for it is one of the horses of the Messenger of Allah!" Horsemen surrounded that horse which kept kicking with its .front legs, killing forty riders and ten horses

Ibn Sa'd then said, "Leave him and let us see what he does." Once he felt secure, the to rub his head on the Imam's blood as he sniffed (ع) horse went back to al-Husayn used to say that that (ع) him. He was neighing very loudly. Imam Abu Ja'far al-Baqir horse was repeating these words: "Retribution! Retribution against a nation that killed the son of its Prophet's daughter!" The horse then went to the camp neighing likewise. When the women saw the horse without its rider and its saddle twisted, they went out, their hair spread out, beating their cheeks, their faces uncovered, screaming and wailing, feeling the humiliation after enjoying prestige, going in the direction of the .had been killed (ع) place where al-Husayn

Umm Kulthum, Zainab the wise, cried out, "O Muhammad! O father! O Ali! O Ja'far! O Hamzah! Here is al-Husayn in the open slain in Karbala"!" Then Zainab said, "I wish the heavens had fallen upon the earth! I wish the mountains had crushed the valley!" when Omer ibn Sa'd came close to her flanked by some of (ع) She was near al-Husayn .his men

was drawing his last breath. She cried out, "O Omer ! Should Abu (ع) Al-Husayn "!?Abdullah be killed as you look on

He turned his face away. His tears were flooding his beard. She said, "Woe unto you! Is there any Muslim man among you?" None answered her. Then Omer Ibn Sa'd shouted at people, "Alight and put him to rest!" Ash-Shimr was the first to do so. He kicked the Imam with his foot then sat on his chest and took hold of his holy beard. He ...dealt him twelve sword strokes. He then severed his sacred head

Al–Husayn Marauded

Those folks now took to maurauding the Imam: Ishaq ibn Hawayh took his shirt. Al-Akhnas ibn Murthid ibn Alqamah al-Hadrami took his turban. Al-Aswad ibn Khalid took his sandals. Jamee ibn al-Khalq al-Awdi, and some say a man from Tameem named .al-Aswad ibn Hanzalah, took his sword

wearing a ring covered with his blood. He cut his (ع) Bajdal came. He saw the Imam finger off and took the ring... Qays ibn al-Ash'ath took his velvet on which he since then used to sit, so he came to be called "Qays Qateefa." Qateefa is Arabic for velvet. His worn out garment was taken by Jaoonah ibn Hawiyyah al-Hadrami. His bow and outer garments were taken by ar-Raheel ibn Khaythamah al-Jufi and Hani ibn .Shabeeb al-Hadrami and Jarar Ibn Mas'ud al-Hadrami

A man among them wanted to take his underpants after all his other clothes had been ,taken away by others. This man said

I wanted to take it off, but he had put his right hand on it which I could not lift;" therefore, I severed his right hand... He then put his left hand on it which I also could not lift, so I severed it, too, and I was about to bare him and take it off when I heard a rumbling like that of an earthquake, so I became frightened. I left him and fell into a swoon, a slumber. While I was unconscious, I saw the Prophet, Ali, Fatima, and al-Hassan, in a vision. Fatima was saying, O son! They killed you! May Allah kill them!'

He said to her, O mother! This sleeping man has severed my hands!' She then invoked Allah's curse on me saying, May Allah cut your hands and legs, and may He blind you and hurl you into the fire!' Indeed, I am now blind. My hands and legs have already been amputated, and nothing remains from her curse except the fire."

اللهم آرزقنا شفاعه الحسين

Part ٢: A Summary of Post-Martyrdom Events

point

When al-Husayn (ع) was martyred, people fell upon his luggage and belongings looting everything they could find in his tents(١), then they set the tents to fire. People raced to rob the ladies of the Messenger of Allah (ع). Daughters of Fatima az-Zahra' (ع) tearfully ran away, their hair uncovered(٢). Scarves were snatched, rings were pulled out of fingers, ear-rings were taken out, and so were ankle-rings(٣).

A man took both ear-rings belonging to Umm Kulthum, riddling her

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١- Ibn al-Atheer, At-Tarikh al-Kamil, Vol. ٤, p. ٣٢.
٢- at-Tabari, Tarikh, Vol. ٦, p. ٢٦٠.
٣- Ibn Nama, Muthir al-Ahzan, p. ٤٠.

taking ,(ع) ears in the process(۱). Another approached Fatima daughter of al-Husayn her ankle-rings out. He was weeping as he committed his foul deed. "What is the matter with you?," she asked him. "How can I help weeping," he answered, "since I am looting the daughter of the Messenger of Allah?" She asked him to leave her (alone. He said, "I am afraid if I do not take it, someone else will."(۲

Another man was seen driving the women with the butt of his spear, having robbed them of their coverings and jewelry as they sought refuge with one another. He was seen by the same Fatima. Having realized that she had seen him, he went towards her, and she fled away. He threw his spear at her; she fell headlong and fainted. (When she recovered, she saw her aunt, Umm Kulthum, sitting at her head crying.(۳

A woman from the clan of Bakr ibn Wa'il, who was accompanied by her husband, saw in such a condition, so she cried out, "O (ع) the daughters of the Messenger of Allah to (ع) offspring of Bakr ibn Wa'il! Do you permit the daughters of the Messener of Allah be robbed like that? There is no judgment except Allah's! O how the Messenger of .(should be avenged!" Her husband brought her back to his conveyance(۴ (ع) Allah

who was sick on his bed unable to stand (ع) The rogues reached Ali son of al-Husayn up(۵). Some were saying, "Do not let any of them, young

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.Muhammad Jawad Shubbar, Al-Dama as-Sakiba, p. ۳۴۸ -۱

.as-Saduq, Aamali, p. ۹۹, majlis ۳۱. at-Thahbi, Siyar Alam an-Nubala', Vol. ۳, p. ۲۰۴ -۲

Mawla Husayn ibn Mawla Muhammad al-Jammi (known as the virtuous man of -۳ Jamm) Riyad al-Musa'ib fil Mawaiz wal Tawarikh wal Siyar wal Musa'ib, p. ۳۴۱. al-.Qazwini, Tazallum az-Zahra', p. ۱۳۰

Ibn Tawoos, namely Sayyid Ali ibn Musa ibn Ja'far, Al-Luhuf fi Qatla at-Tufuf, p. ۷۴. -۴ .Ibn Nama, Muthir al-Ahzan, p. ۴۱

is referred to by at- (ع) Reference to the sickness of Ali son of al-Husayn, as-Sajjad -۵ Tabari on p. ۲۶۰, Vol. ۶, of his Tarikh. It is also mentioned by Ibn al-Atheer on p. ۳۳, Vol. ۴, of his book At-Tarikh al-Kamil, by Ibn Katheer on p. ۱۸۸, Vol. ۸, of his book Al-Bidaya,

by al-Yafii on p. ١٣٣, Vol. ١, of his book Mir'at al-Jinan, by Shaikh al-Mufid in his book Kitab Al-Irshad, by Ibn Shahr Ashub on p. ٢٢٥, Vol. ٢, of his book Manaqib, by at-Tibrisi on p. ١۴٨ of his book I'lam al-Wara bi A'lam al-Huda, by Muhammad ibn Ahmed ibn Ali an-Nishapuri on p. ١۶٢ of his book Rawdat al-Waizeen, and by al-Mas'udi on p. ١۴٠ of .his book Ithbat al-Wasiyya

or old, alive." Others were saying, "Do not be rash in your judgment till we consult the governor Amr ibn Sa'd."(۱) Ash-Shimr unsheathed his sword with the intention to kill .Ali

Hameed ibn Muslim said to him, "Glory to Allah! Do you really kill children?! He is only a sick lad!"(۲) He said, "Ibn Ziyad ordered all al-Husayn’s sons killed." Ibn Sa'd went to extremes to stop him(۳) especially after having heard the wise lady Zainab daughter saying, "You will not kill him before killing me (ع) of the Commander of the Faithful .(first;" so, they left him alone(۴

Ibn Sa'd himself came to the ladies who burst in tears upon seeing him. He ordered the men to stay away from them. Those men had already taken all the ornaments those ladies had had and never returned any of them back. He assigned to a group of .men the task of protecting them, then he returned to his tent

The Steed

Ibn Sa'd shouted, "Who volunteers to make sure that the chest and the back of al-are run over by the horses?" Ten men stood up.(۵) Those miscreant (ع) Husayn "volunteers" were: Ishaq ibn Hawiyyah, al-Ahbash ibn Murshid ibn Alqamah ibn Salamah al-Hadrami, Hakeem ibn at-Tufayl as-Sinbisi, Amr ibn Sabeeh as-Saydawi, Raja’ ibn Munqith al-Abdi, Salim ibn Khaythamah al-Jufi, Salih ibn Wahab al-Jufi, Wakhit ibn Ghanim, Hani ibn Thabeet al-Hadrami, and Aseed ibn Malik. They rode their horses and trampled upon the body of the fragrant flower of the Messenger of ...Allah

Ibn Ziyad ordered

.al-Qazwini, Tazallum az-Zahra’, p. ۱۳۲ -۱

.at-Tabari, Tarikh, Vol. ۶, p. ۲۶۰ -۲

.Shaikh Abbas al-Qummi, Nafas al-Mahmum -۳

.al-Qarmani, Tarikh, p. ۱۰۸ -۴

۵- at-Tabari, Tarikh, Vol. ۶, p. ۱۶۱. Ibn al-Atheer, At-Tarikh al-Kamil, Vol. ۴, p. ۳۳. al-Mas'udi, Muraj at-Thahab, Vol. ۲, p. ۹۱. al-Maqrazi, Khutat, Vol. ۲, p. ۲۸۸. Ibn Katheer, Al-Bidaya, Vol. ۸, p. ۱۸۹. al-Khamees, Tarikh, Vol. ۳, p. ۳۳۳. Shaikh al-Mufid, Al-Irshad. at-Tibrisi, I'lam al-Wara bi A'lam al-Huda, p. ۸۸۸. Muhammad ibn Ahmed ibn Ali an-Nishapuri, Rawdat al-Waizeen, p. ۶۶۲. Ibn Shahr Ashub, Al-Manaqib, Vol. ۲, p. ۲۲۴.

(ع) liberal awards to be given to them(١). Al-Bayruni has said that they did to al-Husayn what no other nation had ever done to their most evil ones: killing with the sword or the spear, with stone throwing, and with horse trampling(٢). Some of those horses reached Egypt were their shoes were pulled out and fixed on doors as means of seeking blessings. This became a custom among them, so much so that many of them started making the like of those shoes and hanging them over the doors of their houses.(٣)

The Severed Heads

Ibn Sa'd ordered the heads to be severed from their bodies. They were distributed to various tribes that used them as means to seek favour with Ibn Ziyad. The Kindah tribe took thirteen brought by their envoy Qays ibn al-Ash'ath. The Hawazin tribe brought twelve with their "man" Shimr ibn Thul-Jawshan. The Tameem tribe brought seventeen; the Banu Asad tribe brought sixteen; the Mathhaj tribe brought seven, and the other tribes brought the rest(۴). The tribe to which al-Hurr ar-Riyahi belonged refused to cut anyone's head or to let their horses trample on the Imam's body(۵).

On the tenth day, Ibn Sa'd had already entrusted the head of Imam al-Husayn (ع) to Khawli ibn Yazid al-Asbahi and Hameed ibn Muslim al-Azdi. He entrusted the heads of the Imam's family members and those of his companions to ash-Shimr, Qays ibn al-Ash'ath and Amr ibn al-Hajjaj(۶). Khawli's house was one farasang from Kufa. He hid the head from his Ansari wife whom

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١- Ibn Tawoos Al-Luhuf, p. ٧۵. Ibn Nama, Muthir al-Ahzan, p. ۴١.

٢- Al-Aathar al-Baqiya, p. ٣٢٩.

٣- al-Karakchi, Kitab at-Taajjub, p. ۴۶.

۴- Ibn Tawoos Al-Luhuf, p. ٨١. Al-Ayni, Umdat al-Qari fi Sharh al-Bukhari, Vol. ٧, p. ۶۵۶, where the name of Urwah ibn Qays is included among them.

۵- Al-Hajj Shaikh Muhammad Baqir ibn Mawla Hassan al-Qa'ini al-Birjandi as-Safi, Al-Kibrit al-Ahmar fi Shara'it Ahl al-Minbar.

.Shaikh al-Mufid, Al-Irshad -۶

.he knew to be loyal to Ahl al-Bayt, peace be with them

But when she saw a light emanating from the bakery oven [where it was hidden], she was terrified. When she came closer, she heard the voices of al-Husayn's women in the most somber way. She mentioned this to her husband (ع) mourning al-Husayn then went out crying(١). Since then, she never used any kohl nor any perfume out of .(She was called Ayoof(٢ .(ع) her grief for al-Husayn

In the morning, Khawli took the head to the governor's mansion. By then, Ibn Ziyad had returned from his camp at an-Nakheela. Khawli put the head in front of Ibn Ziyad :as he recited these poetic verses

إم_لأ ركابى فضّه أو ذهبا إنّ_ى قتلت السيّد المحجّبا

وخيرهم من يذكرون النسبا ق_تلت خير الناس اُمّاً وأبا

فساء ابن زياد قوله أمام الجمع فقال له : إذا علمت إنّه كذلك فلِمَ قتلته ؟ والله لا نلت نّى شيئاً.

:Fill my stirrup with silver or with gold

,I killed the master of every honour told

.Their best when they mention descent

.I killed the best of people, son of the best parent

But these words, spoken in front of everyone, were met by Ibn Ziyad with outrage. "Since you knew that he was that honourable," said Ibn Ziyad, "why did you then take (part in killing him? By Allah, you will receive nothing from me at all."(٣

اللهم أرزقنا شفاعه الحسين

'Leaving Karbala

When Ibn Sa'd sent the heads to Kufa, he remained with the army till noon on the eleventh day [of

۱- Muhammad an-Nishapuri, Rawdat ash-Shuhada'. On p. ۱۹۰, Vol. ۸, Ibn Katheer says that his wife saw the light emanating from underneath the lid and stretching to the heavens as white birds kept hovering around it. He adds saying that his other wife, Nuwar daughter of Malik, said to him, "Have you brought the head of the son of the Messenger of Allah, peace of Allah and His blessings upon him and his family, here?! I shall never share a bed with you henceforth." She separated from him.

۲- al-Balathiri, Ansab al-Ashraf, Vol. ۵, p. ۲۳۸.

۳- According to p. ۱۳۳, Vol. ۱, of al-Yafii's book Mir'at al-Jinan, Ibn Ziyad was very angry with him, so he killed him, but the author does not identify the name of the head bearer. On p. ۲۱۳, Vol. ۲, of Al-Iqd al-Farid fi Marifat al-Qira'a wal Tajwad of Sayyid Muhammad Rida ibn Abul-Qasim ibn FathAllah ibn Nejm ad-Din al-Husayni al-Kamali al-Asterbadi al-Hilli (died in ۱۳۴۶ A.H./۱۹۲۷ A.D.), the head bearer is identified as Khawli ibn Yazid al-Asbahi who was killed by Ibn Ziyad. Historians contend among themselves about who had brought the head and who had said the above verses. According to Ibn Jarir at-Tabari, who indicates so on p. ۲۶۱, Vol. ۶, of his Tarikh, and Ibn al-Atheer who states so on p. ۳۳, Vol. ۴, of his book At-Tarikh al-Kamil, the poet was Sinan ibn Anas who recited them to Omer ibn Sa'd. On p. ۱۴۴ of Tathkirat al-Khawass of Ibn al-Jawzi, the grandson, Omer said to him, "You are insane! Had Ibn Ziyad heard you, he would have killed you!" On p. ۱۹۳, Vol. ۱, of ash-Sharishi's Maqamat, the author says that the poet recited them to Ibn Ziyad. According to al-Irbili's Kashf al-Ghumma and al-Khawarizmi's p. ۴۰, Vol. ۲, of Maqtal al-Husayn (ع), Bishr ibn Malik recited them to Ibn Ziyad. On p. ۷۶ of Ibn Talhah's Matalib as-Saool, there is the addition of "... and whoever says his prayers in both Qiblas," whereupon Ibn Ziyad became very angry with him and had him beheaded. On p. ۴۳۷ of Riyad al-Musa'ib, it is stated that ash-Shimr is the one who recited these verses. Since you know that ash-Shimr is al-Husayn's killer according to the text of the ziyarat of the sacred area and according to a host of historians, you likewise know that he must be the one who recited them. It is very unlikely that he kills him and lets someone else take the head and use it to seek favour with Ibn Ziyad. We have mentioned the story from Khawli only to follow in the footsteps of those who wrote about the Imam's

.martyrdom

Muharram]. He gathered those killed from his army and performed the funeral prayers for them then buried them, leaving the corpses of the Master of the Youths of and companions unwashed, unshrouded, (ع) and those of his Ahl al-Bayt (ع) Paraidse .and unburied(۱), exposed to the wind and to the wild beasts of the desert

After the time of zawal, Ibn Sa'd left for Kufa with the women, the children, the bondmaids, and the surviving family members of al-Husayn's companions. They included twenty women(۲) whom they mounted on camels without saddles just as was the custom then with Turks or Romans taken captive although they belonged to .(ع) the best of all prophets

who was twenty-three years old(۳). He (ع) With them was as-Sajjad Ali ibn al-Husayn was placed on a lean camel without a saddle, and he was worn out by sickness(۴). His son [the later Imam] al-Baqir(۵), who was two years and a few months old(۶), .accompanied him

taken captive were: Zaid, Amr, and al- (ع) Among the children of Imam al-Hassan Hassan II. The latter was captured after he had killed seventeen men. He received eighteen wounds, and his right arm had been cut off. Asma' ibn Kharijah al-Fizari intervened to get him freed because his mother was also Fizari, so Ibn Sa'd left her .(husband take him(۷

With them was Uqbah ibn Saman, a slave of ar-Rubab, al-Husayn's wife. When Ibn Ziyad came to know that that man was ar-Rubab's slave, he released him. Ibn Ziyad was informed

p: ۱۱۶

۱- al-Khawarizmi, Maqtal al-Husayn (ع), Vol. ۲, p. ۳۹.

۲- Shaikh Abbas al-Qummi, Nafas al-Mahmum, p. ۲۰۴. On p. ۲۳۴, Vol. ۲, of an-Nawari's book Mustadrak al-Wasa'il (first edition), both Shaikh al-Mufid and Sayyid Ibn Tawoos saying that he, peace be with him, had prayed two rekats at al- (ع) cite Imam as-Sadiq Qa'im, a place on the highway leading to al-Ghari (Najaf), then said, "Here was the placed when they went to Karbala" then (ع) head of my grandfather al-Husayn

recited a supplication to be (ع) carried it to Ubaydullah ibn Ziyad." Then the Imam
".recited following the prayer saying, "This place is called al-Hananah

.Misab az-Zubairi, Nasab Quraish, p. ۵۸ -۳

.Ibn Tawoos, Al-Iqbal, p. ۵۴ -۴

Muhammad Hassan ash-Shaban Kurdi al-Qazwini, Riyad al-Ahzan, p. ۴۹. al-Mas'udi, -۵
.Ithbat al-Wasiyya, p. ۱۴۳

al-Mas'udi, Ithbat al-Wasiyya, p. ۱۴۳ (Najaf edition). According to p. ۲۰۳, Vol. ۱, of -۶
.Abul-Fida'‘s Tarikh, Vol. ۱, p. ۲۰۳, he was three years old

al-Majlisi, Bihar al-Anwar, Vol. ۱۰, in the chapter discussing the offspring of Imam -۷
According to p. ۲۸ of Isaf ar-Raghibeen, commenting on a footnote in .(ع) al-Hassan
Nar al-Absar, and also according to p. ۸ of Al-Luhuf by Ibn Tawoos, he treated him at
.Kufa, and when he healed, he transported him to Medina

that al-Muraqqa ibn Thumamah al-Asadi had scattered his arrows around then fled to his tribe where he sought and received protection, he ordered him to be banished to .(az-Zara(۱

The ladies pleaded to thus: "For the love of Allah! Please take us to those killed." When they saw how they had lost their limbs, how the spears had drank of their blood, and how the horses had trampled upon them, they screamed and beat their faces in ,anguish(۲). Zainab cried out

يا محمّداه ! هذا حسين بالعراء ، مرمّل بالدماء ، مقطّع الأعضاء ، وبناتك سبايا ، وذرّيّتك مقتّله . فأبكت كلّ عدو وصديق

O Muhammad! Here is al-Husayn in the desert covered with blood, his limbs cut off!" Here are your daughters taken captive and your offspring slaughtered!" These words caused friends and foes alike to weep(۳), even the horses' tears ran on their hooves(۴). Then she put her hands under his sacred body and lifted it as she ".(supplicated saying, "O Lord! Do accept this sacrifice from us(۵

and kept telling him how she (ع) Sukayna(۶) hugged the body of her father al-Husayn ,had heard him saying

شيعتی ما أنْ شربتم عَذْبَ ماء فاذكرونی

أو سم_عتم بغری_ب او شهيد فاندبونی

O my Shi'as! Whenever of water you drink

.Never from mentioning my name should you shrink

And whenever you are a stranger on a sojourn

(Or see a martyr, me should you remember and mourn.(۷

Only a number of them could collectively remove her from his corpse, forcefully (dragging her away.(۸

looked at his (ع) When Ali ibn al-Husayn

at-Tabari, Tarikh, Vol. ۶, p. ۲۶۱. Ibn al-Atheer, At-Tarikh al-Kamil, Vol. ۴, p. ۳۳. - ۱ According to p. ۳۶۷, Vol. ۴, of Yaqat al-Hamawi's Mu'jam al-Buldan, az-Zara is a village in Bahrain, and there is another in West Tripoli as well as another in the upper Delta of the Nile. According to p. ۶۹۲, Vol. ۲, of al-Bikri's book Al-Mu'jam mimma Istajam, it is a place in the Bahrain area where wars waged by an-Numan ibn al-Munthir, who was nicknamed al-Gharoor (the conceited one), battled al-Aswaris. It also is a city in Persia where a duel took place between al-Bara' ibn Malik and the city's satrap, al-Bara' killed the latter and cut his hand off. He took his belt and both his bracelets the value of which was thirty thousand dinars. Omer ibn al-Khattab took the khums of the loot, and that was the first time in the history of Islam that a loot was taxed by ۱/۵ and delivered to the caliph (whereas it was/is supposed to be given to the Prophet's descendants according to the injunctions of the Holy Qur'an). On p. ۱۰, Vol. ۴, of his book At-Tarikh al-Kamil, Ibn al-Atheer says that Ibn Ziyad threatened to banish the to Oman's Zara. Also on p. ۸۶, Vol. ۸, [(ع) people of Kufa [who refused to fight al-Husayn where the events of the year ۳۲۱ A.H./۹۳۳ A.D. are discussed, it is stated that Ali ibn Yaleeq ordered Mu'awiyah and his son Yazid to be cursed from the pulpits in Baghdad, whereupon the Sunnis were outraged. There, al-Barbahari, a Hanbalite, used to stir trouble; he ran away from Ali ibn Yaleeq. The latter captured al-Barbahari's followers and shipped them in a boat to Oman. It appears from the latter account that Zara is a place in Oman. On p. ۲۵۶ of al-Dainuri's book Al-Akhbar at-Tiwal, Ibn Ziyad banished al-Muraqqa to az-Zabada where the latter stayed till Yazid's death and Ibn Ziyad's flight to Syria. Al-Muraqqa, therefore, left it and went back to Kufa. On p. ۹, Vol. ۸, of Nashwar al-Muhadara wa Akhbar al-Muthakara by at-Tanakhi, the judge, namely Muhsin ibn Ali ibn Muhammad Abul-Fahm (۳۲۹ - ۳۸۴ A.H./۹۴۱ - ۹۹۴ A.D.), it is stated that Muhammad al-Muhallabi banished Muhammad ibn al-Hassan ibn Abdul-Aziz al-Hashimi to Oman in a boat because of something he had .done which angered him

Ibn Nama, Muthir al-Ahzan, p. ۴۱. Ibn Tawoos, Al-Luhuf, p. ۷۴. Al-Khawarizmi, - ۲ .p. ۳۳۲ ,(ع) Vol. ۲, p. ۳۹. At-Turayhi, Maqtal al-Husayn ,(ع) Maqtal al-Husayn

al-Maqrazi, Khutat, Vol. ۲, p. ۲۸۰. According to the authors of both Maqtal al-Husayn -۳

.and Al-Luhuf, the mourning was even on a much larger scale (ع)

Vol. ٢, p. ٣٩. Shaikh LutfAllah ibn al-Mawla ,(ع) al-Khawarizmi, Maqtal al-Husayn - ۴ Muhammad Jawad as-Safi al-Gulpaigani, Al-Muntakhab al-Athar fi Akhbar al-Imam .at-Thani Ashar (usually referred to as simply Al-Muntakhab), p. ٣٣٢

.al-Birjandi as-Safi, Al-Kibrit al-Ahmar, Vol. ٣, p. ١٣, citing At-Tiraz al-Muthahhab -۵

According to p. ١۶٣, Vol. ١, of an-Nawawi's Tahthib al-Asma', p. ۵٨, Vol. ١, of Shaikh -۶ Muhammad Ali ibn Ghanim al-Qatari al-Biladi al-Bahrani's book Al-Kawakib al-Durriyya, p. ١۶٠ of ash-Shiblinji's Nar al-Absar, and Ibn Khallikan's Wafiyyat al-Ayan, died on a (ع) where the author details her biography, Sukayna daughter of al-Husayn Thursday, Rabi' I ۵, ١١٧ A.H./April ٨, ٧٣۵ A.D. According to Abul-Hassan al-Amri's book Al-Mujdi and to at-Tibrisi's book Alam al-Wara bi Alam al-Huda, p. ١٢٧, where the are discussed, and also according (ع) biographies of the offspring of Imam al-Hassan to p. ١۶٣, Vol. ١٢, of Abul-Faraj al-Isfahani's book Al-Aghani, she married her cousin who was killed during the Battle of at- (ع) Abdullah ibn al-Hassan ibn Ali ibn Abu Talib Taff. She did not bear any children by him. But the author I'lam al-Wara bi A'lam al-Huda, namely at-Tibrisi, says that he was killed before marrying her, and that during the Battle of at-Taff, she was a little more than ten years old, and that she was born The statement in .(ع) before the the death [martyrdom] of her uncle Imam al-Hassan Sukayna is overcome by deep" ,(ع) her honour made by the Master of Martyrs contemplation upon Allah," as is recorded by as-Sabban in his book Isaf ar-Raghibeen, clearly outlines for us the status his daughter occupied in the sacred .canons of Islam's Sharaa

.These verses are recorded on p. ٣٧۶ of the Indian edition of Misbah al-Kaf'ami -٧

.al-Qazwini, Tazallum az-Zahra', p. ١٣۵ -٨

slaughtered family, he felt greatly grieved and worried. When his sister Zainab al-Kubra read his face, she felt upset on his account and took to consoling him and admonishing him to be patient although even the mountains could not match him in :his patience and fortitude. Among what she said to him is the following

ما لی أراک تجود بنفسک یا بقیّه جدّی وأبی وإخوتی؟ فوالله إنّ هذا لعهد من الله إلی جدّک وأبیک ، ولقد أخذ الله میثاق أُناس لا تعرفهم فراعنه هذه الأرض ، وهم معروفون فی أهل السّماوات ، إنّهم یجمعون هذه الأعضاء المقطّعه والجسوم المضرّجه ، فیوارونها وینصبون بهذا الطفّ علماً لقبر أبیک سیّد الشهداء لا یُدرس أثره ولا یُمحی رسمه علی کرور اللیالی والأیّام ، ولیجتهدنّ أئمّه الکفر وأشیاع الضلال فی محوه وتطمیسه ، فلا یزداد أثره إلاّ علوّاً.

Why do I see you pleading for death, O the legacy of my grandfather, of my father" and brothers? By Allah, this is something which Allah had divulged to your grandfather Allah took a covenant from people whom you do not know, .(ع) and to your father (ع) the mighty ones on this land, and who are known to the people of the heavens, that they would gather these severed parts and wounded corpses and bury them, then shall they set up on this Taff a banner for the grave of your father, the Master of the traces of which shall never be obliterated, nor shall it ever be wiped ,(ع) Martyrs out so long as there is

day and night. And the leaders of apostasy and the promoters of misguidance shall try their best to obliterate and efface it, yet it shall get more and more lofty instead."(١)

Zajr ibn Qays came to them and shouted at them to leave as he kept whipping them. Others surrounded them and mounted them on camel humps.(٢)

Zainab the wise rode her own she-camel. She recollected the days of lofty honour and inviolable prestige, guarded by fierce and honourable lions of Abdul-Muttalib's offspring. And she used to always be surrounded by servants who would not enter without her permission.

At Kufa

When the daughters of the Commander of the Faithful (ع) entered Kufa, the city's residents gathered to see them, so Umm Kulthum shouted at them, "O people of Kufa! Do not you have any sense of shame before Allah and His Messenger so you look at the ladies of the Prophet?"(٣)

One of Kufa's women came to them and saw their condition for which even a most bitter enemy would feel sorry. She asked them what captives they were, and she was told: "We are captives belonging to the Progeny of Muhammad."(۴)

The people of Kufa kept doling out dates, walnuts and bread to the children, whereupon Umm Kulthum, that is, Zainab al-Kubra, shouted at them that they were prohibited from accepting charity. She threw away what had been given to the children(۵). A poet once composed these lines addressing Imam Ali ibn Abu Talib (ع):

O father of Hassan!

She overlooks and in the slumber she

١- Shaikh Abul-Qasim Ja'far ibn Muhammad ibn Ja'far ibn Musa ibn Qawlawayh al-Qummi (died in ٣۶٧ A.H./٩٧٧ A.D.), Kamil az-Ziyarat, p. ٣۶١, chapter ٨٨, virtues of

.(ع) Karbala" and merits of viziting the grave site of al-Husayn

Radiyy ad-Din ibn Nabi al-Qazwini (died in ۱۱۳۴ A.H./۱۷۲۲ A.D.), Tazallum az-Zahra', p. -۲ .۱۷۷

.Muhammad Jawad Shubbar, Al-Damah as-Sakibah, p. ۳۶۴ -۳

.Ibn Nama, p. ۸۴. Al-Luhuf, p. ۸۱ -۴

ar-Rashti al-Ha'iri, Asrar ash-Shahada, p. ۴۷۷. Al-Qazwini, Tazallum az-Zahra', p. -۵ .۱۵۰

,delights

.But only with her hand can Zainab now cover her face

!O father of Hassan

:Does this sight you please

,Each of your women chained, uncovered the face

?While Banu Harb’s women in their chambers veiled with grace

,Does your side on the bed find comfort and ease

?While your daughters on the camels to Syria are brought

?Are you pleased when your wise ladies are exposed

..With lashes they are whipped when they cry, having no rest

,To the east they are once taken by the mean gangs, the worst

.And once towards the land of shame are taken, to the west

,None to protect them as they cross every plain

.None heeds their complaints when they complain

,Their voices were lost and their hearts squeezed

Their breath by grief is almost snatched away

Amazed am I about one who thinks of fate

:And wonders and upon it does he contemplate

,A fornicator leisurely turns about on his throne

,As al-Husayn on the ground is left, unburied, alone

And his head is on a lance openly carried,

And with the crown is crowned the son of a whore.

For three days did Husayn stay unburied or more.

One's body is to cruel elements is left exposed

As the other covers his with silk and with gold.(١)

Zainab's Speech

The daughter of the Commander of the Faithful (ع) explained to people Ibn Ziyad's villainy and meanness in a speech which she delivered to them. When she signaled to them to calm down, they did. They stood speechless and motionless, and even the bells of their animals stopped ringing. It was then that she, calm and composed

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١- Excerpted from a poem in praise of al-Husayn (as) by Shaikh Hassoon al-Hilli who died in ١٣٠٥ A.H./١٨٨٨ A.D. as we are told on p. ١٥٥, Vol. ٢, of Shuara' al-Hilla.

,addressed them saying (ع) and with courage reminiscent of that of her father Haider

يقول الراوى : لمّا أومأت زينب ابنه على (ع) إلى النّاس ، فسكنت الأنفاس والأجراس ، فعندها اندفعت بخطابها مع طمأنينه نفس وثبات جأش ، وشجاعه حيدريّه ، فقالت (ص) لوات الله عليها: الحمد لله والصلاه على أبى محمّد وآله الطيّبين الأخيار .

أمّا بعد ، يا أهل الكوفه ، يا أهل الختل والغدر ، أتبكون ؟! فلا رقأت الدمعه ، ولا هدأت الرنّه ، إنّما مَثلكم كمثَل التى نقضت غزلها من بعد قوّه أنكاثاً ، تتّخذون أيمانكم دخلاً بينكم ، ألا وهل فيكم إلاّ الصلف النطف والعجب والكذب والشنف وملق الإماء، وغمز الأعداء؟! أو كمرعى على دمنه أو كقصّه على ملحوده، ألا بئس ما قدّمتْ لكم أنفسكم أنْ سخط الله عليكم ، وفى العذاب أنتم خالدون .

أتبكون وتنتحبون ؟! إى والله فابكوا كثيراً ، واضحكوا قليلاً ؛ فلقد ذهبتم بعارها وشنارها ، ولن ترحضوها بغسل بعدها أبداً ، وأنّى ترحضون قتْل سليل خاتم النبوّه ومعدن الرساله ، ومدره حجّتكم ومنارمحَجّتكم ، وملاذ خيرتكم ومفزع نازلتكم ، وسيّد شباب أهل الجنّه ، ألا ساء ما تزرون .

فتعساً و نكساً وبُعداً لكم وسحقاً ، فلقد خاب السّعى وتبّت الأيدى ، وخسرت الصفقه ، وبؤتم بغضب من الله ورسوله ، وضُربت عليكم الذلّه والمسكنه. ويلكم يا أهل الكوفه ، أتدرون أىّ كبد لرسول الله فريتم ؟ وأىّ كريمه له أبرزتم ؟ وأىّ دم له سفكتم ؟ وأىّ حرمه له انتهكتم ؟ لقد جئتم شيئاً إدّاً ، تكاد السّموات يتفطّرن منه ، وتنشقّ الأرض ، وتخرّ الجبال هدّاً . ولقد

أتيتم بها خرقاء شوهاء كطلاع الأرض وملء السّماء .

أفعجبتم أنْ مطرت السّـماء دماً ولعذاب الآخره أخزى وهم لا يُنصـرون ، فلا يستخفنّكم المهل ، فإنّه لا يحفزه البدار ، ولا يخاف فوت الثار ، وإنّ ربّكم لَبِالمرصاد.

and (ص) All Praise is due to Allah. Peace and blessings be upon my father Muhammad May the resounding [of this calamity] never .(ع) upon his good and righteous Progeny stops. Your similitude is one who unspins what is already spun out of the desire to violate [a trust]. You make religion a source of your income... Is there anyone among you who is not a boaster of what he does not have, a charger of debauchery, a conceited liar, a man of grudge without any justification, one submissive like bondmaids, an instigater, a pasture of what is not wholesome, a reciter of a story to someone buried? Truly bad is that which your souls have committed. You have reaped the Wrath of Allah, remaining in the chastisement for eternity. Do you really cry and ?sob

By Allah, you should then cry a great deal and laugh very little, for you have earned nothing but shame and infamy, and you shall never be able to wash it away, and how the very ,(ع) could you do so? The descendant of the Bearer of the Last Message essence of the Message, the source of your security and the beacon of your guidance, the refuge of the righteous from among you, the one who saves you

from calamity, the Master of the Youths of Paradise... is killed. O how horrible is the sin that you bear...! Miserable you are and renegades from the path of righteousness; may you be distanced and crushed. The effort is rendered futile, the toil is ruined, the deal is lost, and you earned nothing but Wrath from Allah and His Messenger (ص). You are doomed with servitude and humiliation.

Woe unto you, O Kufians! Do you know whose heart you have burned, what a "feat" you have laboured, what blood you have shed, and what sanctity you have violated? You have done a most monstrous deed, something for which the heavens are about to split asunder and so is the earth, and for which the mountains crumble. You have done something most uncanny, most defaced, as much as the fill of the earth and of the sky. Do you wonder why the sky rains blood? Surely the torment of the hereafter is a greater chastisement, and they shall not be helped. Let no respite elate you, for rushing does not speed it up, nor does it fear the loss of the opportunity for revenge. Your Lord is waiting in ambush for you.(١)

Imam as-Sajjad (ع) said to her, "That is enough, O aunt, for you are, Praise to Allah, a learned lady whom none taught, one who comprehends without being made to do so."(٢)

Fatima Delivers a Speech

Fatima, al-Husayn's daughter(٣), delivered a speech wherein she said,

الحمد لله عدد الرمل والحصى ، وزنه العرش إلى الثرى ،

p: ١٢٣

١- This speech is compiled from the writings of Shaikh at-Tusi in his Aamali as well as that of his son, from Al-Luhuf, Ibn Nama, Ibn Shahr Ashub, and from at-Tibrisi's book Al-Ihtijaj.

٢- at-Tibrisi, Al-Ihtijaj, p. ١۶۶ (Najaf's edition).

٣- Fatima daughter of al-Husayn (ع), peace be with him, was a great personality; she enjoyed a great status in the creed. Her father, the Master of Martyrs, testifies to this

fact. When al-Hassan II approached him asking him for the hand of either of his two daughters, he, peace be with him, as we are told on p. ٢٠٢ of Nar al-Absar, said to him, "I choose for you Fatima, for she, more than anyone else, is like my mother Fatima As far as the creed is concerned, she stays .(ع) daughter of the Messenger of Allah awake all night long offering prayers, and the daytime she spends fasting. In beauty, she looks like the huris with large lovely eyes." On p. ٤٤٢, Vol. ١٢, of Ibn Hajar's Tahthib at-Tahthib, she is said to have narrated hadith from her father, brother Zain al-Abidin, aunt Zainab, Ibn Abbas, and Asma' daughter of Umays. Her sons Abdullah, Ibrahim, and her daughter Umm Ja'far, offspring of al-Hassan II, quote her ,(ع) al-Husayn hadith. Abul-Miqdam quotes her hadith through his mother. Zuhayr ibn Mu'awiyah quotes her hadith through his mother. On p. ٤٢٥ of Khulasat Tahtheeb al-Kamal, it is stated that the authors of sunan books, including at-Tirmithi, Abu Dawud, and an-Nassa'i, have all quoted her ahadith. So does the author of Musnad Ali. Ibn Majah al-Qazwini does likewise. Ibn Hajar al-Asqalani says, "She is mentioned in the book of funerals in Bukhari's Sahih, and Ibn Haban holds her reliable, adding that she died in ١١٠ A.H./٧٢٩ A.D." So do both authors al-Yafii, on p. ٢٣٤, Vol. ١, of his book Mir'at al-Jinan, and Ibn al-Imad on p. ٣٩, Vol. ١, of his book Shatharat. Based on what Ibn Hajar says in his book Tahthib at-Tahthib, she must have lived for almost ninety years, placing her year of birth at about ٣٠ A.H./٦٥١ A.D. Hence, she must have been almost thirty years old during the Battle of at-Taff. She died seven years before her sister Sukayna. On p. ٣٥, Vol. ٤, of Ibn al-Atheer's book At-Tarikh al-Kamil, and also according to p. ٢٦٧, Vol. ٦, of at-Tabari's Tarikh, Fatima was older than her sister Sukayna. On p. ١٨ of Tahqiq an-Nusra ila Maalim Dar al-Hijra by Abu Bakr ibn Husayn ibn Omer al-Maraghi (d. ٨١٦ A.H./١٤١٤ A.D.), one of the signs of her lofty status with Allah is that when al-Walid ibn Abdul-Malik ordered to deposit the relics at the went out to al-Harra where she had a (ع) mosque, Fatima daughter of al-Husayn house built for her. Then she ordered a well to be dug up; moutain stone appeared in it, and she was informed of it. She made her ablution then sprinkled the leftover water on it. After that, it was not difficult at all to dig that well. People used to seek blessings through the use of its water, and they named it "Zamzam". On p. ٤٧٤, Vol. ٨, of Ibn used to use knots (ع) Sa'd's Tabaqat (Sadir's edition), Fatima daughter of al-Husayn .on a string as her rosary beads

أحمـده وأُؤمن به وأتوكّل عليه وأشـهد أنْ لا إله إلاّ الله وحـده لا شـريک له وأنّ محمداً عبده ورسوله ، وأنّ أولاده ذُبحوا بشـطّ الفرات ، من غير ذحل ولا ترات .

اللهمّ إنّى أعوذ بک أنْ أفترى عليک ، وأنْ أقول عليک خلاف ما أنزلت من أخـذ العهود والوصـيّه لعلى بن أبى طالب المغلوب حقّه ، المقتول من غير ذنب كما قُتل ولده بالأمس ، فى بيت من بيوت الله تعالى ، فيه معشـر مسـلمه بألسنتهم ، تعساً لرؤوسهم ما دفعت عنه ضـيماً فى حيـاته ولاـ عنـد ممـاته ، حتّى قبضه الله تعـالى إليه محمود النّقيبه طيّب العريكه ، معروف المنـاقب مشـهور المـذاهب ، لَم تأخـذه فى الله سـبحانه لَومه لائم ولا عـذل عاذل ، هـديته اللهمّ للإسـلام صـغيراً ، وحمدت مناقبه كبيراً ، ولَم يزل ناصـحاً لک ولرسولک ، زاهداً فى الدنيا غير حريص عليها ، راغباً فى الآخره ، مجاهداً لک فى سبيلک ، رضيته فاخترته وهديته إلى صراط مستقيم .

أمّا بعد، يا أهل الكوفه ، يا أهل المكر والغدر والخيلاء ، فإنّا أهل بيت ابتلانا الله بكم ، وابتلاكم بنا . فجعل بلاءنا حسـناً ، وجعل علمه عنـدنا وفهمه لـدنيا ، فنحن عَيبه علمه ، ووعـاء فهمه وحكمته ، وحجّته على الأـرض فى بلاـده لعبـاده ، أكرمنا الله بكرامته ، وفضّـلنا بنبيّه محمّـد (صـلّى الله عليه وآله) على كثير ممَّن خلق الله تفضـيلاً ، فكذّبتمونا وكفّرتمونا ، ورأيتم قتالنا حلالاً ، وأموالنا نهبـاً ، كأنّنـا أولاـد ترک أو كابل ، كما قتلتم جـدّنا بالأمس ، وسـيوفكم تقطر من دمائنا أهل البيت لحقـد متقـدّم ، قرّت لـذلک عيونكم

، وفرحت قلبوکم افتراءً علی الله ومکراً مکرتم، والله خیر الماکرین ، فلا تدعونّکم أنفسکم إلی الجذل بما أصبتم من دمائنا ، ونالت أیدیکم من أموالنا ، فإنّ ما أصابنا من المصائب الجلیله ، والرزایا العظیمه فی کتاب من قبل أن نبرأها ، إنّ ذلک علی الله یسیر ؛ لکیلا تأسوا علی ما فاتکم ولا تفرحوا بما آتاکم ، والله لا یحبّ کلّ مختال فخور .

تبّاً لکم فانظروا اللعنه والعذاب ، فکأنّ قد حلّ بکم وتواترت من السّماء نقمات ، فیسحتکم بعذاب ویذیق بعضکم بأس بعض ، ثمّ تخلدون فی العذاب الألیم یوم القیامه ؛ بما ظلمتمونا ، ألا لعنه الله علی الظالمین .

ویلکم ! أتدرون أیّه ید طاعنتنا منکم ؟ وأیّه نفس نزعت إلی قتالنا ؟ أم بأیّه رِجل مشیتم إلینا ؟ تبغون محاربتنا ، قست قلوبکم وغلظت أکبادکم وطبع الله علی أفئدتکم ، وختم علی سمعکم وبصرکم وسوّل لکم الشیطان وأملی لکم ، وجعل علی بصرکم غشاوه فأنتم لا تهتدون .

تبّاً لکم یا أهل الکوفه ، أیّ ترات لرسول الله قِبَلَکم ، وذحول له لدیکم ؟ بما عندتم بأخیه علی بن أبی الطالب جدّی وبنیه وعترته الطیّبین الأخیار ، وافتخر بذلک مفتخرکم:

نحن قتلنا علیاً وبنی علی ب_سیوف هندیّه ورماح

وسبینا نساءهم سبی ترک ون_طحناهم ف_أیّ نطاح

بفیک أیها القائل الکثکث والأثلب؛ افتخرت بقتل قوم زکّاهم الله وطهّرهم وأذهب عنهم الرجس، فأکضم وأقع کما أقعی أبوک فإنّما لکلّ امرىء ما اکتسب وما قدّمت یداه .

حسدتمونا، ویلاً لکم، علی ما فضّلنا الله تعالی ، ذلک فضل الله یؤتیه مَن یشاء والله ذوالفضل العظیم . ومَن لَم یجعل الله له نوراً

فما له من نور .

فـارتفعت الأـصوات بالبكـاء والنّحيب وقالوا : حسـبكِ يا ابنه الطاهرين فقـد حرقت قلوبنا وأنضـجت نحورنا وأضـرمت أجوافنا ، فسكتت .

All Praise is due to Allah, as much as the number of the sands and of the stones, as" much as the Arsh weighs up to the ground. I praise Him, believe in Him and rely upon Him. And I testify that there is no Allah other than Allah, the One and Only Allah, there is no partner with Him, and that Muhammad is His servant and Messenger, and that his offspring have been slaughtered by the Euphrates river neither on account of !blood revenge nor out of dispute over inheritance. Lord

I seek refuge with You against telling a lie about You and against saying anything contrary to what You have revealed of taking many a covenant regarding the the man whose right is confiscated, who was killed ,(ع) vicegerency of Ali ibn Abu Talib without having committed a sin, just as his son was only yesterday killed, at one of the houses of Allah, the most Exalted One, at the hand of those who give Islam nothing .but lip service

Destruction may afflict their heads that did not ward off from him any injustice as long as he lived nor at his death, till Allah Almighty took his soul to Him while his essence was praised, his dealing with others was commendable, his merits were well known, and his beliefs well admitted by everyone. Never

did he ever accept anyone’s blame nor the criticism of any critic in doing what is right. !Lord

You guided him to Islam even when he was a child and praised his virtues when he grew up. Never did he ever cease enjoining others to follow Your Path and that of Your Messenger (ع). He always paid no heed to the riches of this world. He always desired the hereafter, a man who carried out jihad for Your Cause. With him were You pleased, so You chose him and guided him to a Straight Path.

O people of Kufa! O people of treachery, of betrayal and conceit! We are members of a Household tried on your account by Allah, afflicted by you. He made our dealing with you good, and He entrusted His knowledge to us, and He bestowed upon us its comprehension; so, we are the bastian of His knowledge, understanding and wisdom, and His Arguments on the earth which He created for the good of His servants! Allah bestowed upon us His blessings and greatly honoured us with His Prophet, peace and blessings of Allah be upon him and his Progeny, favouring us over many of those whom He created. Yet you called us liars and apostates, and in your eyes you deemed killing us as lawful, and so is looting our possessions, as if we were the offspring of the Turks or of Kabul, just as you killed our grandfather in the past. Your swords drip with

.our blood, the blood of Ahl al-Bayt, out of past animosity

Thus have your eyes been cooled, and thus have your hearts been elated, telling lies about Allah and out of evil plans which you hatched, while Allah is the very best of planners. So do not be carried away with your excitement because of our blood which you have spilled or our wealth which you have snatched, for what has befallen us is truly a great tragedy and a momentous calamity

In a Book even before We created them; surely this is easy for Allah, so that you may" not be grieved because of what you missed nor feel happy because of what you .(acquired, and Allah does not love anyone who is coceited, braggard" (۵۷:۲۳

May you be ruined! Expect to be cursed and to be tormented, for it seems as though it has already befallen you, and more and more signs of Wrath are on their way to you from the heavens till He makes you taste of the chastisement and make some of you taste of the might of others, then on the Day of Judgment shall you all remain for eternity in the painful torment on account of the injustice with which you have treated us; the curse of Allah be upon the oppressors. Woe unto you! Do you know what hand you have stabbed, what soul found fighting us agreeable? Rather, by what feet did you walk towards us with the intention to fight

?us

Your hearts became hardened, and Allah sealed your hearts, your hearing, and your vision, and Satan inspired to you and dictated, placing a veil over your eyes, so you can never be guided. Destruction is your lot, O people of Kufa! What a legacy of the is standing before you, and what blood revenge will he seek from you on (ص) Prophet my grandfather, and ,(ع) account of your enmity towards his brother Ali ibn Abu Talib ,towards his good and righteous offspring, yet you even brag about it saying

,We killed Ali and Ali's sons

With Indian swords and spears

And we placed their women in captivity

.Like the Turks! We crushed them with severity

May stones and pebbles fill your mouths! You brag about killing people whom Allah chose and whom He purified with a perfect purification and from whom He kept away all abomination. Suppress it, then, and squat just as your fathers did, for each will get .the rewards of what he earns and will be punished for what he committed

You envied us, woe unto you, for what Allah, the most Exalted One, favoured and preferred us. Such is Allah's favour: He bestows His favours upon whomsoever He pleases, and surely with Allah are great favours. For whoever Allah does not make a ".noor, he shall have no light at all

Voices were raised with weeping and wailing, and they said to her, "Enough, enough, O daughter of the pure ones, for you have burnt our hearts and necks," so

.she took to silence

As–Sajjad Delivers a Speech

was brought on a lean camel. Chains were placed on his neck, and (ع) Ali ibn al-Husayn he was handcuffed. Both sides of his neck were bleeding. He was repeating these :verses

!O nation of evil, may your quarter never tastes of water

!O nation that never honoured in our regard our Grandfather

Should we and the Messenger of Allah meet

?On the Judgment Day, how would you then plead

On bare beasts of burden have you

!Transported us, as if we never put up a creed for you

He signaled to people to be silent. Once they were silent, he praised Allah and glorified ,Then he said .(ص) Him and saluted the Prophet

أيّها النّاس ، مَن عرفني فقد عرفني ، ومَن لَم يعرفني فأنا علي بن الحسين بن علي بن أبي طالب ، أنا ابن من انتُهكت حرمته ، وسُلبت نعمته وانتهب ماله ، وسُبي عياله ، أنا ابن المذبوح بشطّ الفرات من غير ذحل ولا ترات ، أنا ابن من قُتل صبراً ، وكفى بذلك فخراً .

أيّها النّاس ناشدتكم الله هل تعلمون أنّكم كتبتم إلى أبي وخدعتموه وأعطيتموه من أنفسكم العهود والميثاق والبيعه ، وقاتلتموه ؟

فتّباً لكم لِما قدّمتم لأنفسكم ، وسوأه لرأيكم ، بأيّه عين تنظرون إلى رسول الله ؟ إذ يقول لكم : قتلتم عترتي ، وانتهكتم حرمتي ، فلستم من اُمّتي.

فارتفعت الأصوات بالبكاء وقالوا : هلكتم وما تعلمون .

ثمّ قال عليه السّلام : (رحم الله امرءاً قبِل نصيحتي ، وحفظ وصيّتي في الله وفي رسوله وأهل بيته ، فإنّ لنا في رسول الله اُسوه حسنه.)

فقالوا بأجمعهم : نحن يابن

رسول الله سامعون مطيعون حافظون لذمامك ، غير زاهدين فيك ، ولا راغبين عنك ، فمرنا بأمرك يرحمك الله ، فإنّا حرب لحربك ، وسِلم لسلمك ، نبرأ ممَّن ظلمك وظلمنا .

فقال عليه السّلام: هيهات هيهات، أيّها الغدره المكره ، حِيل بينكم وبين شهوات أنفسكم ، تريدون أن تأتوا إليَّ كما أتيتم إلى أبى من قبل ؟ كلاّ ـ وربّ الراقصات ، فإنّ الجرح لمّا يندمل ، قُتل أبى بالأمس وأهل بيته ، ولَم ينس ثكل رسول الله وثكل أبى وبنى أبى ، إنّ وجده والله لبين لهاتى ومرارته بين حناجرى وحلقى ، وغصّته تجرى فى فراش صدرى :

مـهلاً بـنى حرب فما قد نالنا فـيعين جـبّار الـسّما لم يكتم

فـكأنّنى يوم الحساب بأحمد بالرسل يقدم حاسراً عن معصم

ويـقول ويلكم هتكتم حرمتى وتركتم الأسياف تنطف من دمى

تـدرون أىّ دم أرقـتم فى الثرى أمْ أىَّ خـود سـقتُمُ فى المغنم

أمـن الـعداله صونكم فتياتكم وحـرائرى تسبى كسبى الديلم

والـماء تـورده يـعافير الفلا وكـبود أطـفالى ظماء تضرم

تالله لـو ظفرت سراه الكفر فى رهطى لما ارتكبوا لذاك المعظم

يـا لـيت شعر محمّد ما فاتكم طـعن الحناجر بعد حزّ الغلصم

O people! Whoever recognizes me knows me, and whoever does not, let me tell him that I am Ali son of al-Husayn (ع) ibn Ali ibn Abu Talib (ع). I am the son of the man whose sanctity has been violated, whose wealth has been plundered, whose children have been seized. I am the son of the one who has been slaughtered by the Euphrates neither out of blood revenge nor

on account of an inheritance. I am the son of the one killed in the worst manner. This .suffices me to be proud

O people! I plead to you in the Name of Allah: Do you not know that you wrote my father then deceived him? Did you not grant him your covenant, your promise, and your allegiance, then you fought him? May you be ruined for what you have committed against your own souls, and out of your corrupt views! Through what eyes when he says to you, "You killed my (ع) will you look at the Messenger of Allah ?"Progeny, violated my sanctity, so you do not belong to my nation

Loud cries rose, and they said to each other, "You have perished, yet you are not aware of it." Then he, peace be with him, said, "May Allah have mercy on anyone who acts upon my advice, who safeguards my legacy with regard to Allah, His Messenger a good example of (ع) for we have in the Messenger of Allah ,(ع) and his Ahl al-Bayt ,(ع) ".conduct to emulate

They all said, "We, O son of the Messenger of Allah, hear and we obey, and we shall safeguard your trust. We shall not turn away from you, nor shall we disobey you; so, order us, may Allah have mercy on you, for we shall fight when you fight, and we shall seek asylum when you do so; we dissociate ourselves from whoever oppressed you and dealt unjustly with

".you

He, peace be with him, said, "Far, far away it is from you to do so, O people of treachery and conniving! You are separated from what you desire. Do you want to come to me as you did to my father saying, No, by the Lord of all those [angels] that ascend and descend'?! The wound is yet to heal. My father was killed only yesterday, and so were his Ahl al-Bayt (ع), and the loss inflicted upon the Messenger of Allah (ع), and upon my family is yet to be forgotten. Its pain, by Allah, is (ع) upon my father between both of these [sides] and its bitterness is between my throat and palate. Its choke is resting in my very chest."(١)

The Burial

Historians record saying that the Master of Martyrs (ع) set up a tent on the battlefield(٢), ordering those killed from among his companions and Ahl al-Bayt (ع) to be carried to it. Whenever a fresh martyr was brought, he, peace be with him, would say, "You have been killed just as the prophets and the families of prophets are killed."(٣) He did so to everyone with the exception of his brother al-Abbas, peace be with him, whom he left where he fell near the river bank of the Euphrates.

When Omer ibn Sa'd accompanied those whom he arrested of the custodians of the Message and left for Kufa, he left behind those who were described by the Commander of the Faithful (ع) as the masters of martyrs

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١- All these speeches are mentioned by Ibn Tawoos in his book Al-Luhuf and by Ibn Nama in his book Muthir al-Ahzan.

٢- at-Tabari, Tarikh, Vol. ۶, p. ۲۵۶. Ibn al-Atheer, At-Tarikh al-Kamil, Vol. ۴, p. ۳۰. Al-Mufid, Al-Irshad.

٣- This is narrated on p. ۲۱۱, Vol. ۱۰, and p. ۱۲۵, Vol. ۱۳, of al-Majlisi's Bihar al-Anwar where an-Nu'mani's book Al-Ghaiba is cited.

in the life of this world and in the hereafter, an honour to which nobody ever preceded nor will anyone suceed them(١), lying on the sands incinerated by the sun and sought .by the wild beasts of the desert

Among them was the Master of the Youths of Paradise who was in a condition that would split the hardest of the stones, yet divine lights were emanating from his .corpse, and sweet scents were surrounding him from all directions

:A man belonging to Banu Asad has narrated the following

Once the army left, I came to the battlefield and saw light emanating from those corpses that were covered with blood and smelled sweet scents. I saw a terrifying lion walking between the amputated parts till he reached the embodiment of sanctity and the sacrifice of guidance. He rubbed himself on his blood and rubbed his body on his as he kept muttering and letting out a very strange sound. I was amazed. Never have I ever seen such a fierce lion abandon what would be for his likes nothing but a meal. I hid among the marshes and kept watching to see what else he would do. I was more amazed when midnight came. It was then that I saw candles with voices that filled the (earth with painful cries and wailing.(٢

came to bury his martyred (ع) On the thirtheenth day of Muharram, Zain al-Abidin (father, peace be with him, since only an Imam buries another Imam.(٣

,came to the place (ع) When as-Sajjad

.al-Qummi, Kamil az-Ziyarat, p. ٢١٩ -١
.al-Bahrani, Madeenat al-Ma'ajiz, p. ٢۶٣, chapter ١٢٧ -٢
.al-Mas'udi, Ithbat al-Wasiyya, p. ١٧٣ -٣

he saw Banu Asad assembled around the slain not knowing what to do. They could not identify the corpses especially since their killers had separated the heads from the bodies. Had it been otherwise, they could have inquired about them with the families and the tribes of those slain. But he, peace be with him, informed them that it was his task to bury those pure bodies. He informed them of the names of the slain, identifying those who belonged to Banu Hashim from the rest. Crying and wailing rose, and tears filled the eyes of everyone present there and then. The ladies of Banu .Asad loosened their hair in grief and beat their cheeks

walked to his father's body, hugged it and wept loudly. Then (ع) Imam Zain al-Abidin he came to the grave-site and lifted a handful of its soil. A grave already dug appeared, and so did a pre-constructed shrine... He placed his hands under the Imam's back and said, "In the Name of Allah, and according to the creed of the The will of .(ع) Messenger of Allah. Allah has said the truth, and so has His Messenger Allah be done; there is neither power nor might except in Allah, the Great." Then he took it and went down without being assisted by anyone from among the Banu Asad ".to whom he said, "I have with me someone who will assist me

Once he laid it down in the grave, he put his cheek on his father's

sacred neck and said, "Congratulations to the land that contains your pure body, for the world after you is dark whereas the hereafter in your light shall shine. As to the night, it is the harbinger of sleep, while grief remains forever, for Allah shall choose for your abode wherein you shall abide. From me to you is Salam, O (ع) your Ahl al-Bayt ".son of the Messenger of Allah, and the mercy of Allah and His blessings

On the grave he wrote: "This is the grave of al-Husayn son of Ali son of Abu Talib, the one whom they killed even as he was a thirsty stranger." Then he walked to the body of his uncle al-Abbas, peace be with him, and he saw him in a condition that had left the angels in the heavens' strata baffled and caused the huris to weep even as they were in the chambers of Paradise. He fell upon it kissing his sacred neck and saying, "May the world after you be obliterated, O moon of Banu Hashim, and peace from me ".to you, O martyr, and the mercy of Allah and His blessings

He dug a grave for him and took him down in it by himself just as he had done to the He said to Banu Asad, "There is someone with me to .(ع) corpse of his martyred father ".help me

Yes, he gave a piece of jewelry to Banu Asad as a token of appreciation for consoling him in burying the

martyrs, and he assigned for them two places, ordering them to dig two pits in the first of which he buried those slain from Banu Hashim and in the second those slain from among the companions(1).

As regarding al-Hurr ar-Riyahi, his corpse was taken away by his tribe that buried it where it now stands. It is said that his mother was present then and there, and when she saw what was being done to the corpses, she carried her son's corpse somewhere else.(2)

The closest in proximity to the grave of al-Husayn (ع) from among the martyrs is his son Ali al-Akbar, peace be with him. In this regard, Imam as-Sadiq (ع) says to Hammad al-Basri, "The father of Abdullah was killed a stranger away from home; he is mourned be whoever visits his grave-site, and whoever does not visit it grieves for him; whoever doe not see him is very depressed on account of being deprived of doing so, so he grieves; whoever sees the grave of his son at his feet in a desolate land, far away from his kins, invokes Allah's mercy for him because of the fact that he was not supported when he called upon people to uphold righteousness, and because the renegades assisted one another against him till they killed him and did not have any respect for him, so much so that they exposed his corpse to the wild beasts and prohibited him from drinking of the water of the Euphrates of which the

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١ - See Al-Kibrit al-Ahmar fi Shara'it Ahl al-Minbar الكبريت الأحمر فى شربعه أهل المنبر by the narrator Shaikh Muhammad Baqir son of Mawla Hassan al-Qa'ini al-Birjandi as-Safi, Asrar ash-Shahada by Sayyid Kadhim ibn Qasim ar-Rashti al-Ha'iri (died in ١٢٥٩ A.H./١٨٤٣ A.D.), and Al-Iyqad.

٢ - Al-Hajj Shaikh Muhammad Baqir al-Birjandi as-Safi, Al-Kibrit al-Ahmar fi Shara'it Ahl al-Minbar. On p. ٣۴۴ of his book Al-Anwar an-Nu'maniyya, Sayyid al-Jaza'iri cites testimonials to this statement. He, for example, details how [sultan] Isma'eel as-Safawi [founder of the Safavid dynasty; he lived from ٩٠۴ - ٩٣٠ A.H./١۴٩٩ - ١۵٢۴ A.D. and ruled Iran from ٩٠٧ - ٩٣٠ A.H./١۵٠٢ - ١۵٢۴ A.D.] dug up the place, whereupon he saw the deceased as though he had just been killed; there was a bandage on his head. Once

he untied it in person, blood started pouring out, and the bleeding did not stop till he tied it back again. He built a dome above the grave and assigned an attendant for it. So, when an-Nawari, in his book Al-Lulu wal Marjan, denies that he had been buried, he did not support his denial with any evidence at all. On p. ٣٧, Vol. ١, of Tuhfat al-Alim, Sayyid Ja'far Bahr al-Ulum states that Hamid-Allah al-Mustawfi has indicated in his book Nuzhat al-Quloob saying that there is in Karbala" the grave of al-Hurr [ar-Riyahi] .which is visited by people. He is al-Hurr's grandson up to ١٨ generations back

.dogs drink

(ع) They disregarded their obligations in his respect towards the Messenger of Allah He became .(ع) who had enjoined them to be kind to him and to his Ahl al-Bayt abandoned in his grave, slain among his kinsfolk and Shi'as. In loneliness, being near his grave removes the pain of loneliness and so is his being distant from his and from the house which none could enter except those whose (ع) grandfather conviction of heart Allah tested, and by those who recognize our rights. My father has told me that since he was killed, his place has never been empty of those who bless .him from among the angels, the jinns, mankind, and even the wild beasts

Whoever visits it is envied and is rubbed for blessing, and looking at his grave is done in anticipation of earning goodness. Allah boasts to the angels of those who visit it. As far as what such pilgrim receives from us, we invoke Allah’s mercy for him every morning and every evening. It has come to my knowledge that some Kufians as well .as others in Kufa’s outskirts pay it a visit in the eve of the middle of Shaban

They recite the Holy Qur’an; they narrate his story; they mourn him, and women eulogize him while others compose their own eulogies." Hammad said to the Imam I have personally witnessed some of what you have described." The Imam," ,(ع) peace be with him, then said, "Praise to Allah Who has

made some people come to us, praise us, and mourn us, and praised is He for making our enemy shame them for doing so, threaten them, and describe what they do as (ugly."(1)

At The Governer's Mansion

Having returned from his camp at Nakheela, Ubaydullah Ibn Ziyad went straight to his mansion(2). The sacred head was brought to him, and it was then that the walls started bleeding(3) and a fire broke out from one part of the mansion and made its way to the place where Ibn Ziyad was sitting(4). He fled away from it and entered one of the mansion's rooms. The head spoke out in a loud voice that was heard by Ibn .Ziyad as well as by those who were present there and then

It said, "Where do you flee to? If fire does not catch you in the life of this world, it shall be your abode in the hereafter." The head did not stop speaking till the fire was out. Everyone at the mansion was stunned; nothing like this had ever taken place before(5). Yet Ibn Ziyad was not admonished by an incident such as that, so he ordered the captives to be brought to him. The ladies of the Messenger of Allah (ع) .(were brought to him, and they were in the most pathetic condition(6

Al-Husayn's head was placed in front of him, so he kept hitting its mouth with a rod which he had in his hand for some time. Zaid ibn Arqam said, "Stop hitting these lips

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1- al-Qummi, Kamil az-Ziyar az-Ziyarat, p. ٣٢٥.at-Tibrisi, Mazar al-Bihar, p. ١٢۴, citing .the previous reference

2- According to p. ١۴٢, Chapter ٩, of at-Thaalibi's book Lataif al-Maarif, Abdul-Malik ibn ibn Ali ibn Abu (ع) Ameer al-Lakhmi has narrated saying, "I saw the head of al-Husayn at the government mansion of Ubaydullah ibn Ziyad placed on a shield, and I (ع) Talib saw the head of al-Mukhtar with Mis'ab ibn az-Zubair on another shield. I saw the head of Mis'ab in front of Abdul-Malik ibn Marwan on yet another shield! When I told Abdul-Malik [ibn Marwan ibn al-Hakam] about that, he regarded it as a bad omen and left the place." The same is narrated by as-Sayyati on p. ١٣٩ of his book Tarikh al-

Khulafa’, and by Sabt ibn al-Jawzi on p. ۱۴۸ of his book Tathkirat al-Khawass (Iranian edition) by Ibn al-Jawzi, the grandson..

۳- Ibn Asakir, Tarikh, Vol. ۴, p. ۳۲۹. Ibn Hajar al-Asqalani, As-Sawa'iq al-Muhriqa, p. ۱۱۶. Thakha’ir al-Uqba, p. ۱۴۵. Ibn Tawoos, Al-Malahim, p. ۱۲۸ (first edition).

۴- Ibn al-Atheer, At-Tarikh al-Kamil, Vol. ۴, p. ۱۰۳. Ibn Hajar al-Asqalani, Mujma az-Zawa’id, Vol. ۹, p. ۱۹۶. Al-Khawarizmi, Maqtal al-Husayn (ع), Vol. ۲, p. ۸۷. At-Turayhi, Al-Muntakhab, p. ۳۳۹ (Hayderi Press edition). Ibn Katheer, Al-Bidaya, Vol. ۸, p. ۲۸۶.

۵- Sharh Qaseedat Abi Firas, p. ۱۴۹.

۶- Abul-Abbas Ahmed ibn Yusuf al-Qarmani, Akhbar al-Duwal, Vol. ۱, p. ۸.

with your rod, for by Allah, the One and Only Allah, I saw the lips of the Messenger of Allah (ع) kissing them," then he broke into tears.

Ibn Ziyad said to him, "May Allah cause you never to cease crying! By Allah, had you not been an old man who lost his wits, I would have killed you." Zaid went out of the meeting place saying, "A slave is now a monarch ruling them, treating them as his property. O Arabs! Henceforth, you are the slaves! You have killed Fatima's son and granted authority to the son of Marjana who kills the best among you and permits the evil ones among you to be worshipped. You have accepted humiliation, so away with whoever accepts humiliation."(1)

Zainab daughter of the Commander of the Faithful (ع) kept a distance from the women as she remained disguised, but she could not disguise the prestige of being brought up in the lap of prophethood and in the glory of Imamate, so she attracted Ibn Ziyad's attention.

He inquired about her. He was told that she was Zainab, the wise lady, daughter of the Commander of the Faithful (ع). He wanted to tell her how rejoiced he was at what had happened. Said he, "Praise be to Allah Who exposed you to shame, Who killed you and proved you liars." She, peace be with her, responded with: "Praise be to Allah Who honoured us by choosing Muhammad [from among us] as His Prophet and purified

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1- Ibn Hajar al-Asqalani, As-Sawa'iq al-Muhriqa, p. 118. At-Tabari, Tarikh, Vol. 6, p. 262. Ibn Katheer, Al-Bidaya wal Nihaya, Vol. 8, p. 190. Ibn Hajar al-Asqalani, Mujma az-Zawa'id, Vol. 9, p. 195. Ibn Asakir, Tarikh, Vol. 4, p. 340. These authors have expressed their disbelief of what he has said. The fact that he was blind does not necessarily render his statement inaccurate, for it is quite possible he had heard the same. Ibn Asakir's statement that Zaid was present then and there supports his.

us with a perfect purification. Rather, only a debauchee is exposed to shame, and a ".sinner is proven to be a liar, and we are neither

Ibn Ziyad asked her, "How have you seen what Allah has done to your Ahl al-Bayt She, peace be with her, said, "I have seen Him treating them most beautifully. "?(ع) These are people to whom Allah prescribed martyrdom, so they leaped from their beds welcoming it, and Allah shall gather you and them, and you shall be questioned, and your opponents shall charge you(١); so, you will then find out whose lot shall be (the crack of hell, may your mother, O son of Marjana, lose you."(٢

This statement enraged Ibn Ziyad, and her words incinerated him with ire, especially since she said it before such a huge crowd. He, therefore, was about to kill her when Amr ibn Hareeth said to him, "She is only a woman; can she be held accountable for ".what she said? She cannot be blamed when she thus prattles

Ibn Ziyad turned to her one more time and said, "Allah has healed my heart by letting me seek revenge against your tyrant and against the rebels and mutineers from The wise lady calmed herself and said, "By my life! You "!(ع) among his Ahl al-Bayt have killed my middle-aged protector, persecuted my family, cut off my branch and (pulled out my roots; so, if all of this heals your heart, then you are indeed healed."(٣

He then turned to Ali ibn

.at-Tabari, Tarikh, Vol. ۶, p. ٢۶٢ -١

.Ibn Tawoos Al-Luhuf, p. ٩٠ -٢

,(ع) Ibn al-Atheer, At-Tarikh al-Kamil, Vol. ۴, p. ٣٣. Al-Khawarizmi, Maqtal al-Husayn -٣ Vol. ٢, p. ۴٢. At-Tabari, Tarikh, Vol. ۶, p. ٢۶٣. Al-Mufid, Al-Irshad. At-Tibrisi, I'lam al-Wara bi A'lam al-Huda, p. ١۴١. According to p. ١۴۵, Vol. ٣, of Kamil al-Mibrad (١٣۴٧ the eldest of those ,(ع) A.H./١٧٣۵ A.D. edition), Zainab daughter of Ali ibn Abu Talib taken captive to Ibn Ziyad, was quite eloquent, driving her argument against the latter home. Ibn Ziyad, therefore, said to her, "If you achieved your objective behind your oratory, your father was an orator and a poet." She said to him, "What would

women do with poetry?" Ibn Ziyad, in fact, used to stutter, and he had a lisp; his .speech had a heavy Persian accent

",(ع) whom he asked what his name was. "I am Ali son of al-Husayn (ع) al-Husayn (ع) As-Sajjad "?(ع) came the answer. Ibn Ziyad asked Ali, "Did not Allah kill Ali answered, "I used to have an older brother(١) also named Ali whom people killed." Ibn Ziyad responded by repeating his statement that it was Allah who had killed him. As-Sajjad, therefore, said, "Allah takes the souls away at the time of their death; none ".dies except with Allah's permission

Ibn Ziyad did not appreciate him thus responding to his statement rather than remaining silent, so he ordered him to be killed, but his aunt, the wise lady Zainab, put her arms around him and said, "O Ibn Ziyad! Suffices you what you have shed of our blood..., have you really spared anyone other than this?(٢) If you want to kill him, kill ".me with him as well

said [to Ibn Ziyad], "Do you not know that we are used to being killed, (ع) As-Sajjad and that martyrdom is one of Allah's blessings upon us?"(٣) Ibn Ziyad looked at both of them then said, "Leave him for her. Amazing is their tie of kinship; she wishes to be (killed with him."(۴

took the head and put it in her lap. She kissed it ,(ع) Ar-Rubab, wife of Imam al-Husayn and composed poetry lines mourning

When it became clear to Ibn Ziyad that there were many people present who were voicing their resentment of what he had committed and how everyone was repeating

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Such is the statement of Muhammad ibn Jarir at-Tabari in his book Al-Muntakhab in -١ a footnote on p. ٨٩, Vol. ١٢, of his Tarikh. So does Abul Faraj al-Isfahani on p. ۴٩ of the Iranian edition of his book Maqatil at-Talibiyeen, and al-Dimyari in his book Hayat al-Hayawan, as well as at-Turayhi's book Al-Muntakhab, p. ٢٣٨ (Hayderi Press edition). It .is also indicated on p. ۵٨ of Misab az-Zubayhi's book Nasab Quraish

.at-Tabari, Tarikh, Vol. ۶, p. ٢۶٣ -٢

.Vol. ٢, p. ١٣ ,(ع) Ibn Tawoos Al-Luhuf, p. ٩١. Al-Khawarizmi, Maqtal al-Husayn -٣

.Ibn al-Atheer, Vol. ۴, p. ٣۴ -۴

what Zainab had said, he feared an uprising, so he ordered the police to jail the captives inside a house adjacent to the grand mosque(۱). Ibn Ziyad's doorman has said, "I was with them when he issued his order to jail them. I saw how the men and women assembled there weeping and beating their faces."(۲)

Zainab shouted at people saying, "Nobody should tend to us except either a bondmaid, a freed bondmaid, or umm wuld(۳), for they were taken captive just as we have been."(۴) Only a female captive is familiar with the pain and humiliation of captivity; therefore, she would be sympathetic and would not rejoice nor enjoy seeing them in captivity. This is undeniable.

Ibn Ziyad again called them to his presence. When they were brought to him, their women saw al-Husayn's head in front of him with its divine rays ascending from its curves to the depth of the heavens. Ar-Rubab, al-Husayn's wife, could not check herself from falling upon it and composed more poetry eulogizing him.

Hameed ibn Muslim has said, "Ibn Ziyad ordered to hold a congregarional prayer service. They assembled at the grand mosque. Ibn Ziyad ascended the pulpit and said, All Praise is due to Allah Who manifested the truth and elevated those who act according to it and Who granted victory to the commander of the faithful Yazid and to his party, and Who killed the liar and the son of the liar Husayn son of Ali and his Shi'as.'(۵)

Nobody among that

۱- Al-Khawarizmi, Maqtal al-Husayn (ع), Vol. ۲, p. ۴۳. Ibn Tawoos Al-Luhuf, p. ۹۱.

۲- Muhammad an-Nishapuri, Rawdat al-Waizeen, p. ۱۶۳.

۳- "Freed mother of son" means a bondmaid who bears sons by her master and who is set free on that account but remains in his custody as his wife.

۴- al-Bahrani, Maqtal al-Awalim, p. ۱۳۰. Ibn Tawoos Al-Luhuf, p. ۹۲.

۵- Ibn al-Atheer, Vol. ۱, p. ۳۴.

crowd that had sunk in misguidance objected to such a preposterous statement except Abdullah ibn Afeef al-Azdi and also one of the sons of Walibah al-Ghamidi who both stood up and said to him, O son of Marjana! The liar and the son of the liar is you and your father, and so is everyone who accepts your authority and his son! O son of Marjana! Do you really kill the offspring of the prophets and still talk about who is truthful and who is a liar?!'(1)

Ibn Ziyad asked who the speaker was. Ibn Afeef answered by saying, I am the speaker, O enemy of Allah! Do you really kill the righteous offspring from whom Allah removed all abomination then claim that you are a follower of the Islamic creed?! Oh! Is there anyone to help?! Where are the sons of the Muhajiran and the Ansar to seek revenge against your tyrant, the one who and whose father were both cursed by Muhammad (ص), the Messenger of the Lord of the Worlds.'

Ibn Ziyad's anger now intensified. He ordered him to be brought to him. The police grabbed him.(2) It was then that Ibn Afeef shouted the slogan used by the Azdis which was: یا مبرور! Ya Mabroor!' This caused a large number of the Azdis present there to leap to his rescue and to forcibly free him from the police and take him safely home."

Abdul-Rahman ibn Makhnaf al-Azdi said to him, "Woe unto someone else other than you!

۱- at-Tabari, Tarikh, Vol. ۶, p. ۲۶۳.

۲- Ibn Tawoos Al-Luhuf.

(You have surely condemned yourself and your tribe to destruction!"(1)

Ibn Ziyad ordered Jandab ibn Abdullah al-Azdi, who was an old man, to be brought to him. He said to him, "O enemy of Allah! Did you not fight on Abu Turab's side during the Battle of Siffeen?" The old man answered, "Yes, and I love him and am proud of him, while I despise you and your father especially after you have killed the grandson of the Prophet (ص) and his companions and the members of his family without fearing the One and Only Allah, the Great Avenger."

Ibn Ziyad said, "You have less feeling of shame than that blind man, and I seek nearness to Allah through shedding your blood." Jandab said, "In that case, Allah shall never bring you closer to Him." Ibn Ziyad, on a second thought, feared the might of the man's Azd tribe, so he left him alone saying, "He is only an old man who has lost his mind and his wits." He released him.(2)

Al-Mukhtar At-Thaqafi

At the same time when Ibn Ziyad ordered the captives to be brought to his meeting place, he also ordered al-Mukhtar son of Abu Ubayd at-Thaqafi to be brought to him, too. Al-Mukhtar had been in prison since the assassination of Muslim ibn Aqeel.

When al-Mukhtar saw that horrific and most deplorable scene, he sighed loudly and an exchange of harsh words took place between him and Ibn Ziyad wherein the harshest words were al-Mukhtar's. Ibn Ziyad became burning with

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1- at-Tabari, Tarikh, Vol. ۶, p. ۲۶۳.

2- Al-Khawarizmi, Maqtal al-Husayn (ع), Vol. ۲, p. ۵۲. Ibn Nama, Muthir al-Ahzan, p. ۵۱. Muhammad Hassan ash-Shaban Kurdi al-Qazwini, Riyad al-Ahzan, p. ۵۵.

outrage and ordered him to be sent back to jail(1). Some say that he whipped him, blinding one of his eyes.(2)

After the execution of Ibn Afeef, al-Mukhtar was released due to the interference of Abdullah son of Omer ibn al-Khattab who asked Yazid to have him released. Yazid was the husband of al-Mukhtar's sister Safiyya daughter of Abu Ubayd at-Thaqafi. But Ibn Ziyad postponed carrying out Yazid's order for three days.

Having ordered the execution of Ibn Afeef, Ibn Ziyad delivered a speech wherein he abused the Commander of the Faithful (ع), causing al-Mukhtar to denounce and to taunt him to his face saying, "You are the liar, O enemy of Allah and enemy of His Messenger! Rather, Praise to Allah Who dignified al-Husayn (ع) and his army with Paradise and with forgiveness just as He humiliated Yazid and his army with the fire and with shame."

Ibn Ziyad hurled an iron bar at him that fractured his forehead, then he ordered him to be sent back to jail, but people reminded him that Omer ibn Sa'd was the husband of his sister while another brother-in-law was none other than Abdullah ibn Omer [ibn al-Khattab]. They reminded him of his lofty lineage, so he changed his mind of having him killed, yet he insisted on sending him back to prison. For the second time did Abdullah ibn Omer write Yazid who in turn wrote Ubaydullah ibn Ziyad ordering him to release the man(3).

Al-Mukhtar incessantly kept after that informing the Shi'as

1- Riyad al-Ahzan, p. ۵۲.

2- Ibn Rustah, Al-Alaq an-Nafisa, p. ۲۲۴.

3- al-Khawarizmi, Maqtal al-Husayn (ع), Vol. ۲, pp. ۱۷۸-۱۷۹. The author of Riyad al-Ahzan, namely Muhammad Hassan ash-Shaban Kurdi al-Qazwini, briefly narrates it on p. ۵۸.

,(ع) of the merits which he knew of the companions of the Commander of the Faithful and how he killed Ibn Ziyad and ,(ع) of how he rose seeking revenge for al-Husayn (١).(ع) those who fought al-Husayn

One incident he narrated was the following which he recollected about the time when :he was in Ibn Ziyad's jail

Abdullah ibn al-Harith ibn Nawfal ibn Abdul-Muttalib and Maytham at-Tammar were two of his cell mates. Abdullah ibn al-Harith asked for a piece of iron to remove the hair in certain parts of his body saying, "I do not feel secure against Ibn Ziyad killing ".me, and I do not want him to do so while there is unwanted hair on my body

Al-Mukhtar said to him, "By Allah he shall not kill you, nor shall he kill me, nor shall you face except very little hardship before you become the governor of Basra!" Maytham heard their dialogue, so he said to al-Mukhtar, "You yourself will rise seeking revenge for al-Husayn's blood, and you shall kill the same man who wants us to be killed, and (you shall trample on his cheeks with your very foot."(٢

This came to be exactly as these men had said. Abdullah ibn al-Harith was released from jail after Yazid's death and became the governor of Basra. After only one year, killing Ibn Ziyad, ,(ع) al-Mukhtar rose seeking revenge against the killers of al-Husayn Harmalah ibn Kahil, Shimr ibn Thul-Jawshan and a large number of the Kufians who had betrayed

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.al-Majlisi, Bihar al-Anwar, Vol. ١٠, p. ٢٨۴, citing Ibn Nama's book Akhth at-Thar -١

Ibn Abul-Hadid, Sharh Nahj al-Balagha, Vol. ١, p. ٢١٠ (Egyptian edition). Al-Majlisi, -٢ .Bihar al-Anwar, Vol. ١٠, p. ٢٨۴. Al-Mufid, Al-Irshad

.(ع) al-Husayn

As Ibn Nama al-Hilli tells us, he [and his army] killed eighteen thousand Kufians, then almost ten thousand(۱) of them fled away from him and sought refuge with Mus'ab ibn az-Zubair. Among them was Shabth ibn Rab'i who reached him riding a mule whose ears and tail he had cut off and who was wearing a torn outer garment and shouting, "Help! Lead us to fight this debauchee who demolished our homes and killed (our honourable men!"(۲

The Sacred Head Speaks

remained an ally (ص) Since his early childhood, the martyred grandson of the Prophet for they were the legacy of the ,(ع) of the Qur'an. Thus were both he and his brother had stated that (ص) Messenger of Allah and his vicegerents. The greatest Prophet they and the Holy Qur'an would never part from one another till they would meet him .at the Pool of Kawthar

therefore, never ceased reciting the Qur'an all his life as he taught and ,(ع) Al-Husayn cultivated others, when he was at home or when travelling. Even during his stand in the Battle of Taff, although surrounded by his foes, he used the Qur'an to argue with .them and to explain his point of view to them

marching towards his sacred objective (ع) Thus was the son of the Messenger of Allah energetically, so much so that now his sacred head kept reciting the Qur'an even as it stood atop a spear, perhaps someone among the people would be illuminated with the light of the truth. But

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Abu Hanifah al-Dainuri, namely Ahmed ibn Dawud (died in ۲۸۱ A.H./۸۹۴ A.D.), Al- - ۱ .Akhbar at-Tiwal, p. ۲۹۵

.at-Tabari, Tarikh, Vol. ۷, p. ۱۴۶ -۲

this lamp-post of guidance did not see except people whose comprehension was :limited, whose hearts were sealed, and whose ears were deafened

Allah sealed their hearts and hearing, and over their vision there is a veil" (Qur'an," .(۲:۷

Zaid ibn Arqam has said, "I was sitting in my room when they passed by, and I heard the head reciting this verse: Or do you think that the fellows of the cave and the inscription were of Our wonderful signs?' (Qur'an, ۱۸:۹). My hair stood up, and I said, (By Allah, O son of the Messenger of Allah! Your head is much more wonderous!"(۱)

When the severed head was placed at the money changers' section of the bazaar, there was a great deal of commotion and noise of the dealers and customers. The wanted to attract the attention to him so that people would (ع) Master of Martyrs listen to his terse admonishment, so his severed head hawked quite loudly, thus turning all faces to it. Never did people hear a severed head hawking before the It then recited Surat al-Kahf from its beginning till it .(ع) martyrdom of al-Husayn ,reached the verse saying

They were youths who believed in their Lord, and We increased their guidance"" ,((Qur'an, ۱۸:۱۳

(and do not (O Lord!) increase the unjust aught but error." (Qur'an, ۷۱:۲۴ ..."

The head was hung on a tree. People assembled around it looking at the dazzling light ,that emanated from it as it recited the verse saying

And those who oppressed shall"

۱- al-Mufid, Al-Irshad. Al-Khasa'is al-Kubra, Vol. ۲, p. ۱۲۵. On p. ۳۶۲, Vol. ۱, of Sharh Nahj al-Balagha, Ibn Abul-Hadid says, "Zaid ibn Arqam was one of those who deviated from the line of the Commander of the Faithful Ali, peace be with him. He was was appointed [by the (ع) reluctant to testify that the Commander of the Faithful

condemned him with (ع) Prophet] to take charge of the nation after him, so he blindness. He, indeed, became blind till his death. According to Ibn al-Atheer, who indicates so on p. ٢٤, Vol. ٤, of his book At-Tarikh al-Kamil, Ibn Ziyad ordered the head to be paraded throughout Kufa. The same is stated by Ibn Katheer on (ع) of al-Husayn p. ١٩١, Vol. ٨, of his book Al-Bidaya, and also by al-Maqrazi on p. ٢٨٨, Vol. ٢, of his .Khutat

.(come to know what an end they shall meet" (Qur'an, ۲۶:۲۲۷)(۱

as it [the (ع) Hilal ibn Mu'awiyah has said, "I saw a man carrying the head of al-Husayn head] was saying, You separated between my head and my body, so may Allah separate between your flesh and bones, and may He make you a Sign for those who stray from the Straight Path.' He, therefore, raised his whip and kept whipping the (head till it ceased."(۲

Salamah ibn Kaheel heard the head reciting the following verse from the top of the spear where it had been placed: "Allah shall suffice you for them, and He is the .(Hearing, the Knowing" (Qur'an, ۲:۱۳۷)(۳

Ibn Wakeedah says that he heard the head reciting Surat al-Kahf, so he was doubtful whereupon he, peace be with him, ,(ع) whether it was, indeed, the voice of the Imam stopped his recitation and turned to the man to say, "O son of Wakeedah! Do you not "?know that we, the Imams, are living with our Lord receiving our sustenance

He, therefore, decided to steal and bury the head. It was then that the glorious head spoke again to him saying, "O son of Wakeedah! There is no way to do that. Their shedding my blood is greater with Allah than placing me on a spear; so, leave them alone, for they shall come to know when the collars are placed around their necks and (when they are dragged with chains."(۴

Al-Minhal ibn Amr has said, "I saw al-Husayn's

.Ibn Shahr Ashub, Vol. ۲, p. ۱۸۸ -۱

.Sharh Qasidat Abi Firas, p. ۱۴۸ -۲

.Asrar ash-Shahada, p. ۴۸۸ -۳

.Sharh Qasidat Abi Firas, p. ۱۴۸ -۴

head in Damascus atop a spear and in front of it stood a man; the head was reciting Surat al-Kahf. When the recitation came to the verse saying, Or do you think that the fellows of the cave and the inscription were of Our wonderful signs?' (Qur'an, ١٨:٩) , the head spoke in an articulate tongue saying, More wonderous than the fellows of the cave is killing me and thus transporting me.'"(١)

When Yazid ordered the killing of a messenger sent by the then Roman [Byzantian] emperor who resented what Yazid had committed, the head loudly articulated these words: La hawla wala quwwata illa billah! (There is no power nor might except in Allah)."(٢)

Al-Ashdaq

Ibn Jarar at-Tabari, the renown historian, narrates the following:

"Ibn Ziyad wanted to send Abdul-Malik ibn al-Harith as-Salami to Medina in order to inform Amr ibn Sa'd al-Ashdaq(٣) of the killing of al-Husayn (ع), but he sought to be excused of such an undertaking, claiming to be sick. Al-Ashdaq refused to accept his excuse. Ibn Ziyad is described as very heavy-handed, nobody can tolerate his ire. He ordered the man to rush and to buy another she-camel if the one he was riding was not fast enough, and not to let anyone reach the destination before him.

He, therefore, rushed to Medina. A man from Quraish met him and asked him why he seemed to be in such a hurry. The answer rests with the governor,' was his answer. When Ibn Sa'd was informed of al-Husayn (ع) having been

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١- as-Sayyati, Al-Khasa'is, Vol. ٢, p. ١٢٧.

٢- al-Bahrani, Maqtal al-Awalim, p. ١٥١.

٣- According to p. ٢۴٠, Vol. ۵, of Nar ad-Din Abul-Hassan, namely Ibn Hajar al-Haythami's book Mujma az-Zawa'id wa Manba al-Fawa'id, and also according to p. ١۴١ of As-Sawa'iq al-Muhriqa, Abu Hurayra is quoted as saying, "I have heard the Messenger of Allah, peace of Allah be upon him and his progeny, saying, One of the

tyrants of Banu Umayyah shall have a nosebleed on my pulpit, and his blood will flow thereupon.'" Amr ibn Sa'd did, indeed, have a nosebleed as he was on the pulpit of the Messenger of Allah (ع), staining it with his blood.

killed, he was very happily excited and was subdued with elation. He ordered a caller to announce it in the city's alleys, and before long, the cries and the wailings coming were (ع) from the Hashemite ladies mourning the Master of the Youths of Paradise heard like never before. These cries reached all the way to the house of al-Ashdaq .who laughed and quoted a verse of poetry composed by Amr ibn Madi-Karb

He maliciously added saying, "A wailing noise like the one we raised when Othman and again (ع) was killed."(١) Then he turned to the grave of the Messenger of Allah maliciously said, "Now we have gotten even with you, Messenger of Allah, for what you did to us during the Battle of Badr." A number of men from the Ansar rebuked him (with shame for having made such a statement.(٢

He ascended the pulpit and said, "O people! It is a blow for a blow, and a crushing for a crushing! A sermon followed another! This is sound wisdom, so no nathr can do any good. He condemned us as we praised him, cut off his ties with us though we did not, just as it was his habit, and just as it was ours, but what else can we do to a man who drew his sword with the intention to kill us other than to put an end to the danger to "?which he exposed us

Abdullah ibn as-Sa'ib stood up and said to him, "Had Fatima

.at-Tabari, Tarikh, Vol. ۶, p. ٣۶٨ -١

Shaikh Abbas al-Qummi, Nafas al-Mahmum, p. ٢٢٢. Ibn Abul-Hadid, Sharh Nahjul -٢ .Balagha, Vol. ١, p. ٣۶١

been alive, and had she seen al-Husayn's [severed] head, she would have wept for (ع) him." Amr ibn Sa'd rebuked him and said, "We are more worthy of Fatima than you: Her father was our uncle, her husband was our brother, his mother was our daughter. And had Fatima been alive, she would have cried but would not have blamed those who killed him in self-defense."(۱)

Amr was very crude and uncouth, a man of legendary cruelty. He ordered Amr ibn az-Zubair ibn al-Awwam(۲), head of the police force, after al-Husayn (ع) had been killed, to demolish all the houses of Banu Hashim [the Prophet's clansmen]. He did, oppressing them beyond limits... He also demolished the home of Ibn Mutee and beat people with cruelty. They fled from him and went to join Abdullah ibn az-Zubair(۳).

The reason why he was called "al-Ashdaq" [one whose jaws are twisted to the right or to the left] is due to the fact that his jaws were twisted after having gone to extremes in taunting Imam Ali ibn Abu Talib (ع)(۴). Allah, therefore, punished him [in this life before the hereafter] in the worst manner. He was carried to Abdul-Malik ibn Marwan chained; after he profusely remonstrated with the latter, he was ordered to be killed(۵).

Escorted by a number of women from her kinsfolk, the daughter of Aqeel ibn Abu Talib went out to visit the grave of the Prophet (ص) where she threw herself on it, burst in teras then turned to the

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۱- al-Bahrani, Maqtal al-Awalim, p. ۱۳۱.

۲- According to p. ۲۳, Vol. ۴, of al-Balathiri's book Ansab al-Ashraf, the mother of Amr ibn az-Zubair was Ama daughter of Khalid ibn Sa'd ibn al-as. Her father was in command of an army which Amr ibn Sa'd al-Ashdaq dispatched to Mecca to fight Abdullah ibn az-Zubair. Abdullah's army captured Amr ibn az-Zubair, so Abdullah ordered everyone who had suffered an injustice at his hand to whip him. The whipping led to his death.

۳- Abul-Faraj al-Isfahani, Al-Aghani, Vol. ۴, p. ۱۵۵.

۴- al-Mirzabani, Mu'jam ash-Shuara’, p. ۲۳۱.

۵- Abu Hilal al-'Askari, Jamharat al-Amthal, p. ۹ (Indian edition).

:Muhajiran and the Ansar and came forth instantaneously with these verses

What will you on the Judgment Day

?To the Prophet stand and say

:Surely what you will hear will be true

.Those who betrayed his Progeny were you

Were you present, or were you not there at all

?...And justice is combined in the Lord of all

You handed it over to those who are never fair

.So your intercession with Allah will go nowhere

,Though on the Taff Day absent was he

.Yet all the dead did your very eyes see

,You saw all those who did die

.So to Allah you shall never come nigh

All those present wept. There was no such weeping ever before(١). Her sister Zainab .in the most somber manner (ع) kept mourning al-Husayn

Abdullah Ibn Ja'far

Ibn Jarar at-Tabari has said that when the news of al-Husayn's martyrdom was announced, Abdullah ibn Ja'far held a mourning majlis, so people came to him to offer their condolences. His slave Abul-Lislas(٢) said to him, "This is what we got from al-"!(ع) Husayn

He hurled his sandal at him as he said, "O son of the stinking woman! How dare you By Allah! Had I been with him, I would !?(ع) say something like that about al-Husayn

not have liked to part with him before being killed defending him. By Allah! What consoles me is that both my sons were martyred in his defense together with my brother as well as my cousin who all stood firmly on his side."

Then he turned to those in his presence and said, "Praise to Allah!

۱- Shaikh at-Tusi, Al-Amali, p. ۵۵. On p. ۲۲۷, Vol. ۲, of his book Al-Manaqib, Ibn Shahr Ashub says it was Asma' who had composed those verses.

۲- His name as stated on p. ۱۹۴ of al-Irbili's book Kashf al-Ghummah was "Abul-Salasil," the man of the chains.

get killed, and that I could not (ع) It surely is very heavy on my heart to see al-Husayn defend him with my life, but both my sons have."(1)

The Captives Taken to Syria

and those in his (ع) Ibn Ziyad sent a messenger to Yazid to inform him that al-Husayn company were killed, that his children were in Kufa, and that he was waiting for his orders as to what to do with them. In his answer, Yazid ordered him to send them together with the severed heads to him(2).

Ubaydullah wrote something, tied it to a rock then hurled it inside the prison where was kept. In it he said, "Orders have been received (ص) the family of Muhammad from Yazid to take you to him on such-and-such a day. If you hear the takbeer, you should write your wills; otherwise, there is security." The post returned from Syria with the news that al-Husayn's family is being sent to Syria(3).

Ibn Ziyad ordered Zajr ibn Qays and Abu Burda ibn 'Awf al-Azdi as well as Tariq ibn Zabyan to head a band of Kufians charged with carrying al-Husayn's severed head and of those killed with him to Yazid(4). Another account says that Mujbir ibn Murrah ibn Khalid ibn Qanab ibn Omer ibn Qays ibn al-Harth ibn Malik ibn Ubaydullah ibn Khuzaymah ibn Lu'ayy did so(5).

with his hands tied to his neck in the (ع) They were trailed by Ali ibn al-Husayn company of his family(6) in a condition the sight of which would cause anyone's skin

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1- at-Tabari, Tarikh, Vol. ۶, p. ۲۱۸.

2- Ibn Tawoos Al-Luhuf, pp. ۹۵-۹۷.

3- at-Tabari, Tarikh, Vol. ۶, p. ۲۶۶. On p. ۹۶, at-Tabari states that Abu Bukrah was given one week by Bishr ibn Arta'ah to go to Mu'awiyah. He went back from Syria on the seventh day. On p. ۷۴ of his book Muthir al-Ahzan, Ibn Nama says that Amirah was dispatched by Abdullah ibn Omer to Yazid in order to get him to release al-Mukhtar at-Thaqafi. Yazid wrote a letter in this regard to Ubaydullah ibn Ziyad. Amirah brought

.him the letter to Kufa, crossing the distance from Syria to Kufa in eleven days

Ibid., Vol. ۶, p. ۲۶۴. Ibn al-Atheer, Vol. ۴, p. ۳۴. Al-Bidaya, Vol. ۸, p. ۱۹۱. Al-Khawarizmi. -۴ Al-Mufid, Al-Irshad. At-Tibrisi, I'lam al-Wara bi A'lam al-Huda, p. ۱۴۹. Ibn Tawoos, Al-Luhuf, p. ۹۷.

Ibn al-Atheer (died in ۶۳۰ A.H./۱۲۳۲ A.D.), Al-Isaba fi Tamyeez as-Sahaba, Vol. ۳, p. -۵ ۴۸۹, where Murrah's biography is discussed.

.at-Tabari, Tarikh, Vol. ۶, p. ۲۵۴. al-Maqrazi, Khutat, Vol. ۲, p. ۲۸۸ -۶

.(to shiver(١

With them was Shimr ibn Thul-Jawshan, Mujfir ibn Thulabah al-a'idi(٢), Shabth ibn Rab'i, Amr ibn al-Hajjas, in addition to other men. They were ordered to mount the heads on spears and to display them wherever they went(٣). They hurried till they .(caught up with them(۴

Ibn Laheeah is quoted as saying that he saw a man clinging to Ka'ba's curtains seeking refuge with his Lord and saying, "And I cannot see You doing that!" Ibn Laheeah took him aside and said to him, "You must be insane! Allah is most Forgiving, ".most Merciful. Had your sins been as many as rain drops, He would still forgive you

He said to Ibn Laheeah, "Be informed that I was among those who carried al-Husayn's head to Syria. Whenever it was dark, we would put the head down, sit around it and drink wine. During one night, I and my fellows were guarding it when I saw lightning and creatures that surrounded the head. I was terrified and stunned and remained silent. I heard crying and wailing and someone saying, O Muhammad! Allah ordered me to obey you; so, if you order me, I can cause an earthquake that will '.swallow these people just as it swallowed the people of Lot

He said to him, O Gabriel! I shall call them to account on the Day of Judgment before my Lord, Glory to Him.' It was then that I screamed, O Messenger of Allah! I plead to you for security!' He said to

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al-Qarmani, Tarikh, p. ١٠٨. Al-Yafii, Mir'at al-Jinan, Vol. ١, p. ١٣۴. In both references, it -١ is stated that the daughters of Imam al-Husayn (ع) son of Ali ibn Abu Talib (ع) were taken into captivity, and Zain al-Abidin (ع) was with them, and that he was sick. They were driven as captives; may Allah be the Killer of those who did it. Only Ibn Taymiyyah differed from all other historians when he stated on p. ٢٨٨ of his book Minhaj al-Itidal saying that al-Husayn's women were taken to Medina after he had .been killed

On p. ١۶۵ of Ibn Hazm's book Jamharat Ansab al-Arab, it is stated that, "Among -٢

Banu aidah are: Mujfir ibn Murrah ibn Khalid ibn amir ibn Qaban ibn Amr ibn Qays ibn al-Harith ibn Malik ibn Ubayd ibn Khuzaymah ibn Lu'ayy, and he is the one who carried the head of al-Husayn (ع) son of Ali, peace be with both of them, to Syria."

۳- second edition) at-Turayhi, Al-Muntakhab, p. ۳۳۹).

۴- al-Mufid, Al-Irshad.

me, Be gone, for Allah shall never forgive you.' So, do you still think that Allah will forgive me?"(1)

At one stop on their journey, they put the purified head down; soon they saw an iron pen that came out of the wall and wrote the following in blood(2):

Does a nation that killed al-Husayn really hope for a way

His grandfather will intercede for them on the Judgment Day?

But they were not admonished by such a miracle, and blindness hurled them into the very deepest of all pits; surely Allah, the most Exalted One, is the best of judges.

One farasang before reaching their destination, they placed the head on a rock; a drop of blood fell from it on the rock. Every year, that drop would boil on Ashura, and people would assemble there around it and hold mourning commemmorations in honour of al-Husayn (ع). A great deal of wailing would be around it. This continued to take place till Abdul-Malik ibn Marwan ascended the throne in ۶۵ A.H./۶۸۴ A.D.. He ordered that rock to be removed. It was never seen after that, but the spot where that rock stood became the site of a dome built in its honour which they called "an-Nuqta" (the drop)(3).

Near the town of Hamat and among its orchards stood a mosque called "Masjid al-Husayn (ع)." People there say that they escorted the rock and the head of al-Husayn (ع) that bled all the way to Damascus(4).

Near Aleppo there is a shrine known as "Masqat as-Saqt."(5) The

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۱- Ibn Tawoos Al-Luhuf, p. ۹۸.

۲- Ibn Hajar al-Asqalani, Mujma az-Zawa'id, Vol. ۹, p. ۱۹۹. As-Sayyati, Al-Khasa'is, Vol. ۲, p. ۱۲۷. Ibn Asakir, Tarikh, Vol. ۴, p. ۳۴۲. Ibn Hajar al-Asqalani, As-Sawa'iq al-Muhriqa, p. ۱۱۶. Al-Kawakib al-Durriyya by al-Qatari al-Biladi al-Bahrani, Vol. ۱, p. ۵۷. Ash-Shabrawi, Al-Ithaf bi Hubbil-Ashraf, p. ۲۳. On p. ۹۸ of his book Al-Luhuf, Ibn Tawoos

attributes this statement to Tarikh Baghdad by Ibn an-Najjar. On p. ١٠٨ of his Tarikh, al-Qarmani says, "They reached a monastery on the highway where they stayed for the afternoon. They found the said line written on one of its walls." On p. ٢٨٥, Vol. ٢, of his Khutat, al-Maqrazi says, "This was written in the past, and nobody knows who said it." On p. ٥٣ of his book Muthir al-Ahzan, Ibn Nama says, "Three hundred years before the Prophetic mission, there was some digging in the land of the [Byzantine] Romans, and this line was found inscribed in the Musnad on a rock, and the Musnad is the language of the offspring of Seth."

٣- Shaikh Abbas al-Qummi, Nafas al-Mahmum, p. ٢٢٨. It is stated on p. ٢٣, Vol. ٣, of Nahr at-Thahab fi Tarikh Halab that, "When al-Husayn's head was brought with the captives, they reached a mountain to the west of Aleppo. One drop of blood fell from the sacred head above which a mausoleum called Mashhad an-Nuqta [mausoleum of the drop] was erected." On p. ٢٨٠, Vol. ٣, it cites Yahya ibn Abu Tay's Tarikh recounting the names of those who constructed and renovated it. On p. ۶۶ of the book titled Al-Isharat ila Marifat az-Ziyarat by Abul- al-Hassan Ali ibn Abu Bakr al-Harawi (who died in ۶١١ A.H./١٢١٥ A.D.), it states that, "In the town of Nasibin, there is a mausoleum called Mashhad an-Nuqta, a reference to a drop from al-Husayn's head. Also, there is at Suq an-Nashshabin a place called Mashhad ar-Ras where the head was hung when the captives were brought to Syria."

۴- The mentor and revered muhaddith Shaikh Abbas al-Qummi says the following in his book Nafas al-Mahmum, "I saw that stone on my way to the pilgrimage, and I heard the servants talking about it."

۵- On p. ١٧٣, Vol. ٣, of Mu'jam al-Buldan, and on p. ١٢٨ of Khareedat al-Ajaib, it is referred to as "Mashhad at-Tarh." On p. ٢٧٨, Vol. ٢, of Nahr at-Thahab, it is calle "Mashhad al-Dakka." Mashhad at-Tarh is located to the west of Aleppo. In the Tarikh of Ibn Abu Tay is cited saying that Mashhad at-Tarh was built in the year ٣٥١ A.H./٩۶٢ A.D. according to the order of Sayf al-Dawlah. Other historians have said that one of al-Husayn's wives had miscarried in that place when al-Husayn's children and the severed heads were brought with them. There used to be a useful mineral in that area, but when its residents felt elated upon seeing the captives, Zainab invoked Allah's curse against them; therefore, that mineral lost its useful qualities. Then the author goes on to document the history of its renovations.

were (ع) reason why it was called so is that when the ladies of the Messenger of Allah taken to that place, al-Husayn's wife had miscarried a son named Muhsin(١).

At some stops, the head was placed atop a spear next to a monk's monastery. During the night, the monk heard a great deal of tasbeeh and tahleel, and he saw a dazzling light emanating from it. He also heard a voice saying, "Peace be upon you, O father of Abdulah!" He was amazed and did not know what to make of it. In the morning, he asked people about that head and was told that it was the head of al-Husayn ibn (ع) Ali ibn Abu Talib (ع), son of Fatima (ع) daughter of Prophet Muhammad (ص).

He said to them, "Woe unto you, people! True are the accounts that said that the heavens would rain blood." He asked their permission to kiss the head, but they refused till he paid them some money. He declared his shahada and embraced Islam through the blessing of the one who was beheaded just for supporting the divine call. When they left that place, they looked at the money the monk had given them and saw this verse inscribed on it: "And those who oppressed shall come to find how evil their end shall be" (Qur'an, ٢٦:٢٢٧)(٢).

In Syria

When they were near Damascus, Umm Kulthum sent a message to ash-Shimr asking him to let them enter the city from the least crowded highway, and to

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١- In the discussion of the subject of "Jawshan," on p. ١٧٣, Vol. ٣, of his work Mu'jam al-Buldan, and also on p. ١٢٨ of Khareedat al-Ajaib, where reference to the Jawshan Mountain is made, it is stated that one of al-Husayn's family members taken captive asked some of those who worked there to give him bread and water. When they refused, he invoked Allah to curse them, thus condemning the labour of all labourers at that place to always be unprofitable.

٢- Ibn al-Jawzi, the grandson, Tathkirat al-Khawass, p. ١٥٠.

take the heads out so that people might be diverted by looking at them rather than looking at the women. He escorted them as they were in a condition from which skins shiver and senses quiver. Ash-Shimr instead ordered his men to take the captives for display before onlookers and to place the severed heads in their midst(1).

On the first day of Safar, they entered Damascus(2) and were stopped at the Clocks Gate(3). People came out carrying drums and trumpets in excitement and jubilation. A man came close to Sukayna and asked her, "What captives are you all from?" She said, "We are captives belonging to the family of Muhammad (ص)."(4)

Yazid was sitting at a surveilance outpost overlooking the mountain of Jerun. When he saw the captives with the heads planted atop the spears as their throng came close, a crow croaked; so he composed these lines:

لما بدت تلك الحمول و أشرقت تلك الرؤوس على شفا جيرون

نعب الغراب فقلت: قل أو لا تقل فقد اقتضيت من الرسول ديونى

When those conveyances drew nigh

And the heads on the edge of Jerun,

The crow croaked so said I:

Say whatever you wish to say

Or say nothing at all,

From the Messenger have I today

What he owed me he did repay.(5)

It is due to these verses that Ibn al-Jawzi and Abu Ya'li, the judge, as well as at-Taftazani and Jalal as-Sayyuti permitted cursing Yazid and labelling him as kafir, apostage, unbeliever.(6)

Sahl ibn Sa'd as-Saidi came close to Sukayna daughter of al-Husayn (ع) and asked

her, "Is

p: ۱۵۹

Ibn Tawoos Al-Luhuf, p. ۹۹. Ibn Nama, Muthir al-Ahzan, p. ۵۳. Maqtal al-Awalim, p. -۱ .۱۴۵

Such is recorded on p. ۳۳۱ of the offset edition of al-Bayrani's book Al-athar al- -۲ Baqiya, al-Bahai's book At-Tarikh al-Kamil, p. ۲۶۹ of Musbah al-Kaf'ami, and p. ۱۵ of al-Fayd's book Taqwim al-Muhsinin. According to p. ۲۶۶, Vol. ۶, of at-Tabari's Tarikh, the time from their imprisonment till the post coming from Syria informing them of their arrival at Syria in the beginning of the month of Safar must have been a lengthy one .except if birds had been used to carry such mail

they were ,(ع) According to p. ۶۱, Vol. ۲, of al-Khawarizmi's book Maqtal al-Husayn -۳ brought to Damascus through Toma's Gate. This Gate, according to p. ۱۰۹ of Al-Maqasid, was one of the ancient gates of Damascus. Abu Abdullah Muhammad ibn Ali ibn Ibrahim, who is known as Ibn Shaddad and who died in ۶۸۴ A.H./۱۲۸۶ A.D., says on p. ۷۲, Vol. ۳, of Alaq al-Khateera, "It was called the Clocks Gate because atop that gate there were clocks marking each hour of the day: small copper sparrows, a copper raven and a copper snake marked the timing: at the end of each hour, sparrows would come out, the raven would let a shriek out, and one (or more) stone would be ".[dropped in the copper washbowl [making it sound

Vol. ,(ع) as-Saduq, Al-Aamali, p. ۱۰۰, majlis No. ۳۱. Al-Khawarizmi, Maqtal al-Husayn -۴ .۲, p.۶۰

According to p. ۱۶۱ of the offset Damascus edition of Ibn Hawqal's book Sourat al- -۵ Ard, there is none in the Islamic world better than it. It used to be a temple for the Sabeans, then the Greeks used to worship in it, then the Jews as well as Pagan kings. The gate of this mosque is called Jayrun's Gate. It is over this gate that the head of John the Baptist (Yahya son of Zakariyya) was crucified. It was on this same Jayrun's was crucified in the same (ع) ibn Ali ibn Abu Talib (ع) Gate that the head of al-Husayn place where the head of John the Baptist was crucified. During the reign of al-Walid ibn Abdul-Malik, its walls were covered with marble. It seems that this is the same as .the Umayyad Mosque

al-Ālusi, Ruh al-Ma'ani, Vol. ۲۶, p. ۷۳, where the verse "So do you wish, if you take -۶ charge... etc." is explained. The author says, "He meant, when he said, I have taken what he owed me,' that he avenged the loss which he (ع) back from the Messenger had suffered during the Battle of Badr at the hands of the Messenger of Allah when his grandfather Utbah, his uncle, and others were killed. This is nothing but obvious .apostacy. Such was the similitude struck by Ibn az-Zubari before accepting Islam

there anything I can do for you?" She asked him to pay the man who was carrying the head some money and to ask him in return to stay away from the women so that people would be distracted by looking at the head instead of looking at the women. .(Sahl did so(۱

An elderly man came near as-Sajjad and said, "Praise be to Allah Who annihilated you and Who granted the governor the upper hand over you!" At such a juncture, the Imam poured of his own kindness over that poor [ignorant] man who was barainwashed by falsehood in order to bring him closer to the truth and to show him the path of guidance. Such are the Ahl al-Bayt (ع): their light shines over those whom they know to be pure of heart and pure of essence and, as such, who are ready to receive guidance. He, peace be with him, asked the man, "Have you read the Qur'an, "?O shaikh

The man answered as-Sajjad in the affirmative. "Have you read," continued as-Sajjad, "the verse saying, Say: I do not ask you for a reward for it [for conveying the Islamic Message to you] except that you treat my kinsfolk with kindness,' the verse saying, And give the [Prophet's] kinsfolk their due rights,' and the verse saying, And be informed that whatever you earn by way of booty, for Allah belongs the fifth thereof and for the Messenger [of Allah] and for the [Prophet's] kinsfolk'?" The man answered by

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.al-Bahrani, Maqtal al-Awalim, p. ۱۴۵ -۱

".saying, "Yes, I have read all of them

then said, "We, by Allah, are the kinsfolk referred to in all these verses." Then (ع) He ,asked him whether he had read the verse saying (ع) the Imam

Allah only desires to remove all abomination from you, O Ahl al-Bayt, and purifies you" .(with a perfect purification" (Qur'an, ٣٣:٣٣

Yes" was the answer. As-Sajjad, peace be with him, said to him, "We are Ahl al-Bayt" whom Allah purified." "I ask you in the Name of Allah," asked the man, "are you really them?" As-Sajjad, peace be with him, said, "By our grandfather the Messenger of ".Allah, we are, without any doubt

It was then that the elderly man fell on as-Sajjad's feet kissing them as he said, "I dissociate myself before Allah from whoever killed you." He sought repentance of the from whatever rude remarks he had earlier made. The encounter involving (ع) Imam ...(this elderly man reached Yazid who ordered him to be killed(١

Before being brought to Yazid's court, they were tied with ropes. The beginning of the also called ,(ع) rope was around the neck of Zain al-Abidin [Ali son of Imam al-Husayn as-Sajjad, the one who prostrates to Allah quite often], then around the necks of ...(ع) Zainab, Umm Kulthum, up to all the daughters of the Messenger of Allah Whenever they laxed in their walking, they were whipped till they were brought face (ع) to face with Yazid who was then sitting on his throne. Ali ibn al-Husayn

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Ibn Tawoos, Al-Luhuf, p. ١٠٠. According to p. ١١٢, Vol. ٤, of Ibn Katheer's Tafsir, p. ٣١, -١ Vol. ٢٥, of al-alasi's Ruh al-Ma'ani, and p. ٦١, Vol. ٢, of al-Khawarizmi's book Maqtal al-had recited the verse invoking compassion (for the Prophet's (ع) as-Sajjad ,(ع) Husayn .family) to that old man who accepted it as a valid argument

might have (ع) asked him, "What do you think the reaction of the Messenger of Allah been had he seen us looking like this?" Everyone wept. Yazid ordered the ropes to be (cut off.(١

They were lined up on the stairs leading to the gate leading to the [Umayyad Grand] mosque as was their custom with all captives, and the sacred head was placed in front of Yazid who kept looking at the captives and reciting poetry verses extolling his foul deed and demonstrating his elation. Then he turned to an-Numan ibn Basheer An-Numan said, ".[(ع) and said, "Praise to Allah Who killed him [al-Husayn "Commander of the faithful Mu'awiyah used to hate killing him." Yazid said, "That was before he rebelled. Had he rebelled against the commander of the faithful, he would (have killed him."(٢

and asked him, "How did you, Ali, see what Allah did to (ع) Yazid turned to as-Sajjad What Allah, the One and" ,(ع) I saw," answered as-Sajjad" "?(ع) your father al-Husayn Only Allah, the most Exalted One, had decreed before creating the heavens and the and they ,(ع) earth." Yazid consulted those around him as to what to do with as-Sajjad said, "O Yazid! These men (ع) advised him to kill him. Imam as-Sajjad Zain al-Abidin have advised you to do the opposite of what Pharaoh's courtiers had advised Pharaoh saying, Grant him and his brother a respite.' The adiya do not kill the prophets' sons and grandsons." This statement caused Yazid to lower his head

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al-Yafi'i, Mir'at al-Jinan, p. ٣۴١. On p. ٣۵, Vol. ۴, of his book At-Tarikh al-Kamil, Ibn al- -١ Atheer, as well as the author of Muraj at-Thahab, both indicate that when the head was brought to Yazid, the latter kept hitting it with a rod in his hand as he cited these verses by the poet al-Haseen ibn Haman: Our people refused to be fair to us, so Swords in our hands bleeding did so, Splitting the heads of men who are to us dear Though they were to injustice and oppression more near. On p. ٣١٣, Vol. ٢, of Al-Iqd al-Farid, where Yazid's reign is discussed, the author says, "When the head was placed in front of him, Yazid cited what al-Haseen ibn al-Hamam al-Mazni had said." He qouted the second verse [in the above English text, the last couple]. Ibn Hajar al-

Haythami, on p. ١٩٨, Vol. ٩, of his book Mujma az-Zawa'id wa Manba al-Fawa'id, al- ,(ع) quotes only the second verse. On p. ۶١, Vol. ٢, of his book Maqtal al-Husayn Khawarizmi contents himself by simply saying that they stood on the steps of the mosque's gate. These verses are cited by al-amidi on p. ٩١ of his book Al-Mu'talif wal-Mukhtalif. Then he traces the lineage of the poet al-Haseen ibn Hamam ibn Rabaah and cited three verses, including these couple, from a lengthy poem. On p. ١۵١ of Ash-Shi'r wash-Shu'ara', three verses are cited which include this couple. On p. ۴ of Al-Ashya wal Nada'ir, where immortalized ancient poems and those composed during the time of jahiliyya are cited, only the second verse is quoted. On p. ١٢٠, Vol. ١٢, of the Sassi edition of Abul-Faraj al-Isfahani's voluminous book Al-Aghani, thirteen lines are .quoted, including this couple

.Vol. ٢, p. ۵٩ ,(ع) al-Khawarizmi, Maqtal al-Husayn -٢

.(and contemplate for a good while(١)

Among the dialogue that went on between both men is Yazid quoting this Qur'anic verse to Ali ibn al-Husayn (ع): "Whatever misfortune befalls you is due to what your hands commit" (Qur'an, ۴۵:۲۲). Ali ibn al-Husayn (ع) responded by saying,

"This verse was not revealed in reference to us. What was revealed in reference to us was this verse: Whatever misfortune befalls the earth or your own selves is already in a Book even before we cause it to happen; this is easy for Allah, so that you may not grieve about what you missed nor feel elated on account of what you receive' (Qur'an, ۵۷:۲۲)(۲).

We do not grieve over what we missed nor feel elated on account of what we receive."(۳) Yazid then cited the following verse by al-Fadl ibn al-Abbas ibn 'Utbah:

Wait, O cousins, wait, O masters, do not hurry!

Do not bring to surface what we did bury.(۴)

As-Sajjad, peace be with him, sought permission to speak. "Yes," said Yazid, "provided you do not utter verbal attacks." He (ع) said, "I am now standing like one who ought not verbally attack anyone, but tell me: How do you think the Messenger of Allah (ع) would have felt had he seen me looking like this?" Yazid ordered him to be untied.(۵)

Yazid ordered the person who used to recite the Friday khutba to ascend the pulpit and insult Ali and al-Husayn (ع), which he did. As-Sajjad (ع) shouted at him saying, "You have traded the

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۱- al-Mas'udi, Ithbat al-Wasiyya, p. ۱۴۳ (Najafi edition).
۲- al-Kamali al-Istarbadi al-Hilli, Al-Iqd al-Farid, Vol. ۲, p. ۳۱۳. At-Tabari, Tarikh, Vol. ۶, p. ۲۶۷.
۳- Ali ibn Ibrahim, Tafsir, p. ۶۰۳, where the Chapter of ash-Shura is discussed.

ar-Raghib al-Isfahani, Al-Muhadarat, Vol. ۱, p. ۷۷۵, in a chapter about those who - ۴ boast of antagonizing their kinsfolk. This is one of five verses by al-Fadl ibn al-Abbas ibn Utbah ibn Abu Lahab recorded by Abu Tammam in his book Al-Hamasa. Refer to p. .۲۲۳, Vol. ۱, of Sharh at-Tabrizi

.Ibn Nama, Muthir al-Ahzan, p. ۵۴ -۵

pleasure of the creature for the Wrath of the Creator, so take your place in the fire [of hell]."(١)

He asked Yazid saying, "Do you permit me to ascend this pulpit to deliver a speech that will please Allah Almighty and that will bring good rewards for these folks?" Yazid refused, but people kept pleading to him to yield, yet he was still relentless. His son Mu'awiyah II said to him, "Permit him; what harm can his words cause?" Yazid said, "These are people who have inherited knowledge and oratory(٢) and spoon-fed with knowledge(٣)." They kept pressuring him till he agreed.

The Imam said,

ورد فى كتـاب فتوح ابن اعثم ٥ / ٢٤٧ ، ومقتـل الخوارزمى ٢ / ٦٩ : إنّ يزيـد أمر الخطيب أن يرقى المنبر ، ويثنى على معـاويه ويزيد ، وينال من الإمام على والإمام الحسـين ، فصـعد الخطيب المنبر ، فحمد الله وأثنى عليه ، وأكثر الوقيعه فى على والحسـين ، وأطنب فى تقريض معـاويه ويزيـد ، فصاح به على بن الحسـين : (ويلك أيها الخاطب ، اشتريت رضا المخلوق بسـخط الخالق ؟ فتبوأ مقعدك من النار). ثمّ قال : (يا يزيد ائذن لى حتى أصـعد هذه الأعواد ، فأتكلم بكلمات فيهن لله رضا ، ولهؤلاء الجالسـين أجر وثواب) ، فأبى يزيد ، فقال الناس : يا أمير المؤمنين ائذن له ليصـعد ، فلعلنا نسـمع منه شيئاً ، فقال لهم : إن صعد المنبر هذا ، لم ينزل إلا بفضيحتى ، وفضيحه آل أبى سفيان ، فقالوا : وما قدر ما يحسن هذا ؟ فقال : إنّه

١- Shaikh Abbas al-Qummi, Nafas al-Mahmum, p. ٢۴٢.

٢- Kamil al-Bahai.

٣- al-Qazwini, Riyad al-Ahzan, p. ١۴٨.

من أهل بيت قد زقوا العلم زقا . ولم يزالوا به حتى أذن له بالصعود ، فصعد المنبر ، فحمد الله وأثنى عليه ، وقال : (أيها الناس ، أعطينا ستاً ، وفضلنا بسبع : أعطينا العلم ، والحلم ، والسماحه والفصاحه ، والشجاعه ، والمحبه فى قلوب المؤمنين ، وفضلنا بأن منا النبى المختار محمد (صلى الله عليه وآله) ، ومنا الصدّيق ، ومنا الطيار ، ومنا أسد الله وأسد الرسول ، ومنا سيده نساء العالمين فاطمه البتول ، ومنا سبطا هذه الأمّه ، وسيدا شباب أهل الجنه ، فمن عرفنى فقد عرفنى ، ومن لم يعرفنى أنبأته بحسبى ونسبى : أنا ابن مكه ومنى ، أنا ابن زمزم والصفا ، أنا ابن من حمل الزكاه بأطراف الرداء ، أنا ابن خير من ائتزر وارتدى ، أنا ابن خير من انتعل واحتفى ، أنا ابن خير من طاف وسعى ، أنا ابن خير من حج ولبّى ، أنا ابن من حمل على البراق فى الهواء ، أنا ابن من أسرى به من المسجد الحرام إلى المسجد الأقصى ، فسبحان من أسرى ، أنا ابن من بلغ به جبرائيل إلى سدره المنتهى ، أنا ابن من دنا فتدلى ، فكان قاب قوسين أو أدنى ، أنا ابن من صلّى بملائكه السماء ، أنا ابن من أوحى إليه الجليل ما أوحى ، أنا ابن محمد المصطفى ، أنا ابن من ضرب خراطيم الخلق ، حتى قالوا لا اله إلا الله ، أنا ابن من بايع البيعتين ، وصلّى القبلتين ، وقاتل ببدر وحنين ، ولم يكفر بالله طرفه

عين ، يعسوب المسلمين ، وقاتل الناكثين والقاسطين والمارقين ، سمح سخى ، بهلول زكى ، ليث الحجاز ، وكبش العراق ، مكّى مدنى ، أبطحى تهامى ، خيفى عقبى ، بدرى أحدى ، شجرى مهاجرى ، أبو السبطين ، الحسن والحسين ، على بن أبى طالب ، أنا ابن فاطمه الزهراء ، أنا ابن سيده النساء ، أنا ابن بضعه الرسول(.

قال : ولم يزل يقول : أنا أنا ، حتى ضج الناس بالبكاء والنحيب ، وخشى يزيد أن تكون فتنه ، فأمر المؤذّن يؤذّن ، فقطع عليه الكلام وسكت ، فلمّا قال المؤذّن : الله أكبر. قال على بن الحسين : كبرت كبيراً لا يقاس ، ولا يدرك بالحواس ، ولا شىء أكبر من الله؛ فلمّا قال : أشهد أن لا اله إلا الله ، قال على : (شهد بها شعرى وبشرى ، ولحمى ودمى ، ومخى وعظمى) ، فلمّا قال : أشهد أن محمداً رسول الله ، التفت على من أعلا المنبر إلى يزيد ، وقال : (يا يزيد محمد هذا جدّى أم جدّك ؟ فإن زعمت أنه جدّك فقد كذبت ، وان قلت أنه جدّى ، فلم قتلت عترته ؟) .

قال : وفرغ المؤذّن من الأذان والإقامه ، فتقدّم يزيد ، وصلّى الظهر ، فلمّا فرغ من صلاته ، أمر بعلى بن الحسين ، وأخواته وعماته (رضوان الله عليهم) ، ففرغ لهم دار فنزلوها ، وأقاموا أياماً يبكون ، وينوحون على الحسين (عليه السلام) .وبراءه الذمه...

All Praise is due to Allah for Whom there is no beginning, the ever-Lasting

for Whom there is no end, the First for Whom there is no starting point, the Last for Whom there is no ending point, the One Who remains after all beings no longer exist. He measured the nights and the days. He divided them into parts; so, Blessed is Allah, ...the King, the all-Knowing

O people! We were granted six things and favoured with seven: We were granted knowledge, clemency, leniency, fluency, courage, and love for us in the hearts of the believers. And we were favoured by the fact that from among us came a Prophet, a and both Masters of the ,(ص) Siddeeq, a Tayyar, a Lion of Allah and of His Prophet Youths of Paradise from among this nation. O people! Whoever recognizes me knows me, and whoever does not recognize me, let me tell him who I am and to what family :I belong

O people! I am the son of Mecca and Mina; I am the son of Zamzam and as-Safa; I am the son of the one who carried the rukn on his mantle; I am the son of the best man who ever put on clothes and who ever made tawaf and sai, of whoever offered the hajj and pronounced the talbiya. I am the son of the one who was transported on the buraq and who was taken by Gabriel to sidrat al-muntaha, so he was near his Lord like the throw of a bow or closer still. I am the son

of the one who led the angels of the heavens in the prayers. I am the son to whom the Mighty One revealed what He revealed. I am the son of the one who defended the at Badr and Hunayn and never disbelieved in Allah not even as (ع) Messenger of Allah much as the twinkling of an eye. I am the son of the best of the believers and of the heir of the prophets, of the leader of the Muslims and the noor of those who offer jihad and the killer of the renegades and those who deviated from the straight path and who scattered the ahzab and the most courageous one, the one with the firmest al-Hassan and ,(ص) determination: such is the father of the grandsons of the Prophet the ,(ع) 'I am the son of Fatima az-Zahra .(ع) such is Ali ibn Abu Talib ,(ع) al-Husayn Head of all Women, the son of Khadija al-Kubra. I am the son of the one with whose blood the sand mixed. I am the son of the one who was slaughtered at Karbala". I am the son of the one for whom the jinns wept in the dark and for whom the birds in the .air cried

Having said this much, people's cries filled the place, and Yazid feared dissension, so he ordered the mu'aththin to call the athan for the prayers. The latter shouted: Allahu said, Allah is Greater, more Magnanimous, and more Kind (ع) Akbar! The Imam

".than what I fear and of what I avoid

said, "Yes, I testify (ع) The prayer caller now shouted: Ashhadu an la ilaha illa-Allah! He with everyone who testifies that there is no Allah besides Him nor any other Lord." said to (ع) The caller shouted: Ashahadu anna Muhammadan rasool-Allah! The Imam the prayer caller, "I ask you by Muhammad to stop here till I speak to this man," then your (ع) he turned to Yazid and asked him, "Is this great Messenger of Allah grandfather or mine? If you say that he is yours, everyone present here as well as all other people will come to know that you are a liar, and if you say that he is mine, then why did you kill my father unjustly and oppressively and plundered his wealth and took his women captive? Woe unto you on the Day of Judgment when my grandfather ".will be your opponent

Yazid yelled at the prayer caller to start the prayers immediately. A great deal of commotion now could be heard among the people. Some people prayed whereas (others left.(۱

Husayn's Severed Head

Yazid ordered al-Husayn's head to be brought to him. He put it in a gold washbowl(۲). The women were behind him. Sukayna and Fatima stood and tried anxiously to steal a look at it as Yazid kept hiding it from them. When they did see it, they burst in tears(۳). He then permitted people to enter to see him(۴). Yazid took a rod and kept hitting al-Husayn's lips

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۱- Shaikh Abbas al-Qummi, Nafas al-Mahmum, p. ۲۴۲. This lengthy sermon is quoted on p. ۶۹, Vol. ۲, of al-Khawarizmi's book Maqtal al-Husayn (ع).

۲- al-Yafii, Mir'at al-Jinan, Vol. ۱, p. ۱۳۵.

۳- Ibn al-Atheer, At-Tarikh al-Kamil, Vol. ۴, p. ۳۵. Al-Haythami, Mujma az-Zawa'id, Vol. ۹, p. ۱۹۵. Ibn as-Sabbagh, Al-Fusool al-Muhimmah, p. ۲۰۵.

۴- Ibn al-Atheer, At-Tarikh al-Kamil, Vol. ۴, p. ۳۵.

with it(1) saying, "A day for a day: this day is [in revenge] for Badr(2)." Then he cited (these verses by al-Haseen ibn al-Hamam:(3)

,To be fair to us our folks never did dare

;So swords dripping with blood were to them fair

We split the heads of men dear to us

.For they severed their ties and did oppress

kissing his lips (ص) Abu Barzah al-Aslami said, "I bear witness that I saw the Prophet and say to them: You are the masters of the (ع) and those of his brother al-Hassan youths of Paradise; may Allah fight whoever fights you; may He curse him and prepare hell for him, and what an evil refuge it is!'" Yazid became angry and ordered .(him to be dragged out of his courtroom(4)

A [Christian] messenger sent by emperor Caesar was present there; he said to Yazid, "We have in some islands the hoof of the donkey upon which Jesus rode, and we make a pilgrimage to it every year from all lands and offer nathr to it and hold it in as much regard as you hold your sacred books; so, I bear witness that you are (wrongdoers."(5)

This statement enraged Yazid who ordered him to be killed. The messenger stood up, walked to the head, kissed it and pronounced the kalima. At the moment when that messenger's head was cut off, everyone heard a loud and fluent voice saying, La (hawla wala quwwata illa billah! (There is neither power nor might except in Allah).(6)

The head was

۱- at-Tabari, Tarikh, Vol. ۶, p. ۲۶۷. Ibn al-Atheer, At-Tarikh al-Kamil, Vol. ۴, p. ۳۵. Ibn al-Jawzi, the grandson, Tathkirat al-Khawass, p. ۱۴۸. Ibn Hajar al-Asqalani, As-Sawa'iq al-Muhriqa, p. ۱۱۶. Ibn Muflih al-Hanbali, Fiqh al-Hanabilah, Vol. ۳, p. ۵۴۹. Ibn Hajar al-

Asqalani, Mujma az-Zawa'id, Vol. ٩, p. ١٩٥. Ibn as-Sabbagh, Al-Fusool al-Muhimma, p. ٢٠٥. Al-Maqrazi, Khutat, Vol. ٣, p. ٢٨٩. Ibn Katheer, Al-Bidaya, Vol. ٨, p. ١٩٢. Ash-Shareeshi, Sharh Maqamat al-Harari, Vol. ١, p. ١٩٣, at the end of the ١٠th maqam. Muhammad Abul-Fadl and Ali Muhammad al-Bijawi, Ayyam al-Arab fil Islam, p. ٤٣٥. Ibn Shahr Ashub, Al-Manaqib, Vol. ٢, p. ٢٢٥. According to p. ٢٣ of Al-Ithaf bi Hubbil-Ashraf, Yazid kept hitting al-Husayn's front teeth, and so is stated by al-Bayrani on p. ٣٣١ of the offset edition of his book Al-athar al-Baqiya.

٢- Ibn Shahr Ashub, Al-Manaqib, Vol. ٢, p. ٢٢٦.

٣- Ibn al-Atheer, At-Tarikh al-Kamil, Vol. ٤, p. ٣٥. Ibn as-Sabbagh, Al-Fusool al-Muhimma, p. ٢٠٥. The first line, according to p. ١٣٥, Vol. ١, of al-Yafii's Mir'at al-Jinan, is: We took to patience, so patience proved to be our will Even as our swords kept severing hands and arms. It is narrated by Sabt ibn al-Jawzi on p. ١٤٨ of his book Tathkirat al-Khawass with some variation in its wording. A host of historians have contented themselves by citing only the second verse. Among them is ash-Shareeshi who does so on p. ١٩٣, Vol. ١, of his book Sharh Maqamat al-Harari, so does al-alasi on p. ٣١٣, Vol. ٢, of his book Al-Iqd al-Farid. So does Ibn Katheer on p. ١٩٧, Vol. ٨, of his book Al-Bidaya, the mentor Shaikh al-Mufid in his book Al-Irshad, and so does Ibn Jarir at-Tabari on p. ٢٦٧, Vol. ٦, of his Tarikh, adding that the verse was composed by al-Haseen ibn al-Hamam al-Murri.

٤- Ibn Tawoos, Al-Luhuf, p. ١٠٢. The incident is abridged on p. ٢٠٥ of Al-Fusool al-Muhimma, on p. ٢٦٧, Vol. ٦, of at-Tabari's Tarikh, and on p. ٢٦, Vol. ٢, of Ibn Shahr Ashub's book Al-Manaqib.

٥- Ibn Hajar al-Asqalani, As-Sawa'iq al-Muhriqa, p. ١١٩.

٦- al-Bahrani, Maqtal al-Awalim, p. ١٥١. Ibn Nama, Muthir al-Ahzan. On p. ٧٢, Vol. ٢, of his book Maqtal al-Husayn (ع), al-Khawarizmi states the dialogue between the Christian and Yazid and how the first was killed, but he does not indicate that the most sacred head spoke.

taken out of the court and hung for three days on the mansion's gate[۱]. When Hind daughter of Amr ibn Suhayl, Yazid's wife, saw the head on her house's door[۲] with divine light emanating from it, its blood still fresh and had not yet dried, and it was emitting a sweet fragrance[۳], she entered Yazid's court without any veil crying, "The is on our door!" Yazid stood up, (ع) head of the daughter of the Messenger of Allah covered her and said, "Mourn him, O Hind, for he is the reason why Banu Hashim are (grieving. [Ubaydullah] Ibn Ziyad hastily killed him."[۴]

Yazid ordered the heads to be hung on the gates and on the Umayyad Mosque, and .(his order was carried out[۵]

being killed, so he (ع) Marwan [ibn al-Hakam] was very happy about al-Husayn .composed poetry lines and kept hitting al-Husayn's face with a rod

A Syrian Encounters Fatima

then asked Yazid [۶](ع) Historians record that a Syrian looked at Fatima daughter of Ali (ع) to give her to him to serve him. This daughter of the Commander of the Faithful was terrified; she clung to her sister Zainab and said, "Serve him?! How could I do ".that?!" Zainab said to her, "Do not be concerned; this shall never happen at all

Hearing her, Yazid said, "It could if I would!" She said to him, "Not unless you renege from our religion." He answered her by saying, "Those who reneged from the religion are your father and your brother." Zainab said, "By Allah's religion and

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al-Maqrazi, Al-Khutat, Vol. ۲, p. ۲۸۹. Al-Ithaf bi Hubbil-Ashraf, p. ۲۳. Al-Khawarizmi, - ۱ Vol. ۲, p. ۷۵. Ibn Katheer, Al-Bidaya, Vol. ۸, p. ۲۰۴. Siyar Alam an- ,(ع) Maqtal al-Husayn .Nubala', Vol. ۳, p. ۲۱۶

al-Bahrani, Maqtal al-Awalim, p. ۱۵۱. In the Introduction to this book, her father is - ۲ .introduced to the reader and so is her husband

.al-Maqrazi, Al-Khutat, Vol. ۲, p. ۲۸۴ -۳

.Vol. ۲, p. ۷۴ ,(ع) al-Khawarizmi, Maqtal al-Husayn -۴

5- Shaikh Abbas al-Qummi, Nafas al-Mahmum, p. ۲۴۷.

6- at-Tabari, Tarikh, Vol. ۶. Ibn Katheer, Al-Bidaya, Vol. ۸, p. ۱۹۴. As-Saduq, Al-Aamali, p. ۱۰۰, majlis ۳۱. Both Ibn Nama, on p. ۵۴ of his Muthir al-Ahzan, and al-Khawarizmi, on p. ۶۲, Vol. ۲, of his Maqtal al-Husayn (ع), say that she was Fatima daughter of al-Husayn (ع).

the religion of my grandfather do I swear that it was through my father and brother ".that you and your father received guidance, had you been a Muslim at all

He said to her, "You lie, you enemy of Allah!" She, peace be with her, toned down her language and said to him, "You are an emir over the destiny of people; you oppressively taunt and subdue others."(١) The same Syrian man repeated his plea to Yazid who now rebuked him and said, "May Allah grant you a fate that will put an end (to you!"(٢

Zainab Delivers Another Speech

(ع) (Both Ibn Nama and Ibn Tawoos(٣) say that Zainab daughter of Ali ibn Abu Talib(۴ :(heard Yazid quoting the following verses by Ibn az-Zubari(۵

I wish my forefathers at Badr had witnessed

,How the Khazraj are by the thorns annoyed

They would have Glorified and Unified Allah

:Then they would make tahleel and say in elation

"!May your hands, O Yazid, never be paralyzed"

We have killed the masters of their chiefs

And equated it with Badr, and it was so, indeed

,Hashim played with the dominion so indeed

.No news came, nor was there a revelation revealed

I do not belong to Khandaf if I do not

Seek revenge from Ahmed's children

.For what he to us had done

:She reacted to these lines and said the following

All Praise is due to Allah, Lord of the Worlds. Allah has blessed His Messenger and all ,His Messenger's Progeny. Allah, Glory to Him, has said the truth when He said

Then the end of those who committed evil"

١- Ibn al-Atheer, Vol. ۴, p. ٣۵.

٢- at-Tabari, Tarikh, Vol. ۶, p. ٢۶۵.

٣- This sermon is documented on p. ٢١ of Balaghat an-Nisa ' (Najafi edition), and on p. ۶۴, Vol. ٢, of al-Khawarizmi's book Maqtal al-Husayn (ع).

۴- In his book Maqtal al-Husayn (ع), al-Khawarizmi identifies her mother as Fatima (ع) daughter of the Messenger of Allah (ص).

۵- These verses are attributed by Ibn Tawoos to Ibn al-Jubari, as he so states on p. ١٠٢ of his book Al-Luhuf, but they are not all his. Al-Khawarizmi on p. ۶۶, Vol. ٢, of his book Maqtal al-Husayn (ع), Ibn Abul-Hadid on p. ٣٨٣, Vol. ٣, of his book Sharh Nahjul Balagha (first Egyptian edition), and Ibn Hisham in his Seerat, where he discusses the Battle of Uhud, all state sixteen lines which do not include except the first and the third lines mentioned by Ibn Tawoos. Al-Bayrani cites all of them on p. ٣٣١ of the offset edition of his book Al-Aathaar al-Baqiya, excluding the fourth line.

was that they disbelieved in Allah’s Signs and they were ridiculing them." (Qur’an, (٣٠:١٠

Do you, O Yazid, think that when you blocked all the avenues before us, so we were driven as captives, that we are light in the sight of Allah and that you are superior to us? Or is it because you enjoy with Him a great status, so you look down at us and become arrogant, elated, when you see the world submissive to you and things are done as you want them, and when our authority and power became all yours? But ,wait! Have you forgotten that Allah has said

Do not regard those who disbelieved that We grant them good for themselves? We" only give them a respite so that they may increase their sins, and for them there is a ?(humiliating torment" (Qur’an, ٣:١٧٨

Is it fair, O son of taleeqs, that you keep your free as well as slave women in their chambers and at the same time drive the daughters of the Messenger of Allah (ع) as captives with their veils removed and faces exposed, taken by their enemies from one land to another, being viewed by those at watering places as well as those who man your forts, with their faces exposed to the looks of everyone near or distant, lowly or ?honourable, having none of their protectors with them nor any of their men

But what can be expected from one [descended from those] whose mouths chewed the livers

of the purified ones and whose flesh grows out of the blood of the martyrs? How can it be expected that one who looks at us with grudge and animosity, with hatred and Besides you, without feeling any guilt or ?(ع) malice, would not hate us, we Ahl al-Bayt ,weighing heavily what you say, you recite saying

Then they would make tahleel and say in elation: "May your hands, O Yazid, never be "!paralyzed

the Master of the Youths of Paradise? ,(ع) How dare you hit the lips of Abu Abdullah But why should you not do so, since you stirred a wound that almost healed, and since all mercy is removed from your heart, having shed the blood of the offspring of Muhammad, peace and blessings of Allah be upon him and his Progeny, and the stars on earth from among the family of Abdul-Muttalib? Then you cite your mentors as if you speak to them... Soon shall you be lodged with them, and soon shall you wish you .were paralyzed and muted and never said what you said nor did what you did

O Allah! Take what belongs to us out of his hands, seek revenge against all those who oppressed us, and let Your Wrath descend upon whoever shed our blood and killed our protectors! By Allah! You have burnt only your own skin! You have cut only your own flesh! You shall come face to face with the Messenger of Allah, peace of Allah be upon him and

his Progeny, bearing the burdens of the blood which you have shed, the blood of his offspring, and of his sanctities which you violated, the sanctities of his women, his kinsfolk, his flesh and blood, when Allah gathers them together and seeks equity on .their behalf

And do not reckon those who are slain in the Way of Allah as dead. Nay! They are" .(living with their Lord, receiving their sustenance" (Qur'an, ۳:۱۶۹

Allah suffices you as your Judge and Muhammad, peace and blessings of Allah be upon him and his progeny, as your opponent, and Gabriel as your foe. All those who instigated you to do what you did and who put you in charge so that you might play havoc with the lives of the Muslims, how evil the end of the oppressors is and which of you shall have the worst place and will be the least protected? Although calamities have forced me to speak to you, I nevertheless see you small in my eyes and find your verbal attacks great, and I regard your rebuke too much to bear, but these eyes are .tearful, and the chests are filled with depression

What is even more strange is that the honoured Party of Allah is being killed by the taleeq party of Satan. Such hands are dripping with our blood; such mouths are feeding on our flesh, while those sacred and pure corpses are offered as food to the wild beasts of the desert and are dirtied

by the brutes. If you regard us as your booty, you shall soon find us as your opponents, that will be when you find nothing but what your hands had committed, .and your Lord never treats His servants unjustly

To Allah is my complaint, and upon Him do I rely. So scheme whatever you wish to scheme, and carry out your plots, and intensify your efforts, for by Allah, you shall never be able to obliterate our mention, nor will you ever be able to kill our inspiration, nor will your shame ever be washed away. Your view shall be proven futile, your days ,numbered, and your wealth wasted on the Day when the caller calls out

.(The curse of Allah be upon the oppressors" (Qur'an, ۱۱:۱۸"

All Praise is due to Allah, Lord of the Worlds, Who sealed the life of our early ones with happiness and forgiveness, and that of our last with martyrdom and mercy. We plead to Allah to complete His rewards for them and grant them an increase and make succession good for us; He is the most Merciful, the most Compassionate. Allah !suffices us, and how great He is

Yazid responded to her speech by quoting a couplet of poetry demonstrating his excitement. This should not surprise anyone. Anyone who is familiar with Yazid and with his misguidance cannot be surprised at all to hear him asking with a full mouth the Syrian jackels around him: "Do you know where Fatima's son came from, and

what prompted him to do what he did and to fall into the pitfalls of what he .committed?" They answered in the negative

(ع) Said he, "He claims that his father is better than my father, that his mother Fatima is (ع) is better than mine, that his grandfather (ع) daughter of the Messenger of Allah better than mine, and that he is more worthy than me of taking charge. As regarding his saying that his father is better than my father, my father had asked Allah, the Great, the Sublime, to arbitrate between them, and people know best in whose favour .He ruled

,(ع) As regarding his saying that his mother is better than mine, by my life, Fatima is better than my mother. As regarding his ,(ع) daughter of the Messenger of Allah is better than my grandfather, by my life, nobody who (ع) saying that his grandfather believes in Allah and in the Last Day can find anyone among us equal to the But he speaks with a little understanding of what he says and .(ع) Messenger of Allah ,has not read the verse saying

Say: Lord! Owner of the domain! You grant authority to whomsoever You please, and you take the authority from whomsoever You please; You exalt whomsoever You (please, and You abase whomsoever You please,' (Qur'an, ۳:۲۶

,and he did not read the verse saying

.(Allah grants His domain to whomsoever He pleases.' (Qur'an, ۲:۲۴۷)"(۱

At The House of Ruin

The speech quoted above, which was delivered by Zainab, shook

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.at-Tabari, Tarikh, Vol. ۶, p. ۲۶۶. Ibn Katheer, Al-Bidaya, Vol. ۸, p. ۱۹۵ -۱

the very foundations of Yazid's court, and people started discussing with one another as to what extent they had been misled, and in what valley of abyss they had been hurled. Yazid had no choice except to get the women out of his court and to lodge them at a house of ruins which could not protect them against any heat or any cold. for three (۱)(ع) They remained there weeping and wailing, mourning al-Husayn .(days(۲

went out for a walk. Al-Minhal ibn Omer met him and asked (ع) One evening as-Sajjad We" "?(ع) him, "How have you received the evening, O son of the Messenger of Allah answered, "like the Israelites among the (ع) have received the evening," the Imam people of Pharaoh: they kill their sons and take their women captive. The Arabs brag was one of them, while Quraish (ص) before the non-Arabs saying that Muhammad belonging to it. We, his Ahl al- (ص) boasts before the rest of the Arabs of Muhammad are now homeless; so, to Allah do we belong, and to Him shall we all ,(ع) Bayt (return."(۳

Al-Minhal is quoted as saying, "While he was thus talking to me, a woman came out after him and said, Where are you going, O best of successors?' He left me and hurried back to her. I inquired about her, and I was told that she was his aunt Zainab (۴)".(ع)

Back to Medina

and those with him as well as the (ع) Yazid was very happy about killing al-Husayn capture of

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.Ibn Tawoos Al-Luhuf, p. ۲۰۷. as-Saduq, Al-Aamali, p. ۱۰۱, majlis ۳۱ -۱

Vol. ۲, p. ۳۴. This shed, or say jail, as stated on ,(ع) al-Khawarizmi, Maqtal al-Husayn -۲ p. ۱۴۶, Vol. ۴, of al-Yunini's Mir'at az-Zaman, where the events of the year ۶۸۱ A.H./۱۲۸۳ A.D. are discussed. Says he, "On the eleventh night of the month of Ramadan, the felt market in Damascus caught fire and was burnt in its entirety, and the fire engulfed the Booksellers' Bridge, the fountain square, and the cloth market known as Saq

AsAllah, as well as the watering area of Jayrun. The fire reached the Ajam street in the midst of Jayrun, scorching the wall of the Omeri Mosque adjacent to the jail were ".had been jailed (ع) Zain al-Abidin

.Vol. ۲, p. ۷۲ ,(ع) Ibn Nama, Muthir al-Ahzan, p. ۵۸. Al-Khawarizmi, Maqtal al-Husayn -۳

.Al-Anwar an-Numainiyya, p. ۳۴۰ -۴

the ladies who descended from the Messenger of Allah, peace of Allah be upon him and his progeny(١). He was seen at his court looking very excited, being unaware of the fact that he was an atheist and an apostate as testified by his own citing of the poetry of az-Zubari quoted above to the extent that he denied that the Messenger of Allah Muhammad (ص) had ever received any revelation.

But when he was rebuked by more and more people, it gradually appeared to him how he had failed and erred in what he had committed: a sin the like of which had never been committed by anyone who belongs to the Islamic creed. It was then that he realized the implication of Mu'awiyah's will to him wherein he said, "The people of Iraq shall not leave al-Husayn (ع) till they pressure him to revolt. If he rebels against you, forgive him, for he was begotten in sacred wombs, and he enjoys a lofty status."(٢)

His closest courtiers, and even his family members and women, stayed away from him. He heard the statements uttered by the most sacred severed head when he ordered the messenger of the Roman emperor to be killed: La hawla wala quwwata illa billah! (There is neither power nor might except in Allah).(٣)

Yazid's most abominable crime and extreme cruelty were now being discussed at every gathering, and such discussions were finding an echo throughout Damascus. Yazid at that juncture had no choice except to shift the

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١- as-Sayyati, Tarikh al-Khulafa, p. ١٣٩.

٢- at-Tabari, Tarikh, Vol. ۶, p. ١٨٠.

٣- al-Bahrani, Maqtal al-Awalim, p. ١۵٠.

blame to the shoulder of Ubaydullah ibn Ziyad in order to distance the taunting from .him, but what is already established cannot be removed

When he feared dissension and repercussions, he rushed to get as-Sajjad and the children out of Syria and to send them back home. He carried out their wishes, ordering an-Nu'man ibn Basheer and a number of other men with him to escort them .(to Medina and to treat them with kindness(١

When they reached Iraq, they asked the road guide to take the highway leading to had been martyred. There, (ع) Karbala". They reached the place where al-Husayn they found Jabir ibn Abdullah al-Ansari accompanied by a group of Banu Hashim and They had all gone there .(ص) some of the family members of the Messenger of Allah to visit al-Husayn's grave. They met each other weeping and grieving, beating their (for three days.(٣ (٢)(ع) cheeks. They stayed there mourning al-Husayn

Jabir ibn Abdullah al-Ansari stood at the grave and burst in tears then thrice called out al-Husayn's name, then he said, "Why a loved one does not answer one who loves him?" But soon he answered his own query by saying, "How can he answer while his cheeks are torn and his head is separated from his body? Yet I testify that you are the the son of the ,(ع) the son of the master of the faithful ,(ع) son of the Seal of Prophets inseparable ally of piety, the descendant of guidance, the fifth of the fellows

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.al-Mufid, Al-Irshad -١

.(Ibn Tawoos, Al-Luhuf, p. ١١٢. Ibn Nama, Muthir al-Ahzan, p. ٧٩ (old edition -٢

.Muhammad Hassan al-Qazwini, Riyad al-Ahzan, p. ١٥٧ -٣

of the kisa', the son of the master of naqeebs, the one who was brought up in the lap of the pious, that you were raised on the milk of iman, that you were weaned with Islam, so you were good when you were alive, and you are so when dead. But the hearts of the faithful are not pleased with parting with you, nor do they have any doubt about goodness being yours. So peace of Allah be upon you and His Pleasure. And I bear witness that you treaded the same path treaded before you by your ".(brother [prophet] Zachariyya (Zacharias

Having said so, Jabir turned his head around the grave as he said, "Assalamo Alaikom, O souls that abide at al-Husayn's courtyard! I bear witness that you upheld the prayers and paid the zakat, enjoined what is right and prohibited what is wrong, struggled against the atheists and adored Allah till death overtook you. By the One Who sent Muhammad, peace of Allah be upon him and his Progeny, as His Prophet sent with the truth, I testify that we have a share in what you have earned." Atiyyah al-'Awfi [his companion(١) who was leading him, since he, a maternal relative and one as indicated above in a footnote, ,(ص) of the greatest sahabis of Prophet Muhammad was by then a blind old man] asked him, "How so when we did not descend upon a valley nor ascend a mountain, nor did we strike with a sword, whereas

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١- Some accounts say that Atiyyah was his slave.

the heads of these people have been severed from their bodies, their sons have been orphaned and their wives widowed?" Jabir answered: "I heard the Messenger of Allah whom I very much love saying, One who loves a people will be lodged with them, (ع) and one who loves what some people do will have a share in [the rewards of] their as a Prophet with the truth, my (ص) deeds.' By the One Who sent Muhammad and his (ع) intention and that of my companions is similar to that for which al-Husayn (companions were all killed."(١

The Severed Head Rejoins Body

came to know of Yazid's consent, he asked him for the heads (ع) Once Zain al-Abidin so that he could bury them. Yazid showed no hesitation to do so, ordering the heads, including those of Zain al-Abidin's family members, to be handed over to him. Zain al-Abidin reunited them with their respective bodies.

The list of writers of biographies who recorded his bringing the heads to Karbala" includes Shaikh Abbas al-Qummi, author of Nafas al-Mahmum, who discusses this issue on p. ٢٥٣ of his book, and it is also discussed on p. ١٥٥ of Riyad al-Ahzan of Muhammad Hassan ash-Sha'ban Kurdi al-Qazwani.

As regarding al-Husayn's head, we read about it on p. ١۶٥ of al-Fattal's book Rawdat al-Wa'izeen, and on p. ٨٥ of Muthir al-Ahzan by Ibn Nama al-Hilli. The latter reference is the one the Shi'as consider as the most accurate as stated on p. ١١٢ of Al-Luhuf by Ibn Tawoos. On p. ١٥١ of

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١ - Abu Ja'far Muhammad ibn Abul-Qasim ibn Muhammad ibn Ali at-Tabari al-Amili, Bisharat al-Mustafa, p. ٨٩ (Hayderi Press edition). This author is one of the ٥th century A.H./١١th century A.D. scholars who were tutored by Shaikh at-Tusi's son.

at-Tibrisi's book I'lam al-Wara bi A'lam al-Huda, as well as on p. ١٥۴ of Maqtal al-'Awalim, as is the case with both Riyad al-Musa'ib and Bihar al-Anwar, the same view is the most famous among scholars. On p. ٢٠٠, Vol. ٢, of his book titled Al-Manaqib, Ibn Shahr Ashub says, "In some of his letters, al-Murtada has stated that al-Husayn's head was reunited with its body in Karbala"."

At-Tusi has said that that incident was the basis for ziyarat al-arba'een. The author of Bihar al-Anwar cites Al-Udad al-Qawiyya by the brother of allama al-Hilli. On p. ۶٧ of his book Aja'ib al-Makhlooqat, al-Qazwani indicates that it was on the twentieth of Safar that al-Husayn's head was returned to its body. Ash-Shabrawi says, "The head was returned to the body after forty days."(١) According to Ibn Hajar's book Sharh al-Bawsari's Hamziyya(٢), forty days after his martyrdom, al-Husayn's head was returned [to its body]. Sabt ibn al-Jawzi has said, "It is most widely known that it [the head] was returned to Karbala" and buried with the body."(٣)

On p. ۵٧, Vol. ١, of his book Al-Kawakib al-Durriyya, al-Qatari al-Biladi al-Bahrani records the consensus among Imamite Shi'as that the head was returned to Karbala", and that this view was the one accepted by al-Qurtubi. He did not list his sources but attributed it to "some people of knowledge as well as eye witnesses," becoming evident to him that the head was, indeed, returned to Karbala". Abul-Rayhan al-Bayruni states that it was on

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١- ash-Shabrawi, Al-Ithaf bi Hubbil-Ashraf الاتحاف بحب الأشراف, p. ١٢.
٢- "Hamziyya" همزيه means a poem the rhyme of which ends with a hamza.
٣- Ibn al-Jawzi, the grandson, Tathkirat al-Khawass تذكره الخواص, p. ١۵٠.

(the twentieth of Safar that al-Husayn's head was reunited and buried with its body.(۱)

Based on the above, any statements to the contrary should not be taken seriously a claim with which the ,(ع) especially those claiming that he was buried with his father scholars mentioned above are familiar and which they all discard. Their rejection of such a claim proves that it cannot be relied upon especially since its isnad is not .complete and its narrators are not famous

The Arba'een

It is customary to pay tribute to a deceased person forty days after his death by doing acts of righteousness on his behalf, by eulogizing him and enumerating his merits. This is done at organized gatherings in order to keep his memory alive just when people's minds start to forget about him and their hearts start to ignore him. Thus, he .remains alive in people's minds

saying, "The earth (ص) Both Abu Tharr al-Ghifari and Ibn Abbas(۲) quote the Prophet mourns the death of a believer for forty mornings."(۳) Zurarah quotes Abu Abdullah for forty mornings with (ع) saying, "The sky wept over al-Husayn (ع) Imam as-Sadiq blood, while the earth wept over him for forty mornings with blackness. The sun wept over him for forty mornings with an eclipse and with redness, whereas the angels wept over him for forty mornings. No woman among us ever dyed with henna, nor used any oil, nor any kohl nor cohabited with her husband till the head of Ubaydullah ,ibn Ziyad was brought to us

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۱- Al-Athar al-Baqiya الآثار الباقيه, Vol. ۱, p. ۳۳۱.

۲- His full name is: Abdullah ibn Abbas ibn Abdul-Muttalib, a cousin of the Prophet of Islam (ص). He is known as the Islamic nation's scholar. The traditions of the Prophet which he reported fill the Sahih books. He died in Ta'if in ۶۸ A.H./۶۸۷ A.D. after having lost his eye-sight.

۳- al-Majlisi, Bihar al-Anwar, Vol. ۲, p. ۶۷۹.

(and we are still grieving even after all of that."(۱)

This is the basis of the ongoing custom of grieving for the deceased for forty days. On the fourtieth day, a special mourning ceremony is held at his grave-site attended by his relatives and friends. This custom is not confined to Muslims. Adherents of other creeds hold commemorative mourning ceremonies for their lost ones. Some gather at a church and conduct a special funeral prayer service. Jews renew their mourning service thirty days after one's death, nine months after one's death, and one year after one's death(۲). All of this is done in order to keep his memory alive and so that people may not forget his legacy and deeds if he is one of the great ones with merits .and feats

At any rate, a researcher does not find in the band described as reformers a man so well shrouded in feats of the most sublime meanings, one whose life, uprising, and the tragic way in which he was killed..., a divine call and lessons in reform, even social systems, ethics, and sacred morals..., other than the master of the youths of Paradise, the man who was martyred for his creed, for Islam, for harmony, the martyr for .(ع) ethics and cultivation, namely al-Husayn

He, more than anyone else, deserves to be remembered on various occasions. People ought to make a pilgrimage to his sacred grave-site on the anniversary of the passage of ۴۰ days since the date of his martyrdom

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.an-Nawari, Mustadrak al-Wasa'il, p. ۲۱۵, chapter ۹۴ -۱

.Nahr at-Thahab fi Tarikh Halab, Vol. ۱, pp. ۶۳ and ۲۶۷ -۲

.so that they may achieve such lofty objectives

The reason why most people hold only the first such an anniversary is due to the fact that the merits of those men are limited and temporal, unlike those of the Master of Martyrs: his feats are endless, his virtues are coutless. The study of his life and martyrdom keeps his memory alive, and so is the case whenever he is mentioned. To follow in his footsteps is needed by every generation. To hold an annual ceremony at his grave on the anniversary of his Arba'een brings his revolution back to memory. It also brings back to memory the cruelty committed by the Umayyads and their henchmen. No matter how hard an orator tries, or how well a poet presents his .theme, new doors of virtue, which were closed before, will then be opened

This is why it has been the custom of the Shi'as to bring back to memory on the says that (ع) Arba'een those events every year. The tradition wherein Imam al-Baqir for forty mornings, rising red and setting red(١), (ع) the heavens wept over al-Husayn .hints to such a public custom

wherein (ع) So is the case with a statement made once by Imam al-Hassan al-'Askari he said, "There are five marks for a believer: his fifty-one rek'at prayers, ziyarat al-arba'een, his audible recitation of the basmala, his wearing his ring on the right hand, (and his rubbing his forehead with the dust."(٢

Such a statement leads us to the ongoing public

p: ١٨۶

١- al-Qummi, Kamil az-Ziyarat كامل الزيارات, p. ٩٠, chapter ٢٨.

٢- This is narrated by Shaikh at-Tusi on p. ١٧, Vol. ٣, of his Tahthib تهذيب, in a chapter wherein he quotes (ع) discussing the merits of visiting the grave-site of al-Husayn Imam "Abu Muhammad" al-Hassan al-'Askari, peace be with him. It is also narrated on p. ۵۵١ of the Indian edition of Musbah al-Mutahajjid مصباح المتهجد.

custom being discussed. Holding a mourning ceremony for the Master of Martyrs and holding meetings in his memory are all done by those who are loyal to him and who follow him. There is no doubt that those who follow his path are the believers who recognize him as their Imam; so, one of the marks highligting their iman, as well as their loyalty to the master of the youths of Paradise, the one who was killed as he stood to defend the divine Message, is to be present on the Arba'een anniversary at his sacred grave in order to hold a mourning ceremony for him and remember the tragedies that had befallen him and his companions and Ahl al-Bayt (ع).

To twist the meaning of ziyarat al-arba'een by saying that it means visiting the grave-sites of forty believers is simply indicative of twisted minds, an attempt at distortion, one which good taste resents. Moreover, it is without any foundation. Had the goal been to visit forty believers, the Imam (ع) would have used the term "ziyarat arba'een [mu'mineen]." The original wording indicates that ziyarat al-arba'een is one of the conditions enumerated in the hadith cited above saying that it is one of the marks of one's iman and an indication of his loyalty to the Twelve Imams (ع).

All the Imams who descended from the Prophet (ص) were the gates of salvation, the arks of mercy. Through them can a believer be distinguished from a non-believer. They all left this world

after being killed as they stood to defend the divine Message, accepting the possibility of their being killed for the stand which they took in obedience to the Command of their Lord, Glory to Him, the One Who sent His wahi to their grandfather the Prophet ,(ع) son of the Commander of the Faithful Ali (ع) Father of Muhammad, al-Hassan .(ص) has pointed out to this fact saying, "The mission which we undertake is assigned to ".each one of whom is either to be killed or poisoned (ع) Twelve Imams

found no (ع) For all of these reasons, the Imams from among the Prophet's Progeny alternative to attracting the attention to such a glorious revolution because it contains tragedies that would split the hardest of rocks. They knew that persistence in would stir the emotions and attract (ع) demonstrating the injustice dealt to al-Husayn .the hearts of sympathizers

One who hears the tales of such horrible events will come to conclude that al-Husayn was a fair and just Imam who did not succumb to lowly things, that his Imamate (ع) ,(ع) and from his father the wasi (ص) was inherited from his grandfather the Prophet that whoever opposes him deviates from the path of equity. Whoever absorbs the fact that right was on al-Husayn's side and on that of his infallible offspring would be .embracing their method and following their path

did not urge the holding of mourning ceremonies for the (ع) This is why the Imams Arba'een anniversary of any of

so that it alone would be the ,(ع) them, not even for that of the Prophet of Islam memory of his tragedy that would make a strong case for safeguarding the link with the creed. Turning attention to it is more effective in keeping the cause of the Infallible Ones dear to all those who discuss it: "Keep our cause alive, and discuss our ".cause

The kind reader, anyway, can easily see why ziyarat al-arba'een is an indication of .one's iman when he gets to know similar indications to which the hadith has referred

The first of such marks, namely the ۵۱-rek'at prayers, legislated during the night of the Prophet's mi'raj, and which, through the Prophet's intercession, were reduced to only five during the day and the night, are: seventeen rek'at for the morning, the noon and the afternoon, the sunset and the evening, and the nafl prayers timed with them, in addition to night's nafl prayers: they all make up thirty-four: eight before the noon-time prayers, eight befor the after-noon prayers, four after sunset prayers, and two after the evening prayers regarded as one, and two before the morning prayers, and finally eleven rek'at for the night's nafl prayers. Add to them the shaf and witr rek'at, and you will come to a total of obligatory and optional prayers of fifty-one rek'at. This .is applicable to the Shi'as only

Although they agree with the Shi'as with regard to the number of obligatory rek'at, the Sunnis differ when it comes to optional

prayers. On p. ٣١۴, Vol. ١, of Ibn Humam al-Hanafi's book Fath al-Qadeer, they are: two rek'at before the fajr prayers, four before the noon prayers and two after that, four before the afternoon prayers, or just two rek'at, two more after the sunset prayers and four thereafter, or just two, making up twenty-three rek'at. They differ about the night's nafl prayers whether they ought to be eight, only two, or thirteen, or even more. Hence, the total of optional and compulsory rek'at will in no case be fifty-one; so, the fifty-one rek'at are relevant to the Imamite Shi'as only.

The second on the list of marks referred to in the said hadith is the audible pronunciation of the basmala. Imamites seek nearness to Allah, the most Exalted One, by making it obligatory to pronounce it audibly in the audible prayers and voluntary in the inaudible ones, following the text of their Imams (ع).

In this regard, al-Fakhr ar-Razi says, "Shi'as are of the view that it is a Sunnah to audibly pronounce the basmala in the audible prayers as well as the inaudible ones, whereas the majority of faqihs differ from them. It is proven through tawatur that Ali (ع) used to audibly pronounce the basmala. Anyone who follows Ali (ع) ibn Abu Talib in as far as his creed is concerned will surely be on the right guidance by token of the hadith saying, O Allah! Let right be with Ali wherever he goes.'"(١)

This statement of ar-Razi was

١- Mafatih al-Ghayb, Vol. ١, p. ١٠٧.

not digested by Abul-Thana' al-Alasi who followed it with his comment in which he said, "Had anyone acted upon all what they claim to be mutawatir from the Commander of the Faithful (ع), he will surely be an apostate; so, there is no alternative to believing in some and disbelieving in others. His claim that anyone who emulates Ali (ع) in as far as his creed is concerned will be on the right guidance of Islam is accepted without any discussion so long as we are sure that it is proven as having been said by Ali, peace be with him. Anything else besides that is steam."(١)

Shi'as are not harmed when al-'Alasi and others assault them especially since their feet are firm on the path of loyalty for the master of wasis to whom the Messenger (ع) says, "O Ali! Nobody knows Allah, the most Exalted One, (fully well) except I (ع) of Allah and you, and nobody knows me (full welly) except Allah and you, and nobody knows you (fully well) except Allah and I."(٢)

Sunnis have opted to do the opposite with regard to such a pronouncement. On p. ۴٧٨, Vol. ١, of Ibn Qudamah's book Al-Mughni, and also on p. ٢٠۴, Vol. ١, of Badai' as-Sanai' by al-Kasani, and also on p. ٢١۶, Vol. ١, of az-Zarqani's Sharh of Abul-Diya's Mukhtasar of Malik's fiqh, audible pronouncement is not a Sunnah in the prayers.

The third mark mentioned in the said hadith, that is, wearing a ring in the right

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١- Ruh al-Ma'ani, Vol. ١, p. ۴٧.

٢- Al-Muhtadir, p. ١۶۵.

hand, is something practiced religiously by the Shi'as on account of the traditions they quote from their Imams (ع). A multitude among the Sunnis disagrees with them. Ibn al-Hajjaj al-Maliki has said, "The Sunnah has recorded everything as abominable if handed by the left hand and everything tahir if handed by the right. In this sense, it is highly recommended to wear a ring in the left hand to be taken by the right one and then placed on the left."(1)

Ibn Hajar narrates saying that Malik hated to wear a ring on his right hand, believing it should be worn on the left(2). Shaikh Isma'eel al-Barusawi has said the following in Iqd al-Durr: "Originally, it was a Sunnah to wear a ring on the right hand, but since this is the distinguishing mark of the people of bid'as, innovations, and of injustice, it became a Sunnah in our time to place the ring on a finger on the left hand."(3)

The fourth mark mentioned in the said hadith is the placing of the forehead on dust [or dry soil]. Its message is to demonstrate that during the sajda, the forehead has to be placed on the ground. Sunnis do not place their forehead on the ground.

Abu Haneefa, Malik, and Ahmed are reported as having authorized the prostrating on turban coils(4), or on a piece of garment(5) worn by the person performing the prayers or any piece of cloth. Hanafis have authorized placing it on the palms if one feels

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۱- Al-Madkhal, Vol. ۱, p. ۴۶, in a chapter dealing with the etiquette of entering mosques.

۲- Al-Fatawa al-Fiqhiyya al-Kubra, Vol. ۱, p. ۲۶۴, in a chapter dealing with what to wear.

۳- This is narrated by the authority Shaikh Abdul-Husayn Ahmed al-Amini an-Najafi in his ۱۱-volume encyclopedia titled Al-Ghadir quoting p. ۱۴۲, Vol. ۴, of the exegesis titled Ruh al-Bayan. This is not the first issue wherein Sunnis practice the opposite of what the Shi'as practice. On p. ۱۳۷, Vol. ۱, of Abu Ishaq ash-Sharazi's book Al-Muhaththab, on p. ۴۷, Vol. ۱, of al-Ghazali's book Al-Wajeeza, on p. ۲۵ of an-Nawawi's Al-Minhaj as well as on p. ۵۶۰, Vol. ۱, of its Sharh by Ibn Hajar titled Tuhfat al-Muhtaj fi Sharh al-Minhaj, on p. ۲۴۸, Vol. ۴, of al-Ayni's book Umdat al-Qari fi Sharh al-Bukhari, on p. ۶۸۱, Vol. ۱, of Ibn Muflih's book Al-Furoo, and on p. ۵۰۵, Vol. ۲, of Ibn Qudamah's book Al-

Mughni, planing graves is looked upon as a mark of innovators. On p. ۸۸, Vol. ۱, of ash-Sharani's book Rahmat al-Ummah bi Ikhtilaf al-A'immah, a book written as a comment on the exegesis titled Al-Mizan by allama Tabatabai, the author states the following: "It is a Sunnah to plane graves. But since it became a distinguishing mark for the Rafidis, it is better to do contrariwise." Among other issues wherein Sunnis do .(ع) and his progeny (ص) the opposite of what the Shi'as do is blessing the Prophet Some of them suggest its elimination altogether. For example, az-Zamakhshari states the following comment after being tried to explain verse ۵۶ of Surat al-Ahzab in his because it causes one to be (ص) book Al-Kashshaf: "It is makrooh to bless the Prophet has said, Do not [{ ص} charged with being a Rafidi, especially since he [the Prophet stand where you may be prone to being charged.'" The same theme exists on p. ۱۳۵, Vol. ۱۱, of Ibn Hajar's book Fath al-Bari, in "Kitab al-Daawat" (book of supplications), where the author tries to answer the question: "Should one bless anyone else besides Says he, "There is a disagreement with regard to blessing anyone "?(ص) the Prophet besides the prophets although there is a consensus that it is permissive to greet the Living One. Some say it is permissive in its absolute application, while others say it is conditional because it has become a distinguishing mark of the Rafidis." Even in the manner of dressing do some Sunnis want to distinguish themselves from others: On p. ۱۳, Vol. ۵, of az-Zarqani's book Sharh al-Mawahib as-Saniyya, it is stated that, "Some scholars used to loosen their tassels from the left front side, and I have never read any text that a tassel should be loosened from the right side except in a weak hadith narrated by at-Tabrani. Now since this has become a distinguishing mark of the Imamites, it ought to be abandoned in order to avoid looking like them." Imagine! !Notice the prejudice and the narrow-mindedness

.ash-Sha'rani, Al-Mizan, Vol. ۱, p. ۱۳۸ -۴

.al-Marghinani, Al-Hidaya, Vol. ۱, p. ۳۳ -۵

grudgingly that he has no other choice(۱). They also permit prostrating on wheat and barley, on a bed, on the back of another person standing in front of you who is also (performing the same prayers!(۲

The objective behind such a reference is that it is highly commendable, when one prostrates to thank Allah, to rub his forehead on the dust as a symbol of humility and to shun arrogance. An examination of the original text will show any discreet person .that it is equally commendable to rub both sides of the face on it

Rubbing the cheeks exists when reference is made to sajdat ash-Shukr(۳), something deserved to be drawn closer to the (ع) [whereby prophet Moses son of Imran [Amram Almighty whenever he addressed Him silently [during the munajat](۴). Nobody contradicted the Imamites with regard to such rubbing, be it on the forehead or on the cheeks. Sunnis never bound themselves to rub their foreheads on dust when they perform their prayers or when they perform sajdat ash-Shukr. This is so despite the fact that an-Nakhi, Malik, and Abu Haneefa have all disliked to perform sajdat ash-Shukr, although the Hanbalis observe it(۵), and so do the Shafi'is(۶) whenever they .receive a divine blessing or whenever a sign of Allah's wrath is removed from them

In Medina

had no choice except to leave Karbala" and set forth to Medina (which (ع) As-Sajjad used to be called Yathrib during the pre-Islamic era) after having stayed there for three days. It was too much for him

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.Abdul-Rahman al-Jazari, Al-Fiqh ala al-Mathahib al-Arba'ah, Vol. ۱, p. ۱۸۹ -۱

.Ibn Najeem, Al-Bahr ar-Ra'iq, Vol. ۱, p. ۳۱۹ -۲

Shaikh al-Mufid, Al-Kafi ala Hamish Mir'at al-Uqool, Vol. ۳, p. ۱۲۹. As-Saduq, Al- -۳ Faqih, p. ۶۹. Shaikh at-Tusi, At-Tahthib, Vol. ۱, p. ۲۶۶, in a chapter dealing with what .ought to be recited following the prayers

.Shaikh as-Saduq, Al-Faqih, p. ۶۹ -۴

.Ibn Qudamah, Al-Mughni, Vol. ۱, p. ۶۲۶. Ibn Muflih, Al-Furoo', Vol. ۱, p. ۳۸۲ -۵

Kitab al-Umm, Vol. ١, p. ١١۶. Al-Mazni, Al-Mukhtasar, Vol. ١, p. ٩٠. Al-Ghazali, Al- - ۶
.Wajeeza, Vol. ١, p. ٣٢

to see how his aunts and the other women, as well as the children, were all crying day and night while visiting one grave after another. Bashir ibn Hathlam has said, "When alighted and tied his she-camel then (ع) we came close to Medina, Ali ibn al-Husayn set up a tent where he lodged the women. He said to me, O Bashir! May Allah have mercy on your father! He was a poet. Can you compose any of it at all?' I said, Yes, O said, Then enter Medina and (ع) son of the Messenger of Allah! I, too, am a poet.' He So I rode my horse and entered Medina. '.(ع) mourn the martyrdom of Abu Abdullah When I came near the Mosque of the Prophet, peace and blessings of Allah be upon :him and his progeny, I cried loudly and recited these verses

يا أهل يثربَ لا مُقَام لكم بها، قُتل الحسينُ فأدمعى مدرار

الجسم منه بكربلاء مضرّج والرأس منه على القناه يُدار

!O people of Yathrib! May you never stay therein

,is killed, so my tears now rain (ع) Al-Husayn

His body is in Karbala' covered with blood

.While his head is on a spear displayed

accompanied by his aunts and sisters; they (ع) Then I said, Here is Ali ibn al-Husayn" have all returned to you. I am his messenger to you to inform you of his place.' People went out in a hurry, including women who had never before left their chambers, all weeping and wailing. All those in Medana

.were in tears. Nobody had ever seen such crying and wailing

to offer him their condolences. He came out of ,(ع) They surrounded Ali, Zain al-Abidin the tent with a handkerchief in his hand with which he was wiping his tears. Behind later sat, being (ع) him was one of his slaves carrying a chair in which the Imam overcome by grief. The cries of the mourners were loud. Everyone was weeping and wailing. Ali signaled to people to calm down. Once they stopped crying, he, peace be ,with him said

All Praise is due to Allah, Lord of the Worlds, the Most Gracious, the Most Merciful, the King of the Day of Judgment, Creator of all creation Who is Exalted in the high heavens, Who is so near, He hears even the silent speech. We praise Him on the grave events, on time's tragedies, on the pain inflicted by such tragedies, on the crushing of calamities, on the greatness of our catastrophe, on our great, monstrous, .magnanimous and afflicting hardships

O people! Allah, the most Exalted One, Praise to Him, has tried us with great trials and tribulations, with a tremendous loss suffered by the religion of Islam. The father of and his family have been killed, and his women and children (ع) Abdullah, al-Husayn taken captive. They displayed his head in every land from the top of a spear... Such is the catastrophe similar to which there is none at all. O people! Which men among you are happy

?after him, or which heart is not grieved on his account

Which eye among you withholds its tears and is too miser with its tears? The seven great heavens wept over his killing; the seas wept with their waves, and so did the heavens with their corners and the earth with its expanse; so did the trees with their branches and the fish in the depths of the seas. So did the angels who are close to .their Lord. So did all those in the heavens

O people! Which heart is not grieved by his killing? Which heart does not yearn for him? Which hearing hears such a calamity that has befallen Islam without becoming deaf? O people! We have become homelsss, exiles, outcasts, shunned, distanced from all countries as though we were the offspring of the Turks or of Kabul without having committed a crime, nor an abomination, nor afflicted a calamity on Islam! .Never did we ever hear such thing from our fathers of old. This is something new

required them to fight us just as he had required them (ص) By Allah! Had the Prophet to be good to us, they would not have done to us any more than what they already have. So we belong to Allah, and to Him is our return from this calamity, and what a great, painful, hard, cruel, and catastrophic calamity it is! To Allah do we complain ,from what has happened to us, from the suffering we have endured

.for He is the Omnipotent, the Vengeful

السَّلام عَلَيْكَ يَا أبا عَبْدِ اللهِ وَعلَى الأرواحِ الّتى حَلّتْ بِفِنائِكَ ، وَأنَاخَت بِرَحْلِك، عَلَيْكُم مِنِّى سَلامُ اللهِ أبَداً مَا بَقِيتُ وَبَقِىَ اللَيْلُ وَالنَّهارُ ، وَلا جَعَلَهُ اللهُ آخِرَ العَهْدِ مِنِّى لِزِيَارَتِكُمْ أهْلَ البَيتِ، السَّلام عَلَى الحُسَيْن ، وَعَلَى عَلِيِّ بْنِ الحُسَيْنِ ، وَعَلَى أوْلادِ الحُسَيْنِ ، وَعَلَى أصْحابِ الحُسَين و رحمه الله و بركاته.

Peace with you, O father of Abdullah, and with the souls that landed in your courtyard! Allah's Greeting to you from me forever, so long as there is night and day! May Allah not make it the last time I greet you, O Ahl al-Bayt! Peace with al-Husayn, with Ali son of al-Husayn, with the offspring of al-Husayn, and with the companions of al-Husayn, .the mercy of Allah and His blessings

Sa'sa'ah ibn Sawhan al-Abdi, an invalid who could barely walk on his feet, stood up" for not rushing to help his family due to his handicap. (ع) and apologized to the Imam He, peace be with him, responded to him by accepting his excuse, telling him that he thought well of him, thanked him and sought Allah's mercy for his father. Then Zain al-(entered Medina accompanied by his family and children.(١) (ع) Abidin

and asked him, "Who won?" (ع) Ibrahim ibn Talhah ibn Ubaydullah came to the Imam The Imam, peace be with him, answered, "When the time for prayers comes, and (when the athan and iqama are called, you will know who the winner is."(٢

Zainab took both knobs of the

.Ibn Tawoos, Al-Luhuf, p. ١١۶ -١
.Shaikh at-Tusi, Al-Aamali, p. ۶۶ -٢

mosque's door and cried out, "O grandfather! I mourn to you my brother al-Husayn (ع)!"

Sukayna cried out, "O grandfather! To you do I complain from what we have been through, for by Allah, I never saw anyone more hard-hearted than Yazid, nor have I ever seen anyone, be he an apostate or a polytheist, more evil than him, more rough, or more cruel. He kept hitting my father's lips with his iron bar as he said, How did you find the battle, O al-Husayn (ع)?!'"(1)

The ladies who were born and grew up in the lap of Prophethood held a mourning ceremony for the Master of Martyrs (ع). They put on the most coarse of clothes; they shrouded themselves in black, and they kept weeping and wailing day and night as Imam as-Sajjad was cooking for them.(2)

Once Imam Ja'far as-Sadiq (ع) said, "No lady who descended from Hashim used any dye, nor any oil, nor any kohl, for full five years; it was then that al-Mukhtar sent them the head of Ubaydullah ibn Ziyad."(3)

As regarding ar-Rubab, she wept over [her husband] Abu Abdullah (ع) till her eyes were no longer capable of producing any more tears. One of her bondmaids told her that using a particular type of herb was tear stimulant, so she ordered it to be prepared for her in order to induce her tears.(4)

Ali Zain al-Abidin (ع), the only surviving son of Imam al-Husayn (ع), stayed aloof from the public in order to avoid being involved in their

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۱- al-Qazwini, Riyad al-Ahzan, p. ۱۶۳.

۲- al-Barqi, Mahasin, Vol. ۲, p. ۴۲۰, in a chapter dealing with providing food for a mourning ceremony.

۳- Mustadrak al-Wasa'il, Vol. ۲, p. ۲۱۵, chapter ۹۴.

۴- al-Majlisi, Bihar al-Anwar, Vol. ۱۰, p. ۲۳۵, citing Al-Kafi of Shaikh al-Mufid.

disputes with one another and in order to dedicate his entire time to worshipping Allah and mourning his father. He kept weeping day and night. One of his slaves said to him, "."I fear for you lest you should perish

said to him, "I only convey my complaints and my grief to Allah, and I know (ع) He from Allah what you all do not know. Jacob was a prophet from whom Allah caused one of his sons to be separated. He had twelve sons, and he knew that his son (Joseph) was still alive, yet he wept over him till he lost his eye sight. If you look at my father, my brothers, my uncles, and my friends, how they were slain all around me, tell me how can my grief ever end? Whenever I remember how Fatima's children were slaughtered, I cannot help crying. And whenever I look at my aunts and sisters, I "...remember how they were fleeing from one tent to another

is our complaint from the way whereby your nation ,(ع) To you, O Messenger of Allah treated your pure offspring, from the oppression and persecution to which they were .subjected, and all Praise is due to Allah, Lord of the Worlds

عُـذْراً، إِذَا انْـقَـطَـــعَ الـكَـــــلامْ .. فَالـرُّوح يَقْتُـلَـهـا الحَـنِـيـــنْ ..

وَأَنَـــا الـمُـكَـــبَـــــلُ بِـالـهَـــــوى .. والـحُـــبُّ قَـيْـــدٌ لا يَـلِـيـــــــنْ ..

هَـيْـهَـــاتَ أَنْـسَـــى كَـرْبــَــــلاءْ .. وَأَنَــا بِـذِكْــــرَاهـــا سَـجِـــيـــنْ ..

سَـــأَظَــــــلُ أَذْكُـــــرُ كَـرْبَــــــلاء .. وَأَظَـــلُ أَهْــــتِـــفُ يَـاحُـسَـيــــنْ

اللهم أرزقنا شفاعه الحسين

Part ۳: The Revolution's Outcome

point

What place does Imam al-Husayn's revolution occupy in Islamic history? Those

who are not familiar with its motives "innocently" or ignorantly inquire about its results, outcomes, fruits, achievements, etc. Others have even questioned its wisdom, arguing that to challenge a mighty force like that of the Umayyads of the time was .fatal, suicidal, futile

The revolution's motives have already been discussed; therefore, a brief review of the changes brought about in its aftermath throughout the Muslim world is .appropriate at this stage

produced ,(ع) grandson of the Messenger of Allah ,(ع) Murdering Imam al-Husayn great shock waves throughout the Islamic world due to its horrible nature, to the unprecedented cruelty with which he and his family members and companions were treated, to the fact that he and his family were forbidden from having access to water while dogs and pigs were drinking of it, to the fact that he and his family were recognized as the most prestigious people on the face of earth, securing the highest esteem and regard of the Muslims who still remembered some of the statements in particular and (ع) in honour of al-Hassan and al-Husayn (ص) made by their Prophet in general. Muslims, as a result, loathed to associate themselves with (ع) of Ahl al-Bayt his murderers or with anyone who had a hand in that massacre, in effect performing .an act of civil disobedience of their rulers

Many of them openly cursed his murderers, for who can call himself a Muslim and who does not curse the murderer of his Prophet's family? Thus, the revolution achieved the

task of unveiling the Umayyad's un-Islamic character to the general public, leaving no .doubt in anyone's mind about what kind of barbarians those Umayyads were

The concepts which the Umayyads were promoting were now being questioned by everyone; they were for the first time being recognized for what they really were: a distortion of everything Islam stands for. This isolated the Umayyads and changed .the public's attitude towards them and towards anything they said or did

Imam al-Husayn's revolution set a living example as to what every Muslim should do in such situations. It had deeply penetrated people's hearts, producing a great pain and leaving him to be (ع) and feeling of guilt at thus abandoning al-Husayn .slaughtered at the hands of Allah's worst creatures without assisting him

Such feeling of shame grew greater and greater, transforming itself into sincere repentance and translating into open and massive popular revolutions against the Umayyads' regime of terror and, in the end, succeeding in putting an end to Yazid's .authority and to that of his likes

Thus, al-Husayn's revolution prompted the public to shake the dust of neo-jahiliyya brought about by the Umayyads and to stir, in a dynamic movement, to action to .demolish all its edifices and altars

Now let us review some of these massive popular uprisings. Among the references the reader can review for more information are: at-Tabari's Tarikh, al-Mas'udi's .Muraj at-Thahab, and Ibn Katheer's Tarikh

The first of those revolutions took place in Mecca after the news of the barbaric way wherein Imam

and his small band of supporters were butchered had reached the (ع) al-Husayn Meccans who started discussing them. It was led by Abdullah bin az-Zubair and is known in history books as the Harra incident which, according to p. ۳۷۴, Vol. ۴, of the Arabic text of at-Tabari's Tarikh (the issue consulted by the writer is dated ۱۴۰۹ A.H./۱۹۸۹ A.D. and is published by al-A'lami Establishment for Publications, P.O. Box ۷۱۲۰, Beirut, Lebanon), broke out on a Wednesday, Thul-Hijja ۲۸, ۶۳ A.H./August ۳۱, ۶۸۳ .A.D

The Harra Incident

This incident started on a Wednesday, Thul-Hijja ۲۸, ۶۳ A.H./August ۳۱, ۶۸۳ A.D. and was led by Abdullah ibn az-Zubair. Let us stop here to introduce the reader to this man .although he is too well known to any average student of Islamic history

His full name is Abdullah ibn az-Zubair ibn al-Awwam. His mother was Asma', the oldest daughter of caliph Abu Bakr and sister of Aisha, the youngest wife of Prophet He was born in ۱ A.H. and died in ۷۳ A.H. (۶۲۲ - ۶۹۲ A.D.) and .(ص) Muhammad participated in the Muslim invasions of Persia, Egypt and North Africa and sided with his maternal aunt, Aisha, during the Battle of the Camel against Imam Ali ibn Abu Talib He lived most of his life in Medina and rebelled against the government of Yazid .(ع) ibn Mu'awiyah and against Umayyad rulers of Hijaz, declaring himself caliph. He extended his influence to Iraq after the Battle of Marj Rahit till al-Hajjaj ibn Yousuf at-Thaqafi(۱) succeeded in

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al-Hajjaj ibn Yusuf at-Thaqafi's cruelty and disrespect for Islamic tenets are - ۱ matched only by those demonstrated by Yazid. His date of birth is unknown, but he died in ۹۵ A.H./۷۶۲ A.D. He was born at Ta'if, not far from Mecca, and was famous for his loyalty to the Umayyads. Marwan ibn al-Hakam, with whom the reader is already familiar, placed him in command of an army he raised to subject Hijaz to the Umayyads' control, rewarding him for his success by appointing him as governor of Mecca and Medina to which he later added Ta'if and Iraq. He founded the city of

Wasit (located in Iraq midway between Basra and Kufa), where he died, and expanded the territory under the Umayyads' control. He also crushed the Kharijites. He was proverbial in his ruthlessness and love for shedding blood. His passion for shedding blood can be understood from the way he was born. Having just been born, he refused to take his mother's breast. It is said that Satan appeared in human form and said that the newborn had to be given the blood of animals to drink and to be fed with insects for four days. His cruelty towards those whom he jailed was unheard of. His prisoners were fed with bread mixed with ashes. At the time of his death, may he be placed in the deepest depths of hell, he and his Umayyad mentors and their supporters, his prisoners numbered ۳۳,۰۰۰ men and women, ۱۶,۰۰۰ of whom were .completely naked and left to sleep without any blanket or sheet covering whatsoever

putting an end to his reign, executing him in the most ruthless way by nailing him to ..the Ka'ba

Abdullah ibn az-Zubair delivered a sermon once wherein he strongly condemned his family and friends, describing ,(ع) those responsible for killing Imam al-Husayn Yazid as a shameless drunkard, a man who preferred to listen to songs rather than to the recitation of the Holy Qur'an, who preferred wine drinking over fasting and the company of his hunting party to any majlis where the Qur'an is explained. Amr ibn Sa'd ibn al-as was then governor of Mecca, and he was quite ruthless in dealing with Abdullah ibn az-Zubair, keeping him under constant surveillance, sending spies to his .meeting places and constantly harassing him

When Yazid heard about Ibn az-Zubair's denunciations, he pledged to have him chained, so he dispatched some of his men with a silver chain, ordering them to tie Ibn az-Zubair with it. His deputies passed by Medina on their way to Mecca and met with Marwan ibn al-Hakam who joined them in their effort to arrest Ibn az-Zubair, but the party failed in carrying out its mission, and more and more people pledged to assist .Ibn az-Zubair against Yazid

Having come to know of such failure, Yazid called to his presence ten men from among the most prominent supporters of his bloody regime, and there are always those who support bloody regimes in every time and clime. He ordered these ten men to meet with Ibn az-Zubair to dissuade him from

rebelling. But they, too, failed in their attempt due to the public support Ibn az-Zubair was enjoying. Yazid now resorted to deposing Mecca's governor Amr ibn Sa'd and appointing al-Walid ibn Utbah in his place, prompting Ibn az-Zubair to write Yazid to describe his newly appointed governor as an idiot who never listened to advice nor enjoyed any wisdom. Yazid deposed al-Walid ibn Utbah and replaced him with Othman ibn Muhammad ibn Abu Sufyan, a young man who knew absolutely nothing about politics or diplomacy.

The first action the new governor undertook was dispatching a fact finding committee to Damascus to ascertain all the rumours about Yazid being a corrupt bastard, a man unfit to rule. Among the members of the mission were: Abdullah ibn Hanzalah al-Ansari[1], Abdullah ibn Abu Amr al-Makhzami, al-Munthir ibn az-Zubair, and a good number of the most prominent men of Hijaz. Yazid received them with open arms and showered them with money and presents, but when they returned, they cursed Yazid for his blasphemy and un-Islamic conduct and encouraged people to revolt against him, using the money they had received from him to finance the rebellion against him. While passing by Medina, the residents heard the report of the members of this committee. They, therefore, deposed their governor, Othman ibn Muhammad, and elected Abdullah ibn Hanzalah as their new governor.

When the Umayyads saw how the public turned against them, they sought refuge at the house of Marwan ibn al-Hakam, cousin of Othman ibn Affan, where they

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۱- Abdullah ibn Hanzalah belonged to the Ansar of the Aws tribe, and he was one of the most famous of the tabieen, a man of legendary courage and fortitude. When the people of Medina rebelled against Yazid, they chose him as their governor. He was killed during the Harra incident.

were besieged. The siege was not lifted till those Umayyads solemnly swore not to take any measure against those who laid the siege against them and not to help Yazid in any way, a pledge which they did not keep, for Abu Sufyan, Mu'awiyah and Yazid .were their mentors, and these men never honoured a pledge

When the rebellion reached such a point, Yazid realized that he had lost control over the people of Hijaz, and that only an army sent against them from Damascus would do the job. He, therefore, appointed a ruffian named Muslim ibn Uqbah al-Murri who .was, at the time, quite advanced in age, to undertake such a task

Despite his age, Muslim agreed to shoulder the responsibility of quelling the rebellion. An army, hence, of twenty thousand strong set out from Damascus to quell the rebellion in Hijaz with clear orders from Yazid to "... invite the people to renounce their rebellion and to renew their pledge of loyalty [to Yazid]. Give them three days to consider doing so. If they persist in their defiance, let the soldiers have a free hand in the city for three days: Any money or weapons or food they lay their hands on is theirs. Once the three days are over, leave the people alone, and spare Ali son of al-Husayn (ع), and admonish everyone to be good to him and show respect to him, for he .did not join the rebellion," as at-Tabari tells us

Yazid's troops first attacked Medina

then Mecca. In Medina, according to al-Mas'udi and al-Daynari, they demolished homes, raped women, girls and even children, plundered anything and everything they found in their way, committing untold atrocities justified only by those who follow Yazid and who do not curse or condemn him, hence they shall receive their share of the Almighty's condemnation on the Day of Judgment and shall be lodged in hell in the .company of Yazid and his likes

In his renown Tarikh, Ibn Katheer tells us that as many as seven hundred men who knew the text of the Holy Qur'an by heart, including three close sahabis of the were killed in that incident which is referred to in the books of history as ,(ص) Prophet the Incident of the Harra, a reference to "Harrat Waqim" where Yazid's army first .attacked

This place is named after a man belonging to the Amaliqa ("the giants") and is one of two Medina suburbs bearing the same name: the eastern Harra, this same "Harrat Waqim," located on the eastern side of Medina, and the western Harra, as we are told by Imam Shihabud-Deen Abu Abdullah Yaqat ibn Abdullah al-Hamawi ar-Rami al-Baghdadi, famous as Yaqat al-Hamawi, who describes several places each one of which is called "Harra," then he details Harrat Waqim and comments saying the :following on pp. ۲۸۷-۲۸۸, Vol. ۲, of his voluminous work Mu'jam al-Buldan

It was at this Harra that the famous "Harra Incident" took place during the lifetime of Yazid son of Mu'awiyah in

the year ۶۳ A.H./۶۸۳ A.D. The commander of the army, who had been appointed by Yazid, was Muslim ibn Uqbah al-Murri who, on account of his ugly action, was called "al-musrif" (the one who went to extremes in committing evil). He [Muslim] came to .Harrat Waqim and the people of Medina went out to fight him

He vanquished them, killing three thousand and five hundred men from among the mawali, one thousand and four hundred from among the Ansar, but some say one thousand and seven hundred, and one thousand and three hundred men from among Quraish. His hosts entered Medina. They confiscated wealth, arrested some people and raped women. Eight hundred women became pregnant and gave birth, and the offspring were called "the offspring of the Harra." Then he brought prominent personalities to swear the oath of allegiance to Yazid ibn Mu'awiyah and to declare .that they were slaves of Yazid ibn Mu'awiyah. Anyone who refused was killed

The people of Medina had re-dug the moat (khandaq) which had been dug during the Battle of the Moat, preparations for which started at the beginning of the month of Shawwal, ۵ A.H. (the end of February, ۶۲۷ A.D.), according to the orders of the Prophet (ص) and in response to a suggestion presented to him by the great sahabi Salman al-Farisi as they stood to defend themseles against a huge army raised by Abu Sufyan to .fight them. They also tried to fortify their city with a bulwark

Yazid's army succeeded in

putting an end to the rebellion at a very high cost, but Abdullah ibn az-Zubair survived unscathed. A number of the sahaba and tabieen were branded like animals as an .additional insult

?What Happened in Mecca

Having finished with the people of Medina, Muslim, the aging commander of Yazid's handpicked troops, marched to Mecca. On the way, he camped at a place called al-Mushallal. There, he felt that death was approaching him, so he called to his presence al-Haseen ibn Nameer as-Sukuni and said to him, "O son of the donkey's saddle! By Allah, had I not felt that death was approaching me, I would never have given you command of this army. But the commander of the faithful (meaning Yazid) had put you second in command, and none can override his orders. Listen, therefore, carefully to my will, and do not listen to any man from Quraish at all. Do not stop the Syrians from slaughtering their foes, and do not stay for more than three days before putting ".an end to the reprobate Ibn az-Zubair

This is sated by at-Tabari on p. ٣٨١, Vol. ۴, of the Arabic text of his famous voluminous Tarikh where he provides details of this incident. Muslim died and was buried there. Once the Syrian army left al-Mushallal, people dug up his grave, took his corpse out and hanged it on a palm tree. When the army came to know about this incident, a detachment was sent to investigate and to kill those suspected of hanging the corpse

which was buried again and soldiers were assigned to guard it at all times. These .details and many more are stated on p. ٢٥١, Vol. ٢, of al-Ya'qubi's Tarikh

Catapults were installed around Mecca and in the vicinity of the Ka'ba, the holiest of holies in Islam. Fireballs were hurled and the Ka'ba was soon in flames... Its walls collapsed and were burnt, and its ceiling crumbled... According to pp. ٧١-٧٢, Vol. ٣, of al-Mas'udi's voluminous book Muraj at-Thahab, a thunderbolt hit the Syrian army on a Saturday, Rab'i I ٢٧, ٦١ A.H./December ٢٨, ٦٨٠ A.D., only eleven days before Yazid's .death, burning eleven of the attackers

Pleas to spare the Ka'ba went unheeded, and the fighting went beyond the three days' deadline put by Muslim. The fighting took place during the last days of the month of Muharram and continued through the entire month of Safar. When the news that Yazid had died reached Mecca, Ibn az-Zubair addressed the Syrians thus: "Your tyrant has just died; so, whoever among you wishes to join the people (in their ".rebellion) may do so or he may return to Syria

But the Syrians attacked him. The people of Mecca saw the extent of savagery of the Syrian army, so they collectively shielded Ibn az-Zubair and forced the army to retreat and to confine itself to its camp. Slowly the Syrians slipped out of their camp and joined the Umayyads in Mecca who sheltered them and transported them back to ,Syria in small groups

.as we are told by at-Tabari who details these events on pp. ١۶-١٧, Vol. ٧, of his Tarikh

Abdullah ibn az-Zubair declared himself as caliph and appointed a new governor for Mecca, and the people of Hijaz enjoyed a measure of self-rule till the year ٧٢ A.H./۶٩٢ A.D. when al-Hajjaj ibn Yousuf at-Thaqafi was ordered by the Umayyad "caliph" then, namely Abdul-Malik ibn Marwan, to bring the people of Hijaz back under his rule. It was in the month of Thul-Qida ٧٢ A.H./March ۶٩٢ A.D. that Mecca was attacked again (some of the war equipment used then included five catapults, predecessors of today's field artillery) and burnt again and its governor was deposed. A new governor loyal to the Umayyads was installed in his place, and he was a Syrian named Thulabah who demonstrated utmost disregard and disrespect toward the Islamic tenets and !toward the people of Hijaz while still claiming to be a Muslim

Detailing the events of the year ٧٣ A.H./۶٩٢-٩٣, at-Tabari, on p. ٢٠٢, Vol. ٧, of his Tarikh, narrates saying that when the Ka'ba was burnt, a dark cloud came from the direction of Jiddah roaring with lightning and thunder. It stood above the Ka'ba and poured its water on it and put the fire out. Then it went to the Abu Qubays mountain area where its lightning damaged one of the five catapults, killing four of the soldiers tending to it. .Another lightning hit, killing forty other men

This incident is narrated by several other historians besides

at-Tabari. It was not long before al-Hajjaj was able to arrest and behead Ibn az-Zubair whose severed head he sent to Damascus together with those of Abdullah ibn Safwan, Imarah ibn Amr ibn Hazm and others. Those who carried the heads and displayed them on the way in Medina were generously rewarded by Marwan ibn .Abdul-Malik

Not everyone supported the revolt led by Abdullah ibn az-Zubair. The famous sahabi Ibn Abbas, that is, Abdullah ibn Abbas ibn Abdul- ,(ص) and cousin of the Prophet Muttalib, was among those who did not support Ibn az-Zubair, considering him as an was in Mecca immediately after his departure (ع) opportunist. When Imam Husayn from Medina, and when the Meccans expressed their support for him, Abdullah ibn considering ,(ع) az-Zubair isolated himself and did not show any support for the Imam left Mecca, Abdullah (ع) him as a competitor for his own bid to power. When the Imam .ibn az-Zubair felt relieved

Ibn Abbas composed poetry depicting such an attitude of Abdullah ibn az-Zubair. The reader is already acquainted with Ibn Abbas in a footnote above. Since Aisha could not get Ibn az-Zubair, son of her sister Asma' daughter of caliph Abu Bakr, to become the caliph following the murder of her cousin, caliph Othman ibn Affan, Ibn az-Zubair now tried on his own to acquire the caliphate for himself, and he met with success .though for a short while

Having come to know that Abdullah ibn Abbas refused to swear the oath of allegiance to Ibn

,az-Zubair, Yazid wrote him saying

It has come to my knowledge that the atheist son of az-Zubair invited you to swear the oath of allegiance to him and to be obedient to him so that you might support him in his wrongdoing and share in his sins, and that you refused and kept your distance from him because Allah made you aware of our rights, we family members of the Prophet; so, may He grant you the rewards due to those who maintain their ties of .kinship, those who are true to their promise

No matter what I forget, I shall never forget how you always remained in contact with us, and how good the reward you have received, the one due to those who obey and who are honoured by being relatives of the Messenger of Allah. Look, then, after your people, and look at those whom the son of az-Zubair enchants with his words and promises and pull them away from him, for they will listen to you more than they will to him; they would hear you more than they would hear that renegade atheist, and .peace be with you

,Ibn Abbas wrote Yazid back saying

I received your letter wherein you mentioned Ibn az-Zubair's invitation to me to" swear the oath of allegiance to him, and that I refused due to recognizing your right. If that is the case [as you claim], I desire nothing but being kind to you. But Allah .knows best what I intend to do

And you wrote me urging me to encourage people to rally behind you and to ...discourage them from supporting Ibn az-Zubair

Nay! Neither pleasure nor happiness is here for you; may your mouth be filled with stones, for you are the one whose view is weak when you listened to your own whims and desires, and it is you who is at fault and who shall perish! And you wrote me urging me to hurry and to join my ties of kinship. Withhold your own, man, for I shall withhold from you my affection and my support. By my life, you do not give us of what is in your hand except very little while withholding a lot; may your father lose you! Do you think that I will really forget how you killed al-Husayn (ع) and the youths of Banu Abdul-Muttalib, the lanterns that shone in the dark, the stars of guidance, the lamp-posts of piety, and how your horses trampled upon their bodies according to your command, so they were left unburied, drenched in their blood on the desert without any shrouds, nor were they buried, with the wind blowing on them and the wolves invading them, and the heinas assaulting them till Allah sent them people who do not have shirk running through their veins and who shrouded and buried them...? From me and from them come supplications to Allah to torment you! No matter what I forget, I shall never forget how you let loose on

them the daiyy and the son of the daiyy, the one begotten by that promiscuous whore, the one whose lineage is distant, whose father and mother are mean, the one because of whose adoption did your father earn shame, sin, humiliation and abasement in the life of this world and in the hereafter. This is so because the said, "The son is begotten by wedlock, whereas for the (ع) Messenger of Allah prostitute there are stones." Your father claims that the son is out of wedlock, and it does not harm the prostitute, and he accepts him as his son just as he does his legitimate offspring! Your father killed the Sunnah with ignorance while deliberately bringing to life all misguidance. And no matter what I forget, I shall never forget how out of the sanctuary of the Messenger of Allah [Medana] to (ع) you chased al-Husayn that of Allah Almighty [Mecca], and how you dispatched men to kill him there. You kept trying till you caused him to leave Mecca and to go to Kufa pursued by your horsemen, and ,(ع) with your soldiers roaring at him like lions, O enemy of Allah, of His Messenger (ع) Then you wrote Marjana's son ordering him to face al-Husayn !(ع) of his Ahl al-Bayt with his cavalry and infantry, with spears and swords. And you wrote him ordering him to be swift in attacking him and not to give him time to negotiate any settlement till you killed him and the

with him, those from (ع) youths of Banu Abdul-Muttalib who belong to Ahl al-Bayt whom Allah removed all abomination and whom He purified with a perfect purification. Such are we, unlike your own uncouth fathers, the livers of donkeys! You knew fully well that he was most prominent in the past and most cherished in the present, had he only sought refuge in Mecca and permitted bloodshed in its sanctuary. But he sought reconciliation, and he asked you to go back to your senses, yet you went after the few who were in his company and desired to eradicate his Ahl as if you were killing dynasties from Turkey or from Kabul! How do you (ع) al-Bayt conceive me as being friendly to you, and how dare you ask me to support you?! You have killed my own brothers, and your sword is dripping with my blood, and you are the one whom I seek for revenge. So if Allah wills, you shall not be able to shed my blood, nor shall you be faster than me in seeking revenge so you would be more swift in killing us just as the prophets are killed, considering their blood equal to that of others. But the promise is with Allah, and Allah suffices in supporting the wronged, and He seeks revenge for the oppressed. What is truly amazing is your own transporting the daughters of Abdul-Muttalib and their children to Syria. You see yourself as our vanquisher, and that you have

the right to humiliate us, although through me and through them did Allah bestow blessings upon you and upon your slave parents. By Allah! You welcome the evening and the day in security indifferent to my wounds; so, let my own tongue wound you instead, and let my tying and untying not provoke you to argue. Allah shall not give except (ع) you a respite following your killing of the Progeny of the Messenger of Allah for a very short while before He takes you like a Mighty One, and He shall not take you out of the life of this world except as an abased and dejected sinner; so, enjoy your days, may you lose your father, as you please, for what you have committed has (surely made you abased in the sight of Allah."(١

.Ibn Abbas never swore the oath of allegiance to the tyrant Yazid till his death

Following the revolt of Abdullah ibn az-Zubair, other revolts erupted throughout the Islamic lands. One of them was the Revolt of the Tawwabeen (the penitents) which broke out in Kufa in ۶۵ A.H./۶۸۴-۸۵ A.D., then the revolt in ۶۶ A.H./۶۸۶ A.D. which was led The .(ع) by al-Mukhtar who killed all those who had participated in killing al-Husayn Alawites (Alawids) followed with revolts of their own, including that of the great martyr Zaid ibn Ali and his son Yahya and finally the revolt of the Abbasides who put .an end to the Umayyads' rule for good

Al-Husayn's Grave

Anyone who is lucky enough to

۱- This text is compiled from the contents of p. ۲۵۰, Vol. ۷, of Mujma az-Zawa'id of Abu Bakr al-Haythami, p. ۱۸, Vol. ۴ (first edition), of al-Balathiri's book Ansab al-Ashraf, p. p. ۵۰, Vol. ۴, and of Ibn ,(ع) ۷۷, Vol. ۲, of al-Khawarizmi's great book Maqtal al-Husayn Katheer's book At-Tarikh al-Kamil, where the events of the year ۶۴ A.H./۶۸۴ A.D. are detailed, an account which agrees with what is recorded in al-Mas'udi's book Muraj .at-Thahab

visit Imam Husayn's grave-site stands awe-stricken at the beauty of the magnificent shrine housing his tomb, a shrine which has been renovated time and over again all these centuries. It truly is a masterpiece of architecture, a jewel of art, and a pleasure to the eyes of the beholder. It also houses a grand center for theological studies. Yet many tyrants and fanatics tried to obliterate it and reduce it to rubble, while the .Almighty has always been protecting it and getting it rebuilt and renovated

This is made partially possible through the generous donations of those who love the Imam (ع) and who seek nearness to Allah by visiting the grave-site of one of His true servants, a man of honourable descent who sacrificed his life and family and everything he had for the sake of reawakening the Islamic world and getting it to refine Islam from the distortion introduced into it by the Umayyad tyrants and .miscreants

Let us, therefore, stop here for a minute to review the history of the attempts aiming at obliterating Imam Husayn's grave and identify them, call them and shame them, condemn them and condemn those who do not condemn them. What is truly amazing is that all those who attacked this shrine claim to be Muslims who follow the Sunnah of the Messenger of Allah (ع)!

In ۲۳۶ A.H./۸۵۰-۵۱ A.D., the Abbaside caliph al-Mutawakkil Billah aimed at demolishing the shrine and all its attachments by razing it to the ground and planting the

area where it stands. He hoped to prohibit anyone from visiting it or visiting any places .held by Shi'as as sacred, threatening their pilgrims with stiff penalties

During his reign, which lasted from ۲۳۲ - ۲۴۷ A.H. (۸۴۷ - ۸۶۱ A.D.), he issued such orders four times. The first time such an attempt was made is dated ۲۳۲ A.H./۸۴۶ A.D. He was outraged because one of his singing concubines had gone to perform the pilgrimage to it during the month of Shaban of that year. The second attempt was four years later (in ۲۳۶ A.H./۸۵۰ A.D.). The third attempt took place in the next year, ۲۳۷ A.H./۸۵۰-۵۱ A.D. The fourth attempt took place in ۲۴۷ A.H./۸۶۱ A.D., in the aftermath of which he himself was killed by his son, the later Abbaside caliph al-Muntasir, who was a pious and ascetic and sympathetic towards the family members (Ahl al-Bayt) of the Prophet .(ص)

All these attempts were carried out, according to al-Mutawakkil's orders, by a Jew named Ebrahim (Abram) who was nicknamed Deezaj, the dumb donkey. Yet despite all these attempts, the shrine kept standing again and again due to the zeal of those sacrificed himself and all (ع) who believed in the message for which Imam Husayn .those who were dear and near to him

Another demolition attempt was carried out by one Zabbah ibn Muhammad al-Asdi, a highway robber by profession, who, assisted by a number of bedouin tribesmen, committed his foul act in ۳۶۹ A.H./۹۷۹-۸۰ A.D. for which he

was chased and punished by the Buwayhid ruler Izzud-Dawlah who put the shrine of in Najaf under his (ع) in Karbala" and that of his father Imam Ali (ع) Imam Husayn .protection. This incident took place during the reign of the Abbaside ruler at-Ta'i Lillah

In ۴۰۷ A.H./۱۰۱۶ A.D., during the reign of the Abbaside ruler al-Qadir Billah, a mid-night fire engulfed the shrine, damaging the dome and the corridors. Some historians believe that it was not an accident but a deliberate sabotage. The said Abbaside ruler was siding with one Muslim sect against another, sowing the seeds of discord among .various Islamic sects

The most serious damage to the shrine was inflicted by the Wahhabis, followers of Muhammad ibn Abdul-Wahhab who invented an odd interpretation of Islam which does not respect the grave-sites of any holy person, including that of the Prophet of Since the Wahhabis have proven to be the most antagonistic(۱) towards the .(ع) Islam it is not out of place here to introduce the reader to their ,(ع) followers of Ahl al-Bayt man, Muhammad ibn Abdul-Wahhab, while narrating the mischief he and his bedouin in Karbala" and that of his (ع) zealots committed against the shrine of Imam Husayn .in Najaf ,(ع) father, Imam Ali

Muhammad ibn Abdul-Wahhab was born in ۱۱۱۵ A.H./۱۷۰۳ A.D. in the small town of Uyayna in Nejd, the southern highland of Arabia's interior, and died in ۱۲۰۶ A.H./۱۷۹۱-۹۲ A.D. He belonged to the tribe of Tamim. His father was a lawyer and a pious

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۱- Such antagonism has proven to be bloody especially in India, Pakistan, Bangladesh and Afghanistan. Wahabbis also justify the killing of other Sunnis who do not .subscribe to their beliefs as they have done in Iraq

Muslim adhering to the Hanbalite sect founded by Imam Ahmed ibn Hanbal who, with the most rigid consistency, had advocated the principle of the exclusive validity of the hadith as against the inclination among the older sects to make concessions to reason .and commonsense, especially since Islam is the religion of commonsense

In Baghdad, Muhammad learned the jurisprudence of the Hanbali Sunni sect which remains to be predominant among the people of Nejd and Hijaz: Whabbis constitute no more than ٨٪ of the entire population of today's Saudi Arabia, the only country in the world named after its ruling clan. The reader has already come to know how much distortion exists in hadith and can appreciate the danger of believing in each and every hadith as though it were the inviolable and irrefutable gospel truth. He also studied jurisprudence at Mecca and Medina where his mentors were admirers of Ibn Taymiyyah who, in the ٧th Century A.H./the١۴th Century A.D., had revived the teachings of Imam Ahmed ibn Hanbal. The founder of the sect, the last in the series of the four Sunni sects, namely Ahmed ibn Hanbal, was a theologian born in and died in Baghdad; the year of his birth is ١۶۴ A.H./٧٨٠ A.D. and that of his death is ٢۴١ A.H./٨۵۵ .A.D

Since his childhood, Muhammad ibn Abdul-Wahhab was influenced by the writings of Ibn Taymiyyah (١) and, therefore, looked askance at many religious practices of the people of Nejd. Such an influence convinced him that the dominant form of

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١ - Ibn Taymiyyah, mentor of Wahhabis and Takfiris, is Ahmed ibn Abdul-Halim ibn Abdul-Salam ibn Abdullah al-Khidr, "Taqiyy ad-Din ," "Abul-Abbas," a Hanbali scholar who was born in Harran (ancient Carrhae where Mudar Arabs lived, a town built by from whom it derived its name), Iraq, in ۶۶١ [ع] Harran brother of prophet Abraham A.H./١٢۶٣ A.D. and died inside a Damascus, Syria, prison in ٧٢٨ A.H./١٣٢٨ A.D. He had his own radical and un-orthodox way of interpreting hadith which was different from everyone else's, distinguishing him from all other scholars of jurisprudence. Those who adopt his views are called "Salafis," followers of the "salaf," the "pious" predecessors. He is on the record as the first person to disbelieve in intercession

(shafaa). For more details, refer to the ۴۶۳-page book titled Ibn Taymiyyah by Sa'ib Abdul-Hamid, published in Arabic in Qum, Islamic Republic of Iran, by the Ghadir Center for Islamic Studies. There are many fanatical groups in India, Pakistan, Bangladesh and Afghanistan that adopt this "Salafi" ideology disseminated by .government-sponsored Saudi missionary activities and funded by petro-dollars

contemporary Islam, particularly among the Turks of his time, was permeated with .abuses

He, therefore, sought to restore the original purity of the doctrine and of life in its restricted milieux. The facts that the Wahhabis are the minority of all Muslim minorities, and that the people of Nejd and Hijaz are still predominantly Hanbalites who do not subscribe to Wahhabism by choice, prove that he did not achieve his objective and, most likely, such an objective will never be achieved despite all Saudi Arabia's petro-dollars and the abundance of those who solicit such dollars, the ruler-appointed preachers.

Having joined his father, with whom he debated his personal views, Muhammad ibn Abdul-Wahhab caused a seriously violent confrontation to erupt from such an exchange of opposite views, for his father's views were consistent with mainstream Hanbali Muslim thought. He performed the pilgrimage for the first time, visiting Mecca and Medina where he attended lectures on different branches of Islamic learning. His mentors included Abdullah ibn Ibrahim ibn Saif and Hayat as-Sindi, who both were admirers of Ibn Taymiyyah. They both rejected the principle of taqlid (imitation) which is commonly accepted by all four Sunni schools of jurisprudence as well as by Shi'a Muslims. These men's teachings had a great impact on Muhammad ibn Abdul-Wahhab who began to take a more aggressive attitude in preaching his views and, hence, he publicly expressed his denunciation of the sanctification of the holy precincts of the Prophet's shrine and of the shrines of any "saint."

Then

he went back home and decided to go to Basra, Iraq, on his way to Damascus, Syria. During his stay in Basra, he expressed the same views, whereupon its people kicked him out of the city. He almost died of thirst once, due to exhaustion and to the intensity of the heat in the desert, when he was on his way from Basra to the city of .Zubair but was saved by a Zubairi man

Finding his provisions insufficient to travel to Damascus, Muhammad had to change his travel plan and to go to the (Saudi) al-Ahsa (or al-Hasa) province then to Huraymala, one of the cities of Nejd, to which his father and the entire family had to move because of the public's denunciation of young Muhammad's views, reaching it in ۱۱۳۹ A.H./۱۷۲۶-۲۷ A.D. By then, Muhammad's good and pious father had lost his job as qadi (judge) on account of his son's radical preaching. The denunciation continued .till his father's death in ۱۱۵۳ A.H./۱۷۴۰ A.D

His father's death emboldened him to express his thoughts more freely and consolidate his movement. His preaching found an echo among some of the people of his town, and his fame started on the rise, so much so that he was welcomed by the ruler of his home town Uyayna, namely Othman ibn Muammar Al Hamad, who offered .him protection and appointed him as his personal assistant

In order to cement his ties with Othman, Muhammad ibn Abdul-Wahhab married Jawhara, Othman's aunt. Othman ordered

his townsmen to observe the Wahhabi teachings, and Muhammad now felt strong enough to demolish the monument erected on the burial site of Zaid ibn al-Khattab. But the new alliance between Muhammad ibn Abdul-Wahhab and Othman ibn Muammar Al Hamad disturbed the scholars of Nejd who complained against the first .to the emir (provincial governor) of the al-Ahsa province

The emir wrote Othman reprimanding and warning him of dire consequences for encouraging Muhammad ibn Abdul-Wahhab to revolt against the established authority and creed. Finding himself in a precarious situation and his job in jeopardy, Othman dismissed Muhammad ibn Abdul-Wahhab from his service and asked him to .leave the town

In ۱۱۶۰ A.H./۱۷۴۶-۴۷ A.D., having been expelled from Uyayna, Muhammad ibn Abdul-Wahhab sought refuge in Dar'iyya, only six hours away from Uyayna, at the invitation of its ruler, Muhammad ibn Saud(۱), ancestor of the Al Saud dynasty now ruling Saudi Arabia. Muhammad ibn Saud lived in a fortified settlement as chief of the

Unayza clan. Soon, an alliance was forged between both men, each promising the other glory, fame, and riches for his support. The people of that town lived at the time in utter destitution, and something was needed to bring them relief. Muhammad ibn or of other men of piety. It was (ص) Saud rejected any veneration of the Prophet .there that Muhammad ibn Abdul-Wahhab stayed for more than two years

Both men felt that it was time to declare “jihad” against all those who rejected the new Wahhabi dogma, forming

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۱- The correct pronunciation of “Saud” is Sa'ood,” but we will stick to the commonly .used spelling of this word

a small band of raiders mounted on horseback to invade various towns, kill and loot. The lives and property of all those who did not subscribe to the views of these two men were now in jeopardy for they were considered as guilty of being pagans fighting against whom is justified by the Qur'an until they converted or extirpated. These raids extended far beyond Dar'iyya to include all of Nejd and parts of Yemen, Hijaz, Syria and Iraq. In ۱۱۸۷ A.H./۱۷۷۳ A.D., the principality of Riyadh fell to them, marking a new .era in the lucrative career of Muhammad ibn Abdul-Wahhab

During a short period of time, the destitutes of Dar'iyya found themselves wearing sumptuous clothes, carrying weapons decorated with gold and silver, eating meat, and baking wheat bread; in short, they found their dreams come true, going from rags to riches, thanks to those raids which continued till Muhammad ibn Abdul-Wahhab died in ۱۲۰۶ A.H./۱۷۹۱-۹۲ A.D., leaving his band to carry out more and more raids and his form of "Wahhabism" embraced by the Al Saud clansmen who eventually ascended to power, due to the support they received from the British who used them to undermine the last Islamic power, the Ottoman Sultanate. Al Saud became the sole rulers of Nejd and Hijaz, promoting and publicizing for Wahhabism by any and all means, spending in the process funds which belong to the Muslim masses, not to .them

After the death of Muhammad ibn Abdul-Wahhab, his band of raiders, under the leadership

of the Al Saud dynasty, pursued their campaigns in the pretext of disseminating Wahhabism. In the years that followed Muhammad ibn Abdul-Wahhab's death, the Wahhabis gradually became burdensome to their neighbours. They pursued their northward advance; therefore, the Pasha of Baghdad found himself complelled to take defensive measures against them, having heard about their ruthlessness and .disregard for the lives of all non-Wahhabis

He, therefore, led an army of about seven thousand Turks and twice did his army of mostly Arabs attacked them in their richest and most fertile oasis, that of al-Ahsa, in ۱۲۱۲ A.H./۱۷۹۷ A.D. but did not move on their capital, Dar'iyya, at once, as he should .have, laying a siege for a month to the citadel of al-Ahsa

When Muhammad ibn Saud himself advanced against the Pasha, the latter did not dare to attack him but concluded a six-year peace treaty with him, a treaty for which the Wahhabis later demonstrated their disregard. By then, they had already set their eyes on plundering the shrine of Imam Husayn (ع) and all the valuable relics it .contained

On the anniversary of the historic Ghadir Khumm incident, that is, Thul-Hijja ۱۸, ۱۲۱۶ A.H./April ۲۱, ۱۸۰۱ A.D.(۱), Prince Saud mobilized an army of twenty thousand strong and invaded the holy city of Karbala". First they laid a siege of the city then entered the city and brutally massacred its defenders, visitors and inhabitants, looting, burning, demolishing and wreaking havoc ... The city [Karbala"] fell into their hands. The magnificent domed

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۱- Other references consulted for this book indicate that the said attack was carried out on Thul-Hijja ۱۴, ۱۲۱۵ A.H./April ۲۸, ۱۸۰۱ A.D., but we are of the view that the above .date is more accurate

(building over the grave of Husayn was destroyed and enormous booty dragged off.(1)

More than five thousand Muslims were slaughtered. Then the Saudi prince turned to the Karbala" shrine itself; he and his men pulled gold slabs out of their places, stole chandeliers and Persian rugs and historical relics, plundering anything of value. This tragedy is immortalized by eulogies composed by poets from Karbala" and elsewhere. And the Wahhabis did not leave Karbala" alone after this massacre; rather, they continued for the next twelve years invading it, killing and looting, taking advantage of the administrative weakness of the aging Ottoman Sultanate responsible for protecting it. During those twelve years, more and more bedouin ".tribes joined them for a "piece of the action

In ١٢١٨ A.H./١٨٠٣ A.D., during the time of hajj (pilgrimage), the Wahhabis, led by Abdul-Aziz Al Saud, attacked Mecca, which surrendered to them after putting up a brief resistance. They looted whatever possessions the pilgrims had had. The governor of Mecca, Sharif Ghalib, fled to Jiddah which was shortly thereafter besieged, and the leader of the Syrian pilgrim caravan, Abd-Allah Pasha of Damascus, had to leave Mecca, too. On Rajab ١٩, ١٢١٨ A.H./November ٤, ١٨٠٣, Abdul-Aziz Al Saud paid with his life for what he had committed; he was killed in Dar'iyya. His son, Saud ibn Abdul-Aziz Al Saud, lifted the siege of Jiddah and had Sharif Ghalib sent back to Mecca as his .vassal in exchange for Jiddah's customs revenue

In ١٢٢٠ A.H./١٨٠٥ and ١٢٢١ A.H./١٨٠٦ A.D., Mecca and

.Carl Brockelmann, ed., History of the Islamic Peoples (London, ١٩٨٠), p. ٣٥٤ -١

Medina fell to the Wahhabis(۱) respectively. The Wahhabis unleashed their wrath on both holy cities, committing untold atrocities and razing the cemetery, where many were buried, to the ground(۲). (ص) relatives and sahaba (companions) of the Prophet Having spread their control over Riyadh, Jiddah, Mecca and Medina, all of

.today's Saudi Arabia became practically under their control

The next major invasion of the holy city of Karbala" by the Wahhabis took place on the ۹th of the holy month of Ramadan of ۱۲۲۵ A.H., corresponding to October ۸, ۱۸۱۰ A.D. It was then that both Karbala" and Najaf (where the magnificent shrine of Imam is located) were besieged. Roads were blocked, pilgrims were (ع) Ali ibn Abu Talib .looted then massacred, and the shrines were attacked and damaged

The details of this second invasion were recorded by an eyewitness: Sayyid Muhammad Jawad al-Amili, author of the famous book of jurisprudence titled Miftah al-Karama which was completed shortly after midnight on the very first day when the siege was laid. The writer recorded how terrified he and the other residents of Karbala" felt at seeing their city receiving a major attack from the Wahhabis. A large number of pilgrims were killed. Their number varies from one account to another, and the most realistic figure seems to be the one provided by Sayyid Muhammad Jawad .al-Amili who puts it at one hundred and fifty

The Wahhabis no longer attack and demolish Imam Husayn's shrine, but they have been relentlessly attacking the creed of those who

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.Ibid -۱

The Wahhabis have carried out their campaigns against the burial grounds of the -۲ Prophet's family and companions well into the next century. For example, in ۱۳۴۳ A.H./۱۹۲۴ A.D., they demolished the grave-sites of many family members and against the wish and despite the (ص) companions (sahaba) of the Prophet denunciation of the adherents of all other Muslim sects world-wide. And in ۱۴۱۳ ,(ص) A.H./۱۹۹۳, they also demolished the house of Khadija, wife of Prophet Muhammad

had been born, which stood (ص) as well as the house where the Prophet approximately ٥٠ meters northward from Khadija’s house, turning both of them into ...public bathrooms

venerate him through a flood of books written and printed world-wide. They fund their writing, publication and circulation. They sometimes distribute them free of charge during the annual pilgrimage season while prohibiting all pilgrims from carrying or distributing any literature at all… During recent years, they have been beheading Shiite scholars wherever they can find them, destroying Shiite shrines, such as the famous 'Askari Shrine in Samarra, Iraq, which was bombed and destroyed in February of ۲۰۰۶ and in June of ۲۰۰۷; it houses the remains of both Imam Ali al-Hadi and Hassan al-'Askari, peace be with them, who descended from the immediate family of the Prophet of Islam, peace and blessings of the Almighty be with him and .his progeny

Many other Shiite mosques and Husayniyyas were bombed by the Wahhabis and are still targets of their mischief, yet these rogues will never be able to destroy Shiite Islam till the Resurrection Day. They have plenty of money, so they send their filthy money to Iraq to get the Muslims to kill each other, the Shiite to kill the Sunni and vice versa, thus making Satan the happiest being on earth, for nothing pleases this damned creature more than seeing Muslims at each other's throats. Such is the desire .of all the enemies of Islam and Muslims

Actually, due to the barbarism of these fundamentalist Wahhabis, more and more Muslims are getting to be curious about Shiite Islam, so they study it and many of them end up eventually

.switching their sect from Sunni to Shiite Islam

There is no harm in a Sunni becoming Shiite or in a Shiite becoming Sunni: Islam is one tree stalk having two major branches. After all, religions of the world have sects, and people change the sect they follow according to their personal convictions and satisfaction. It happens every day, and nobody fusses about it. Thus, the Wahhabis' mischief is actually having the opposite result of what these fundamentalist fanatics, .who have ruined the reputation of Islam and Muslims world-wide, anticipate

Performing Ziyarat to Husayn's Shrine

When you visit a dignitary of a special social or political status, you are expected to follow a protocol of etiquette which you may have to learn from a secretary or a protocol specialist. Muslims believe that the soul never dies; it only travels from one stage of life to another. The Holy Qur'an tells us that we should not consider those who die in defending His cause as dead; they are living though we are not aware of it; :here is the Qur'anic proof

And do not reckon those who are slain in the Way of Allah as dead. Nay! They are" .(living with their Lord, receiving their sustenance" (Qur'an, ۳:۱۶۹

So, when you visit Husayn's sacred shrine or greet it from a distance, wherever you may be in Allah's spacious earth, you have to observe certain basic principles of etiquette such as having ablution and wearing clean clothes. There are many statements you can recite, but we have chosen this

one which is known as “ziyarat warith,” visiting the heir, the one who inherited the message and the knowledge of his pious predecessors. We would like to quote it here :for you in its original Arabic text, then I will Insha-Allah translate it for you

السَّلام عَلَيْکَ يَا أبا عَبْدِ اللهِ وَعلَى الأرواحِ الّتى حَلّتْ بِفِنائِکَ ، وَأنَاخَت برَحْلِك، عَلَيْكُم مِنِّى سَلامُ اللهِ أبَداً مَا بَقِيتُ وَبَقِىَ اللَيْلُ وَالنَّهارُ ، وَلا جَعَلَهُ اللهُ آخِرَ العَهْدِ مِنِّى لِزِيَارَتِكُمْ أهْلَ البَيتِ.

السَّلام عَلَى الحُسَيْن ، وَعَلَى عَلىِّ بْنِ الحُسَيْنِ ، وَعَلَى أوْلادِ الحُسَيْنِ ، وَعَلَى أصْحابِ الحُسَين و رحمه الله و بركاته. اللهم ارزقنا شفاعه الحسين.

السَّلام عَلَيْکَ يَا أبا عَبْدِ اللهِ وَعلَى الأرواحِ الّتى حَلّتْ بِفِنائِکَ ، وَأنَاخَت برَحْلِك، عَلَيْكُم مِنِّى سَلامُ اللهِ أبَداً مَا بَقِيتُ وَبَقِىَ اللَيْلُ وَالنَّهارُ ، وَلا جَعَلَهُ اللهُ آخِرَ العَهْدِ مِنِّى لِزِيَارَتِكُمْ أهْلَ البَيتِ

:Translation

Assalamo Alaikum, O heir of Adam, the one chosen by Allah (as His vicegerent on earth)! Assalamo Alaikum, O heir of Noah, the prophet of Allah! Assalamo Alaikum, O heir of Abraham, the Friend of Allah! Assalamo Alaikum, O heir of Moses who spoke to Allah! Assalamo Alaikum, O heir of Jesus, the Spirit of Allah! Assalamo Alaikum, O heir of Muhammad, the one loved by Allah! Assalamo Alaikum, O heir of the Commander of the Faithful, peace be with him! Assalamo Alaikum, O son of Muhammad, the chosen one! Assalamo Alaikum, O son of Ali, the one with whom Allah and His Messenger are pleased! Assalamo Alaikum, O son of Fatima az-Zahra! Assalamo Alaikum, O

son of Khadija al-Kubra! Assalamo Alaikum, O revolutionary for the cause of Allah and the son of a revolutionary for the cause of Allah, the oppressed one who is yet to receive redress and the son of an oppressed one who has not been redressed! I testify that you upheld the prayers, paid the zakat, enjoined what is right, prohibited what is wrong, and obeyed Allah and His Messenger till death overtook you; so, the curse of Allah be on a people who killed you, and the curse of Allah be on a people who oppressed you, and the curse of Allah be on those who heard about you being oppressed and were pleased thereby! O master! O father of Abdullah! I testify that you were a light in the lofty loins and purified wombs: the jahiliyya never polluted you nor spread its garments over you! And I further testify that you are among the pillars of the creed and the corner-stones of the believers! And I further testify that you are the Imam who is kind, pious, pure, guiding to righteousness and is rightly guided, and I testify that the Imams from among your offspring are the embodiment of piety and the flag-poles of guidance, the strong niche and the argument against the people of the world! And I further implore Allah, His angels, prophets and messenger, to testify that I believe in you, being convinced that you shall return according to the tenets of my faith and the

conclusions of my deeds, and that my heart is at ease with whatever pleases you, and my will is subservient to yours! The blessings of Allah be upon you, upon your souls, upon your bodies, upon your being, upon those present from among you and those .absent, upon what you reveal and what you conceal

:Having thus saluted the Imam, you should kiss the tomb then say the following

By my parents (do I swear), O son of the Messenger of Allah, by my parents (do I swear), O father of Abdullah, that the calamity is great and the catastrophe magnanimous, and it has afflicted us and all the residents of the heavens and the earth, so may the curse of Allah be upon a people that gathered their forces to fight you, O master, O father of Abdullah! I have come to your sacred site and desired to be at your shrine, pleading to Allah by the status which you enjoy with Him to bless Muhammad and the progeny of Muhammad and to permit me to be with you in the life of this world and in the life hereafter

After that you should perform two prostrations (rek'at) at the Imam's head, and you may recite in them whatever suras you wish. Once you have finished your prayers, :you should recite the following

O Allah! I have performed my prayers, and I have knelt and prostrated to You, and ,only to You, the One and Only God, there is no partner with You

for the prayers, the kneeling and the prostrating cannot be to anyone but to You, since You are Allah, there is no god but You! O Allah! I plead to You to bless Muhammad and the progeny of Muhammad and to convey the best of my Salam to them and the best of salutation and, O Lord, do convey their own greeting to me! O Allah! These two rek'at are a gift from me to my master al-Husayn son of Ali, peace be with both of them! O Allah! Bless Muhammad and bless him, and do accept it from me and reward me for it with the best of what I anticipate, and my hope rests upon You, !and upon Your servant, O Master of the believers

Part ۴: Husayn's Successors – Nine Infallible Imams

point

was succeeded by nine sinless and infallible ,(ع) The hero of Karbala", Imam Husayn Imams who led the Islamic nation and are still leading it to the Straight Path, the path of happiness in the life of this world and salvation in the life to come. Following is a .(۱)(ع) brief account of these Imams

(Imam Ali Ibn Al-Husayn Zain Al-Abidin (as (۱

was succeeded as the nation's spiritual leader by his only surviving (ع) Imam Husayn son Ali, nicknamed "Zain al-Abidin," the best of those who worship the Almighty, and also "as-Sajjad," the one who quite often prostrates to Allah. Ali was born on the fifteenth of Jumada II, ۳۸ A.H. (November ۱۹, ۶۵۸ A.D.) when his grandfather, Imam Ali was administering the affairs of caliphate ,(ع) ibn Abu Talib

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In the writing of this chapter, I utilized one of the books which I edited: Biographies -۱ of Leaders of Islam by Sayyid Ali Naqi Naqwi, published in ۱۹۹۰ by Imam Husayn .Foundation, P.O. Box ۲۵-۱۱۴, Beirut, Lebanon

at Kufa. Karbala" used to be a suburb of Kufa, but it later expanded into a large city, a shrine which many tyrants, including the ,(ع) due to the shrine built for Imam Husayn fanatical Wahhabis of Saudi Arabia, attacked, looted, and tried unsuccessfully to .obliterate, and housing a prestigious theological center

Ali's graceful personality was the combination of Arab and Persian nobility. On while through his ,(ص) paternal side, he inherited the spiritual grace of the Prophet mother, Shahr Banu, daughter of the last Persian emperor Yazdajerd, he inherited the (ص) dignity of the Persian royal dynasty. How did this great-grandson of the Prophet get to have a Persian princess as his mother?! In order to get the answer to this .(ع) question, we have to review history going back to the time of the Prophet of Islam

visited Syria for the second time for a couple of (ص) In ۵۹۵ A.D., young Muhammad months as a businessman trading on behalf of his wealthy relative Khadija whom he married in the same year. His first visit to Syria took place in ۵۸۲ A.D. in the company of During this second .(ع) his uncle Abu Talib, great-grandfather of Imam Zain al-Abidin visit, one of his observations was that a feud was brewing between the then mightiest nations on earth: the Romans and the Persians, each vying for hegemony over .Arabia's fertile crescent

Indeed, such an observation was quite accurate, for after only a few years, a war broke out between these mightiest

nations that ended with the Romans losing it, as the Holy Qur'an tells us in Chapter ۳۰ (The Romans), which was revealed in ۷ A.H./۶۱۵-۱۶ A.D., only a few months after the fall of Jerusalem to the Persians, just to win in a successive one. Only four years prior to that date, the Persians had scored a sweeping victory over the Christians, spreading their control over Aleppo, Antioch(۱), and even Damascus. The loss of was a heavy blow to the prestige ,(ع) Jerusalem, birthplace of Christ Jesus son of Mary .of Christianity

Most Persians were then following Zoroastrianism, a creed introduced in the ۶th century before Christ by Zoroaster (۶۲۸-۵۵۱ B.C.), also known as Zarathustra, whose adherents are described as worshippers of the "pyre," the holy fire. "Persia," hence, meant "the land of the worshippers of the pyre, the sacred fire." Modern day Iran .used to be known as "Aryana," land of the Aryan nations and tribes

Some Persians had converted to Christianity as we know from Salman al-Farisi who was one such adherent till he fell in captivity, sold in Mecca and freed to be one of the most renown and cherished sahabis and narrators of hadith in Islamic history, so said, "Salman is one of us, we Ahl al-Bayt (ع) much so that the Prophet of Islam ".((People of the Household of the Prophet

The war referred to above was between the then Byzantine (Eastern Roman) emperor Heraclius (۵۷۵ - ۶۴۱ A.D.) and the Persian king Khusrau (Khosrow) Parwiz

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The city of Antioch is situated on the banks of the river al-asi (Orontes). It was -۱ founded about ۳۰۰ B.C. by Celeucus I (Nicator) who died in ۲۸۰ B.C. Celeucus I was a general of Alexander the Great. Antioch is the city where the followers of Jesus Christ were called "Christians" (rather than Nazarines) for the first time. It is the seat of a Melchite, or Maronite, and a Jacobite patriarch. It fell to the Persians in ۵۳۸ A.D., to the Arabs in ۶۳۷ A.D. (۱۶ A.H.), to the Byzantians from ۹۶۹ - ۱۰۸۴ A.D. (۳۵۸ - ۴۷۷ A.H.), to Seljuk Turks in ۱۰۸۵ A.D. (۴۷۸ A.H.), to the Crusaders in ۱۰۹۸ A.D. (۴۹۱ A.H.), to Egyptian Mamlukes in ۱۲۶۸ A.D. (۶۶۶ A.H.), and to Ottoman Turks in ۱۵۱۶ A.D. (۹۲۲ A.H.). It was

transferred to Syria by Western powers in ١٩٢٠ (١٣٣٩ A.H.) but restored to Turkey in ١٩٣٩ A.D. (١٣٥٨ A.H.). This is why the reader sometimes may see Antioch identified as a Syrian town and some other times as Turkish! What a busy little town!

Parviz) or Chosroes II (d. ۶۲۸ A.D.). It was one of many wars in which those mighty) .nations were embroiled and which continued for many centuries

Yet the hands of Divine Providence were already busy paving the path for Islam: the collision between both empires paved the way for the ultimate destruction of the ancient Persian empire and in Islam setting root in that important part of the world. Moreover, Muhammad's offspring came to marry ladies who were born and raised at ,(ع) Persian as well as Roman palaces. Imam Husayn ibn Ali ibn Abu Talib Muhammad's grandson and our Third Holy Imam and father of Imam Zain al-Abidin, married the daughter of the last Persian emperor Jazdagird (Yazdegerd) III son of .Shahryar and grandson of this same Khusrau II

Jazdagerd ruled Persia from ۶۳۲ - ۶۵۱ A.D. and lost the Battle of Qadisiyya to the Muslim forces in ۶۳۶, thus ending the rule of the Sassanians for good. Having been defeated, he fled for Media in northwestern Iran, and from there to Merv(۱), an ancient Central Asian city near modern day Mary in Turkmenistan (until very recently one of the republics of the Soviet Union), where he was killed by a miller. The slain emperor left two daughters who, during their attempt to escape, following the .murder of their father, were caught and sold as slaves

One of them, Shah-Zenan, ended up marrying our Third Holy Imam, al-Husayn ibn Ali whereas her sister married the ,(ع) ibn Abu Talib

p: ۲۳۶

Merv is an ancient city located in a large oasis of the Kara Kum desert, - ۱ Turkmenistan (formerly part of the Soviet Union). During the Abbaside period, it .served as the capital of ancient Persia and a thriving center of Islamic culture

renown scholar and acclaimed muhaddith (traditionist) Muhammad son of the first Muslim caliph Abu Bakr. Shah-Zenan was awarded a royal treatment and was given a new name in her own Persian mother tongue: Shahr Banu, which means "mistress of produced our (ع) the ladies of the city." The marriage between her and Imam Husayn Fourth Holy Imam Zain al-Abidin, or as-Sajjad, namely Ali ibn al-Husayn ibn Ali ibn Abu .(ع) Talib

After the Battle of Qadisiyya (۶۳۷ A.D.), Shahr Banu was brought in custody to Medina. With the age-old racist attitude still alive, not too many Arabs would have expressed who (ع) due respect to her. But it was the humane chivalry of Imam Ali ibn Abu Talib as ,(ع) paid full regard to this royal prisoner whom he married to his noble son Husayn and the (ع) explained above. Imam Zain al-Abidin was, thus, the grandson of Imam Ali Persian emperor Jazdagird (Yazdegerd) III son of Shahryar, rendering him in high .esteem by both Arab and Persian nations

could not enjoy the love of his mother for a long time. She died (ع) Imam Zain al-Abidin was also (ع) soon after giving birth to him. At the age of two, his grandfather Imam Ali and (ع) martyred. He was, thus, brought up and instructed by his father Imam Husayn died and the (ع) He was twelve when Imam Hassan .(ع) by his uncle Imam Hassan burdens of the Imamate fell on Husayn's shoulders. The cunning of Mu'awiyah, the then Umayyad ruler

of Syria, led to the tragedy of Karbala' during the reign of his son Yazid; therefore, youthful Zain al-Abidin watched the pace of the events which culminated in that who was leading a peaceful life in Medina, ,(ع) terrible massacre. Imam Husayn thus ,(ع) arranged the marriage of his son to Fatima daughter of Imam Hassan ensuring that the series of Imamate would continue even in the face of coming .events

Upon his departure from Medina to Mecca, then from Mecca to Karbala", Imam took his son Ali Zain al-Abidin, who was then twenty-two years old, with (ع) Husayn him. It cannot be ascertained whether Zain al-Abidin fell ill during the journey or after reaching Karbala. On the tenth of Muharram, ۶۱ A.H./October ۱۰, ۶۸۰ A.D., he was too ill to move. As access to the Euphrates was blocked for three days and water was extremely scarce, the illness of Zain al-Abidin intensified. For the most part of that day, he lay unconscious and could not participate in the battle which was carried on by .all the male members of his family

bade his family farewell and went to the battlefield, he (ع) So when Imam Husayn could not talk with his son Zain al-Abidin. Providence had perhaps destined Zain al-Abidin to be tested in another way when he was to lead his distressed family as .prisoners

the ruthless enemies turned to ,(ع) Immediately after the martyrdom of Imam Husayn his tents to burn and plunder, as the reader has already come

to know. The overwhelming grief, the flames of burning tents, the tumult among the widowed ladies and orphans must have taken its toll on the sensitive Sajjad. Neither tongue nor pen could have described the psychological impact. But the son of Husayn maintained his composure and spiritual serenity. In spite of illness and crushing (ع) distress, he kept the grace of a true believer. Having said the night prayers on that fateful eve, he lay in prostration with his forehead on the ground and his tongue :repeating these phrases all night long till dawn

;There is no deity but Allah in all certainty

;There is no god but Allah in truth and faith

.I bear witness to this in submission and humility

Next day, Omer ibn Sa'd assembled all his slain soldiers, performed the funeral prayers for them and arranged for their burial, leaving the corpse of Imam Husayn Prophet Muhammad's grandson, and those of his faithful adherents uncovered, ,(ع) unshrouded, and unburied, simply lying on the ground. It was a most painful sight for Zain al-Abidin to pass through the site of the onslaught accompanied by the ladies, all being captives. He was shocked to realize that he could not bury his kith and kin due to .his captivity

Not less heart-rending might have been the event when this pillaged caravan was brought to the court of Ibn Ziyad, governor of Kufa. As-Sajjad might have remembered that it was the same town where once his grandfather Imam Ali ibn Abu ruled as (ع) Talib

caliph and the ladies of the household were the royalty. Ibn Ziyad now rejoiced over .his victory as the Prophet's family was brought as captives

From Kufa these people were sent to Damascus. When their caravan entered the capital, it noticed how the bazaars were festively decorated and people were embracing each other, congratulating each other. The agony of humiliation suffered by Imam Husayn's helpless folk was immeasurable, yet Zain al-Abidin still stood and .carried out Imam Husayn's mission of guiding the nation

Having been released from confinement in Damascus, Zain al-Abidin went with his family to Medina to lead a quiet life, but that city was now in revolt against Yazid's cruel regime. Political parties pressured Zain al-Abidin to join them, but he knew their unreliability; therefore, he declined to do so. So, when Yazid's army invaded Medina, .the invaders did not harass Zain al-Abidin's family

Yet he was greatly shocked to see how for three days the invading host, led by Muslim ibn Uqbah, tied their horses at the Prophet's mosque, turning the sacred place into a filthy stable filled with horses' refuse, killing hundreds of innocent people and raping chaste women and children. It was too intolerable for the Imam who had to practice a great deal of control of his feelings. When different revolutionary parties rose to avenge Husayn's innocent blood, he wisely kept aloof from them. He deemed their uprisings as untimely, and he kept himself occupied in worship and preaching through excellent supplications, setting an example of

.forbearance and endurance

Undoubtedly, Sulayman ibn Surad al-Khuza'i or al-Mukhtar ibn 'Ubaidah at-Thaqafi had compassion for (ع) avenged Imam Husayn's precious blood. Imam Zain al-Abidin them; he prayed for al-Mukhtar's success and used to often inquire about those who were captured and executed. Certainly al-Mukhtar relieved the Imam's wounded heart by punishing the culprits. But the Imam was so cautious that his outward appearance gave the impression that he was indifferent, so much so that the cruel .government could not suspect him of any subversion

His whole lifespan was a time of trouble for the Prophet's family and for their supporters. A few years after Yazid's death, the ruthless Umayyad government put to death a large number of supporters of the Prophet's family at the hands of al-Hajjaj ibn Yousuf at-Thaqafi. It kept a constant surveillance over their activities and communications through its undercover agents. Under such circumstances, it was to propagate the Prophet's teachings or guide (ع) impossible for Imam Zain al-Abidin the public in the open, so he lived Islam and made his life an example for others to .emulate

After the tragedy of Karbala", the Imam lived ۳۴ years under very odd circumstances. During that entire period of time, patience and fortitude were his main characteristics. Staying away from worldly pursuits, he kept himself busy by either worshipping his Lord or narrating the heart-rending events of Karbala", thus keeping its memories alive. He wept whenever he remembered his father and whenever he saw food or water, reflecting upon the thirst

.(ع) and hunger of his father, Imam Husayn

was leading, the Umayyad government (ع) In spite of the quiet life Imam as-Sajjad considered him a potential threat to the regime. Abd al-Malik ibn Marwan ordered the governor of Medina to arrest him and take him into custody to Damascus. There, he remained confined for three days, but the Almighty Allah and the spiritual influence of made Abd al-Malik ashamed of his cruel behaviour, so he ordered (ع) Imam as-Sajjad .him to be released and sent back home

to ,(ع) It was characteristic of the Prophet’s family, particularly the twelve Imams was a true (ع) personify the excellence of the human perfections. Imam as-Sajjad copy of his ancestors. In both Karbala” and Kufa, he demonstrated extreme patience .and courage

In Medina, he proved to be most forbearing and forgiving. Once, an insolent person in an abusive and taunting tone. The serene, high- (ع) spoke to Imam as-Sajjad spirited Imam replied saying, "May Allah forgive me if you have told the truth or forgive you if you are wrong." The man was impressed by his noble conduct and ".lowered his head in shame as he said, "In reality, what I said was wrong

ignored him. The impudent (ع) When another person tried to slander him, the Imam with an ,(ع) fellow raised his voice saying, "It is you whom I meant." Imam as-Sajjad air of loftiness, replied, "And it is you whom I ignored." The Imam’s reply echoed the Qur’anic verse in which the Almighty

to (ص) asked the Prophet

Hold to forgiveness; command what is right, but turn away from the ignorant”“ .((Qur’an, ۷:۱۹۹

Omer ibn Abd .(ع) Hisham ibn Isma'eel behaved insolently towards Imam as-Sajjad al-‘Aziz, the only righteous Umayyad caliph, came to know about it and wrote Imam saying that he had all intention to punish the rogue, but Imam as-Sajjad (ع) as-Sajjad ".nobly replied, "I do not like that the man be harmed on my account (ع)

Service of the nation and generosity to it were his outstanding traits. In the darkness of dreary nights, he used to carry flour and loaves of bread to the needy. Many of them did not know who the benefactor was because he always hid his face. It was died that those needy people came to know who he (ع) only when Imam as-Sajjad .was

In addition to all these virtues, even opponents acknowledged his knowledge and admitted that none could match him in jurisprudence and religious sciences. Yet he told people that one should not boast about the nobility of his ancestors. Whenever he went to another town, he avoided revealing his name or illustrious lineage. When asked about the reason, he humbly said, "It is not fair for me to trace my lineage to ".since I do not have his virtues (ص) the Holy Prophet

His ocean of knowledge was sought by the most distinguished scholars and theologians of the time, and many rose to a lofty status after obtaining such knowledge from him. They came

to him from all parts of Arabia, the Middle and Far Easts, and from Africa. The list of individuals who benefitted from his knowledge and thus became scholars in their circles includes, according to Bihar al-Anwar of ‘allama Majlisi (a photo of whom is below): Abu Hamzah at-Thumali, Thabit ibn Dinar, al-Qasim ibn Muhammad ibn Abu Bakr (grandson of first caliph Abu Bakr), Ali ibn Rafi, al-Dhahhak ibn Muzahim al-Khurasani, Hamid ibn Musa al-Kufi, Abul-Fadl as-Sudair ibn Hakim as-Sairafi, Abdullah al-Barqi, the poet al-Farazdaq(۱), Furat ibn Ahnaf, Ayyub ibn al-Hassan, Abu Muhammad al-Qarshi as-Saddi, Tawoos ibn Kaisan al-Hamadani, Aban ibn Taghlib ibn Rabah, Qays ibn Rummana, Abu Khalid Wardan al-Kabuli (of Kabul, Afghanistan), Sa'd ibn al-Musayyab al-Makhzami, Omer ibn Ali ibn al-Husayn and his brother Abdullah, Jabir ibn Muhammad ibn Abu Bakr (another grandson of the first caliph), and many, many others. The most distinguished of his followers are these great persons: Jabir ibn Abdullah al-Ansari, Amir ibn Wa’ila al-Kinani, Sa'd ibn al-Musayyab ibn Hazan, and Sa'd ibn Jihan al-Kinani. Among the tabieen, the most distinguished were: Sa'd ibn Jubayr, Muhammad ibn Jubayr ibn Mutim, al-Qasim ibn 'Awf, Isma'eel ibn Abdullah ibn Ja'far, Ibrahim ibn Muhammad ibn al-Hanafiyya and his brother al-Hassan, Habib ibn Abu Thabit, Abu Yahya al-Asadi, Abu Hazim al-Araj, Salamah ibn Dinar al-Madani, and many, many others. The most famous of those who narrated hadith from him were: az-Zuhri, Sufyan ibn Uyainah, Nafi, al-Awzai, Muqatil, Muhammd ibn Ishaq, among others. Authors who quoted the traditions transmitted through

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۱ - One of the greatest of all Arab poets, al-Farazdaq was born in Basra in about ۶۴۱ A.D. and died in about ۷۳۲ A.D. His real name is Hammam ibn Ghalib ibn Mujashi al-Darmi at-Tamimi. He was contemporary to another very famous poet, Jarir, with whom he had exchanged extensive literary criticism which lasted al his lifelong. Al-Farazdaq once praised Imam as-Sajjad with a poem considered as one of the best masterpieces of Arab poetry, and he did so in the presence of then caliph Hisham ibn Abdul-Malik who asked him why he did not compose one like it in his own praise. Al-Farazdaq said, “Had your grandfather been like his grandfather (ع), and had your father been like his father (ع), and had your mother been like his mother (ع), I would

have done so." Hisham was so angry that he ordered him to be jailed at a place called Usfan, located between Mecca and Medina, where he continued to compose poetry taunting and belittling Hisham who finally had to set him free, hoping he would leave him alone and stop the barrage of poems exposing him and his likes from among .Banu Umayyah

him were: at-Tabari, Ibn al-Bay, Imam Ahmed ibn Hanbal, Ibn Batta, Abu Dawud, the authors of Hilyat al-Awliya', Asbab an-Nuzul, At-Targhib wat-Tarhib, Al-Fa'iq, Al-Mustafa, and others. These were certainly not his contemporaries, yet they verified .and recorded the traditions which he had narrated

As regarding the great poet al-Farazdaq, to whom reference is made above, we would like to quote his masterpiece poem for the enjoyment of the Arabic-speaking readers. The poem praises Imam Zain al-Abidin in the most beautiful way, actually too :beautiful to render into English or any other language

رائعه الفرزدق .. فى مدح الإمام زين العابدين بن الحسين بن عل]

هـذه قصيده للفرزدق يمدح بها الإمام زين العابدين بن الحسين بن على رحمه الله وهى من أجمل ماقال الفرزدق..... وسبب القصيده هو أن هشام بن عبد الملك حج، فحاول أن يلمس الحجر الأسود فلم يستطع من شده الازدحام فوقف جانباً، وإذا بالامام مقبلاً- يريد لمس الحجر فانفرج له الناس ووقفوا جانباً تعظيماً له حتى لمس الحجر وقبله ومضى فعاد الناس الى ما كانوا عليه. فانزعج هشام وقال: من هـذا؟ وصادف أن كان الفرزدق الشاعر واقفاً فأجابه هـذا على بن الحسين بن على ثم أنشد فيه قصيدته المشهوره التى يقول فيها:

يا سائلى أين حلّ الجود و الكرم؟ عندى بيان إذا طلا به قدموا

هذا الذى تعرف البطحاء وطئته والبيت يعرفه والحلُّ والحرمُ

هذا ابن خير عباد الله كُلُّهِمُ

هذا التقی النقی الطاهرُ العلمُ

هذا الذی أحمد المختار والده صلی علیه إلهی ما جری القلم

لو یعلم الرکن من قد جاء یلثمه لخرّ یلثم منه ما وطئ القدم

هذا علی رسول اللّه والده أمست بنور هداه تهتدی الأمم

هذا الذی عمه الطیار جعفر و ال مقتول حمزه لیث حبه قسم

هذا ابن فاطمهٍ انْ کنت جاهله بجده انبیاء الله قد ختموا

اللّه فضله قدما و شرفه جری بذاک له فی لوحه القلم

من جده دان فضل الأنبیاء له و فضل أمته دانت لها الأمم

ولیس قولک منْ هذا؟ بضائره العرب تعرف من انکرت والعجمُ

کلتا یدیه غیاثٌ عمَّ نفعهما یستوکفان و لا یعروهما عَدمُ

سهل الخلیقه لاتخشی بوادره یزینه اثنان: حِسنُ الخلقِ والشیمُ

لا یخلف الوعد میمونا نقیبته

رحب الفناء أريب حين يعترم

حمّال اثقال اقوام ٍاذا امتدحوا حلو الشمائل تحلو عنده نعمُ

إن قال قال بما يهوی جمیعهم و إن تکلم یوما زانه الکلم

ما قال لاقط ٠الا فی تشهده لولا التشهّد کانت لاءه نعمُ

عمَّ البریه بالاحسان فانقشعت عنها الغیاهب والاملاق والعدمُ

اذا رأته قریش قال قائلها الی مکارم هذا ینتهی الکرمُ

یُغضی حیاءً ویغضی من مهابته فلا یکلُّم الا حین یبتسمُ

بکفِّهِ خیزرانُ ریحها عبق من کف اروع فی عرنینه شممُ

یکاد یمسکه عرفان راحته رکن الحطیم اذا ما جاء یستلمُ

الله شرّفه قدماً و عظّمه جری بذاک له فی لوحه القلمُ

ایُّ الخلائق لیست فی رقابهمُ لأوّلیّه هذا اوله

p: ۲۴۷

نِعمُ

من يشكرِ الله يشكر اوّليّه ذا فالدين من بيت هذا ناله الاممُ

ينمى الى ذروه الدين التى قصرت عنها الاكف و عن احراكها القدمُ

من جده دان فضل الانبياء له وفضل امته دانت له الاممُ

مشتقه من رسول الله نبعته طابت مغارسه والخيم والشيمُ

ينشق نور الدجى عن نور غرته كالشمس تنجاب عن اشراقها الظلمُ

من معشرٍ حبهم دينٌ وبغضهمٌ كفرٌ وقربهم منجى ومعتصمُ

يستدفع السوء و البلوى بحبهم و يستزاد به الإحسان و النعم

مقدّمٌ بعد ذكر الله ذكرهمُ فى كِلّ بدءٍ و مختوم به الكلمُ

إن عدَّ اهل التقى كانوا ائمتهم او قيل من خير اهل الارض؟ قيل همُ

لا يستطيع جوادُ بعد جودهم و لا يدانيهم قوم و إن كرموا

هم الغيوث اذا ما ازمه ازمت والاسد اسدُ الشرى والبأس محتدم

أى القبائل ليست فى رقابهم لأوليه هذا أوله نعم

من يعرف اللّه يعرف أوليه ذا

فالدين من بيت هذا ناله الأمم

بيوتهم فى قريش يستضاء بها فى النائبات و عند الحكم إن حكموا

فجده من قريش فى أرومتها محمد و على بعده علم

بدر له شاهد و الشعب من أحد و الخندقان و يوم الفتح قد علموا

و خيبر و حنين يشهدا له و فى قريضه يوم صيلم قتم

مواطن قد علت فى كل نائبه على الصحابه لم أكتم كما كتموا

لاينقص العسر بسطاً من اكفّهم سيّان ذلك إن اثروا وان عدموا

يستدفع الشرُّ والبلوى بحبّهم ويستربُّ به والاحسان والنعمُ

His chief attribute which earned him the titles of "Zain al-Abidin" and "Sayyid as-Sajidan" was his sincere worship of the Almighty. He was an eyewitness to the tragedy of Karbala”, and the scenes of his near and dear ones being slaughtered were always fresh in his memory. Such depressing events naturally make any ordinary person indifferent to all other normal activities of everyday life, but they .relax his fear of Allah (ع) could not make Imam as-Sajjad

His complexion faded and his whole frame shook whenever the water for ablution was presented to him, or whenever he stood to say his prayers. When asked about the

reason, he explained, "Can you at all imagine in Whose presence I am going to stand?! ".It is in the presence of the Lord of lords

While putting on his pilgrimage garb, intending to utter "Labbayka Allahomma Labbayk!" (I am answering Thy Call, O Lord!), colour disappeared from his face. His whole frame shook, so much so that those who saw him inquired what was wrong .with him

said, "I tried to say Labbayk!' but I feared lest the Lord of the (ع) Imam as-Sajjad House calls out: No admittance for you.'" Tears flooded his eyes so excessively that he ultimately fainted. Whenever everyone else prostrated before the pomp of who demonstrated how the (ع) haughty Umayyad monarchy, it was Imam as-Sajjad .King of kings should be worshipped

His supplications were later compiled and named As-Sahifa as-Sajjadiyya, the book of as-Sajjad, which is dubbed "the Psalms of Muhammad's family." The reader who wishes to read some of its contents are referred to pp. ۴۶۲ - ۴۶۹ of my book titled Allah: The Concept of Allah in Islam (published by Ansariyan Publications). I feel honoured and humbled by the Almighty enabling me to translate such precious text. It is only He Who enables His servants to do whatever good they do, whatever useful knowledge .they acquire and disseminate; He, and only He, is the source of all goodness

(ع) The reign of the antagonistic Umayyad rulers never permitted Imam Zain al-Abidin did, nor (ع) to deliver discourses and addresses as his grandfather Imam Ali

to illustrate the creed as he had done. Later, Imam Muhammad al-Baqir and Imam son and grandson of Imam as-Sajjad respectively, had the ,(ع) Ja'far as-Sadiq opportunity to fathom the depths of religious problems at study circles attended by inquisitive students. But, alas, such a favourable atmosphere was not available to .(ع) Imam as-Sajjad

He, therefore, adopted quite a different method which no worldly power could obstruct. He suspended all worldly contacts and took to hymns and prayers. The words of those prayers are a treasure-houses of theological mysteries and reflective of the relationship between the Creator and His creation. A collection of these hymns and prayers, known as As-Sahifa al-Kamila, or As-Sahifa as-Sajjadiyya, has survived despite all the odds. In the pages of this collection, we can find what we cannot perhaps attain even from reading lengthy addresses and discourses presented in a .similarly appealing manner, if such can be found at all

The calm and peaceful life of the Imam could not be tolerated by the cruel Umayyad regime. The Syrian monarch al-Walid ibn Abdul-Malik had him poisoned, and the Imam died inside the Medina jail on the ۲۵th of Muharram, ۹۵ A.H. (October ۲۰, ۷۱۳ conducted the burial ceremony, laying him to rest (ع) A.D.). Imam Muhammad al-Baqir May the .(ع) in the graveyard of Jannat al-Baqa beside his uncle, Imam Hassan Almighty cut off the hands of the tyrants and those who support them wherever and ...whoever they may be

(Imam Muhammad Al–Baqir (as (۲

He was named after his great grandfather Prophet

Muhammad, peace be with him and his progeny, and he was called "al-Baqir" which and his (ع) means "the splitter of knowledge". His father is Imam Zain al-Abidin the Prophet's grandson. His lineage, ,(ع) mother is Fatima daughter of Imam Hassan ,(ع) on both parents' sides. Imam Husayn (ع) therefore, reaches the Prophet of Islam the younger grandson of the Prophet, is his grandfather. He has the unique attribute and Fatima daughter of (ع) of having inherited the qualities of Imam Ali ibn Abu Talib .(ص) the Prophet Muhammad

The Imam was born on Rajab ١, ٥٧ A.H./May ١٠, ٦٧٧ A.D., seven years after the and he spent more than three years in the company ,(ع) martyrdom of Imam Hassan He was an eyewitness to the tragedy of Taff, and .(ع) of his grandfather Imam Husayn during the entire period of his (ع) he was contemporary to his father Imam as-Sajjad Imamate. The Karbala' tragedy was a troublesome and tumultuous period of time for Imam Ali's .(ع) the Prophet's offspring and their followers, supporters of Ahl al-Bayt .friends were always hunted, arrested, then hanged

According to Al-Irshad of al-Mufid, Al-Fusul al-Muhimma of Ibn as-Sabbagh al-Maliki, Vol. ٣ of al-Ya'qubi's Tarikh (history), and Tathkirat al-Khawass of Ibn al-Jawzi, the great sahabi Jabir ibn Abdullah al-Ansari narrates saying, "The Messenger of Allah, peace be with him and his progeny, said to me: You shall live long enough to meet one of the descendants of Husayn who shall be named Muhammad and who shall split

".'the core of knowledge; so, convey my Salam to him

According to Ikmal ad-Din wa Itmam an-Ni'ma, and on p. ۲۵۲ of Shaikh as-Saduq's saying, "O (ص) work, Jabir ibn Abdullah al-Ansari asked the Messenger of Allah "?(ع) Messenger of Allah, who are the Imams from the descendats of Ali ibn Abu Talib answered: "Al-Hassan, al-Husayn, masters of the youths of Paradise, then the (ع) He master of the forbearing of his time, Ali ibn al-Husayn, then al-Baqir Muhammad ibn ".Ali, and, O Jabir! You shall live to see him! So when you do, convey my Salam to him

Vol. ۴۲, p. ۲۵ of Bihar al-Anwar, and also both I'lam al-Wara bi A'lam al-Huda and Kashf was on his death- (ع) al-Ghumma fi Marrifat al-A'imma, when Imam Ali ibn Abu Talib (ص) bed, his will to his oldest son al-Hassan was: "O son! The Messenger of Allah ordered me to give you my books and weapons just as he had ordered me to take his books and weapons and to tell you to pass them over to your brother Husayn before and said, "... and the Messenger of Allah (ع) you die." Then he turned to Imam Husayn ordered that you (Imam Husayn) should pass them on to your son Muhammad (ص) ".ibn Ali and to convey to him Salam from the Messenger of Allah and from me

enjoyed the cherished love of his grandfather (ع) For three years, Imam al-Baqir ,and when he had to leave Medina, al-Baqir ,(ع) Imam Husayn

too, was one of the family members who made the journey across the desert. Imam left for Kufa and his journey terminated at Karbala'. Since the ۷th of (ع) Husayn Muharram, when the Prophet's family was denied access to the water of the suffered from the pangs of thirst till the tragedy was (ع) Euphrates, Imam al-Baqir over. Providence, however, intended to preserve the Imamate by safeguarding his had already been killed by an (ع) life, whereas even a baby like Imam Ali al-Asghar .enemy arrow

could not physically (ع) Imam al-Baqir ,(ع) Like his father Imam Zain al-Abidin participate in the battle. The ۱۰th of Muharram, ۶۱ A.H./ October ۱۰, ۶۸۰ A.D. brought its gathering the corpses of his slain warriors all (ع) hideous events with Imam Husayn day long, the women wailing, the children crying because of being extremely thirsty, the ,(ع) startled and bewildered, then came the last farewell bidden by Imam Husayn murder of his baby Ali al-Asghar, the return of Imam Husayn's horse to his master's ...tent without his master

witnessed all these events. Al-Baqir witnessed the tents being (ع) Young al-Baqir burnt, the children reeling in panic, the heartless enemy plundering, and the ladies of the Prophet's family being deprived even of their sheets and scarves. Who can felt, or what a permanent impression (ع) possibly imagine how young Imam al-Baqir ?such scenes had left on his mind

witnessed the ladies of the Prophet's family being (ع) On the next day, Imam al-Baqir ,shackled with chains

hand-cuffed, then transported as captives by the enemy the entire distance from Karbala” to Kufa, then to Damascus. Having been released, he witnessed their journey back to Medina, again passing by Karbala”. The profoundly sad impressions .(ع) could never have been erased from the memory of young Imam al-Baqir

led a very calm life, staying aloof from the (ع) After Karbala”, Imam Zain al-Abidin pursuits of this materialistic world. Secluded from the society, he spent his time either or ,(ع) weeping as he reminisced on the agonies of his father Imam Husayn was being (ع) worshipping the Almighty, while the heart of his son Imam al-Baqir squeezed painfully as he watched helplessly. In this sad environment, Imam al-Baqir grew up studying the manners of his saintly father and availing himself from his (ع) .knowledge and noble conduct

was in the full bloom of youth, ascending the heights of physical and (ع) Imam al-Baqir spiritual perfection, when his revered father died. On his death-bed, Imam Zain al-a box containing books of religious (ع) handed over to Imam al-Baqir (ع) Abidin Calling together all his .(ع) sciences exclusively known to this illustrious Ahl al-Bayt now named the fifth in ,(ع) offspring, he resigned them to the care of Imam al-Baqir .the successive series of the successors of the holy Prophet. He was then ۳۸ years old

The Umayyad monarchy was heading towards its decline and decay. The cruelties inflicted on the Hashemites, especially the massacre at Karbala”, had produced shock .waves throughout the Muslim world

Yazid witnessed the aftermath of Karbala" and may have regretted his heinous sins. After a brief rule, he died in ۶۴ A.H., and his son Mu'awiyah II succeeded him briefly .then abdicated

The later Umayyad rulers, therefore, were fully aware of the consequences of the atrocities of their predecessors. The bloody battles waged by the Tawwaban movement, the penitents, led by Sulayman ibn Surd al-Khuza'i and later by al-.Mukhtar, led to a powerful uprising against the Umayyads

and those (ع) Everyone now demanded to avenge the holy blood of Imam Husayn who defended the Prophet's family. That movement ruffled the peace of the ruling despots and shook the foundations of their government. The good result was that had the opportunity to free himself from the clutches of (ع) Imam Muhammad al-Baqir the tyrannical government. He had at that time better chances to peacefully guide the .Muslim nation to the Right Path

The Imams, the Prophet's leading offspring, had rivers of knowledge in their bosoms which were blocked by the oppressing government and thus their waters could not when the grip of the ,(ع) moisten the lips of the thirsty. In the days of Imam al-Baqir oppressive government loosened a little bit, the confined river of knowledge gushed forth, irrigating the fields of faith-seeking hearts. Having displayed his great skill in solving tough religious problems, he was called al-Baqir (discloser or splitter of hidden .(knowledge

The number of those who benefitted from him and learned the teachings of Ahl al-reached (ع) Bayt

thousands of seekers of knowledge. Many others, belonging to different schools of thought such as Imam Zuhri, Imam Awzai, Attar ibn Jarih, or Hafiz ibn Ghiyath, the judge, who all are considered as outstanding traditionists of the Sunni sects, came to .seek knowledge from him and are counted among his students

Volume ۳ of Manaqib al Abi Talib states that Abdullah son of second caliph Omer ibn al-Khattab was asked once for the solution of a complex theological problem, and he could not provide one. "Go to that young boy," Omer said to the person who raised Ask him and tell me what his answer will" ,(ع) the question, pointing to Imam al-Baqir ".be

obtained the answer, and went back to ,(ع) The inquirer approached Imam al-Baqir the son of Omer ibn al-Khattab to tell him what treasures of knowledge he had just ".acquired, and Abd-Allah commented: "They are a family immersed in knowledge

and in Hilyat al- ,(ع) Al-Irshad by al-Mufid, in a chapter on the Imamate of al-Baqir Awliya' and Tathkirat al-Khawass of Ibn al-Jawzi, the grandson, Abdullah ibn Ata' al-Makki says, "I never saw scholars shrink as I saw them in the presence of Abu Ja'far Muhammad ibn Ali ibn Husayn. And I saw al-Hakam ibn 'Uyainah, despite his ".greatness, looking like a young boy before his teacher

One of the testimonies to the excellence of his political thought is his advice to the renowned Umayyad caliph Omer ibn Abdul-Aziz in which he said, "I advise you to regard young Muslims

as your sons, the adults as your brothers, and the elderly as your parents; therefore, be kind to your sons, stay in touch with your brothers, and be generous to your ".parents

One of his students, Muhammad ibn Muslim, is quoted in Vol. ۴۶, as saying, "Every time I faced a complex (theological) problem, I had to seek its solution from Abu [the father of] Ja'far, till I asked him about thirty thousand questions." One of his companions, Jabir ibn Yazid al-Jufi, may Allah be pleased with him, said once, as quoted in the same references which also quotes Al-Ikhtisas, saying, "Abu Ja'far narrated to me as ".many as seventy thousand traditions

Advising Jabir ibn Yazid al-Jufi, he said, "I admonish you regarding five things: If you are wronged, do not commit wrongdoing to others; if your are betrayed, do not betray anyone; if you are called a liar, do not be furious; if you are praised, do not be jubilant; if you are criticized, do not fret and think of what is said in criticism: if you find in yourself what is criticized about you, then your falling down in the eyes of Allah, when you are furious about the truth, is a much greater calamity than your falling down in the eyes of people. And if you are the opposite of what is said (in criticism) about you, then it is a merit you acquired without having to tire yourself in obtaining ".it

The dissemination of religious and scientific knowledge

Out of the benefits .(ع) was achieved by Imam Muhammad al-Baqir (ع) of Ahl al-Bayt gained from such a high-ranking mentor, the students wrote several books on various branches of knowledge. Here is a brief description of some of his disciples and their :works which reflects the extent of Islamic learning imparted by the Imam

Aban ibn Taghlib. He was the famous lexicographer and reciter of the Holy Qur'an .۱ the first book explaining the ,غرائـــب القرآن who wrote the work Ghara'ib al-Qur'an .intricate diction of the Holy Qur'an. He died in ۱۴۱ A.H./۷۵۸ A.D

Abu Ja'far Muhammad ibn al-Hassan ibn Abi Sarh ar-Rawasi, the famous scholar of .۲ recitation, syntax and exegesis. Kitab al-Faisal and Maani al-Qur'an are two among .five books which he authored. He died in ۱۰۱ A.H./۷۲۰ A.D

Abdullah ibn Maimun, Abul-Aswad al-Du'Ali. A biography of the Holy Prophet and .۳ another book expounding on Paradise and Hell are among his works. He died in ۱۰۵ .A.H./۷۲۳ A.D

Atiyyah ibn Sa'd al-'Awfi. He wrote an exegesis of the Holy Qur'an in five volumes; .۴ .he died in ۱۱۱ A.H./۷۲۹ A.D

Isma'eel ibn Abd ar-Rahman as-Saddi al-Kabir (as-Saddi senior), the well-known .۵ author of Tafsir. He is frequently referred to by all Muslim writers of tafsir books as .as-Saddi. He died in ۱۲۷ A.H./۷۴۵ A.D

Jabir ibn Yazid al-Jufi. He committed to memory ۵۰,۰۰۰ (or ۷۰,۰۰۰ according to some .۶ He is quoted in .(ع) biographers) traditions which he had heard from Imam al-Baqir Muslim's Sahih. He wrote several volumes on tradition, tafsir

.and jurisprudence. He died in ۱۲۸ A.H./۷۴۶ A.D

Ammar ibn Mu'awiyah al-Wahni. A book on jurisprudence is his contribution. He died .۷
.in ۱۳۳ A.H./۷۵۲ A.D

Salim ibn Abi Hafsah (Abu Yousuf) al-Kufi. He is the writer of a book on .۸
.jurisprudence. He died in ۱۳۷ A.H./۷۵۴ A.D

Abdul-Mu’min ibn Qasim (Abu Abdullah) al-Ansari. He is the writer of a book on .۹
.jurisprudence. He died in ۱۴۷ A.H./۷۶۴ A.D

Abu Hamzah at-Thumali. He wrote a book on tafsir (exegesis) of the Holy Qur’an. .۱۰
.Kitab an-Nawadir and Kitab az-Zuhd are among his works. He died in ۱۵۰ A.H./۷۶۷ A.D

Zararah ibn Ayun, a high-ranking Shi'a scholar who wrote several books on .۱۱
.tradition, jurisprudence and kalam. He died in ۱۵۰ A.H./۷۶۷ A.D

Muhammad ibn Muslim. He was a great scholar who recorded ۳۰,۰۰۰ traditions .۱۲
He wrote many books, including the "Four .(ع) which he learned from Imam al-Baqir
.hundred problems of halal and haram." He died in ۱۵۰ A.H./۷۶۷ A.D

Yahya ibn Qasim (Abu Basar) al-Asadi. He was a revered scholar who wrote Kitab .۱۳
.Manasik al-Hajj and Kitab Yawmun wa Lailah. He died in ۱۵۰ A.H./۷۶۷ A.D

.Ishaq al-Qummi. He has a book on jurisprudence .۱۴

Isma'eel ibn Jabir al-Khashami al-Kufi. He wrote many volumes on hadith .۱۵
.(tradition) and one on jurisprudence

.Isma'eel ibn Abdul-Khaliq. He was a high ranking jurist and had a book to his credit .۱۶

.Bard al-Asqaf al-Azdi. He wrote on jurisprudence .۱۷

.Al-Harith ibn al-Mughirah. He authored a book on the problems of jurisprudence .۱۸

Huthaifah ibn Mansur al-Khuza'i. He had a .۱۹

.book on jurisprudence

.Hassan ibn Sirri al-Katib. He wrote one book .۲۰

.Husayn ibn Saur ibn Abi Fakhita, author of Kitab an-Nawadir .۲۱

.Husayn ibn Muhammad 'Abidi al-Kufi; he is author of one book .۲۲

.Husayn ibn Mus'ab al-Bajali. He has a book to his credit .۲۳

.Hammad ibn Abi Talha; he wrote one book .۲۴

.Hamzah ibn Hamran ibn Ayun. He was nephew of Zurarah and author of one book .۲۵

These are quite a few scholars, traditionists and jurists who learned from the Ahl al-Bayt (ع), mostly from Imam Muhammad al-Baqir (ع), and safeguarded such knowledge by recording it in their books. Later, in the days of the Imam's son, namely Imam Ja'far as-Sadiq, hundreds of volumes were written__the sources from which such valuable collections of hadith as Al-Kafi, Man la Yahdharuhu Al-Faqih, Tahdhib al-Khasa'il, Al-Istibsar, etc. were compiled. These books now form the fundamentals of Shi'a learnings. In addition to these, you may read his biography and the ahadith which he narrated in at-Tabari's Tarikh, in al-Balathiri, as-Salami, al-Khattab, Abu .Dawud's Sunan, al-Isfahani, az-Zamakhshari, and in others

His moral excellences were admired even by his foes. A Syrian lived in Medina and used to come to Imam al-Baqir (ع) frequently declaring that he was opposed to the Household. Yet, despite his prejudice, he admitted that, "The high morality and eloquence of Imam al-Baqir (ع) are too attractive to resist."

The author of Tuhaf al-'Uqul quotes Imam as-Sadiq (ع) saying, "I entered the house of my father once and found him doling out eight thousand dinars as

".sadaqa to the poor, then he freed eleven slaves

in Vol. ٣ of Manaqib Ali Abi (ع) In a chapter on the merits of Imam Muhammad al-Baqir Talib, and in Vol. ۴۶ of al-Majlisi's Bihar al-Anwar, Sulayman ibn Qaram is quoted as used to give us ,(ع) saying, "Abu Ja'far Muhammad [ibn al-Hanafiyya], son of Imam Ali as much as five or six hundred or even a thousand dirhams, and he never tired of ".visiting his brethren

cooperated with his contemporary caliphs and offered (ع) Imam Ali ibn Abu Talib sound counsel concerning the affairs of the Muslims. So did all the Imams who succeeded him, each following his example. None of them hesitated to offer advice to was no exception. The Umayyad (ع) their contemporary rulers, and Imam al-Baqir government had till then no currency of its own. The Byzantine currency of the eastern section of the then Roman Holy Empire was the valid tender in Damascus as .well

But during the reign of al-Walid ibn Abdul-Malik, there rose a rift between him and the Byzantine ruler when the latter decided to stamp a new currency with a phrase which This created suspense .(ص) al-Walid considered as derogatory to the Holy Prophet among the Muslims. Al-Walid convened a committee in which prominent Muslim .scholars participated

expressed his opinion that the Muslim government ought to mint its (ع) Imam al-Baqir own currency on one side of which it should stamp the statement "La Ilaha Illa Allah" and on the other the statement

Muhammadun Rasul-Allah," (There is no god but Allah; Muhammad is the Messenger" .of Allah). The opinion was unanimously approved and new Islamic coins were minted

It was only during the caliphate of Omer ibn Abdul-Aziz, the only pious Umayyad caliph, that the Prophet's progeny enjoyed a brief period of peace which lasted for .only two years and five months, the duration of Omer's government

He lifted from them a great deal of atrocities and prohibited the cursing of Imam Ali on the pulpits on Friday, substituting it with this verse of the Holy (ع) ibn Abu Talib Qur'an: "Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye .(may receive admonition" Qur'an, ۱۶:۹۰ (an-Nahl

When the Imam met caliph Omer ibn Abdul-Aziz, he found him weeping for the injustice inflicted by his predecessors upon their subjects. The Imam admonished him with pieces of wisdom till the caliph sobbed, knelt down and begged the Imam for more. Then the Imam told Omer what wrongdoing he came to ask him to rectify, and had left (ص) it was none other than the estate of Fadak which the Messenger of Allah and her descendants. According to Vol. ۴ of (ع) as inheritance to his daughter Fatima Bihar al-Anwar, Omer wrote: "In the Name of Allah, the Most Gracious, the Most Merciful. This is what Omer ibn Abdul-Aziz had given back to Muhammad ibn Ali to :rectify the wrongdoing

".Fadak

Hisham ibn Abdul-Malik succeeded Omer ibn Abd ul-Aziz as the ruler, and he was a stone-hearted, immoral, miser and racist. His prejudice against non-Arab Muslims caused him to double the taxes non-Arabs had to pay, and his reign was a replay of the bloody days of Yazid ibn Mu'awiyah and those of the blood-thirsty al-Hajjaj ibn .(Yousuf at-Thaqafi(١

It was then that the revolution of Zaid ibn Ali broke out as a continuation of the but Hisham was swift in crushing it. ,(ع) revolution of Imam Husayn ibn Ali ibn Abu Talib Dr. Hassan Ibrahim Hassan, in his book Tarikh al-Islam ("History of Islam"), quotes contemporary historians testifying that Hisham ordered to crucify Zaid ibn Ali and .then burn his corpse and throw the ashes in the Euphrates

never expressed any interest nor participated in political (ع) Although Imam al-Baqir activities except when the rulers invited him to, since his peaceful way of living was devoted to people's spiritual guidance, he was not tolerated by the government. Hisham ibn Abdul-Malik wrote his governor over Medina instructing him to send Imam to Damascus, (ع) together with his son [later Imam] Ja'far as-Sadiq (ع) al-Baqir intending to insult them both. When they reached Damascus, he kept them waiting for .three days

On the fourth day, he called them to his presence. He sat on a throne surrounded by his nobility, fully armed. In the center of the courtyard, a target was set on which the elite were shooting arrows on bet. Islam prohibits

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The extent of al-Hajjaj's passion for shedding blood can be realized from this - ١ recorded and referenced incident: He entered once al-Heera's jail and commented about the prisoners saying, "I see heads the time for whose harvesting has come." They were all beheaded and their heads were brought to him at his government mansion. He ordered a carpet to be placed on the heads whereupon he sat and was served his lunch. Having finished eating, he said, "This has been the tastiest meal I

have ever had." More about al-Hajjaj is stated in another footnote above. No wonder .some Muslims do not teach Islamic history at all: It indicts them

betting or gambling or any way of making money without working hard to earn it. As soon as the Imam entered, Hisham bluntly asked him to shoot arrows with others. asked to be excused, but Hisham insisted; he planned to ridicule the (ع) Imam al-Baqir .Imam

Since the Imam led a secluded life, Hisham thought that he might not have had took the (ع) anything to do with martial arts. Compelled by Hisham, Imam al-Baqir bow. Handling it skillfully, he shot a few arrows continuously, all sitting straight in the very heart of the center. A shout of praise burst from the throats of the astonished elites standing right and left. Hisham, thus outwitted, began to discuss the problems Now he clearly saw that the Imam's .(ع) of Imamate and the virtues of Ahl al-Bayt so he permitted the ,(ع) stay in Damascus might lead to popular respect for Ahl al-Bayt Imam to return home to Medina. Inwardly, his enmity of the Prophet's family had .increased

Hisham harassed not only the Prophet's family but also their followers, dignitaries and scholars. He issued an order to execute Jabir ibn Yazid al-Jufi, the most distinguished among the Imam's scholars, but the Imam foiled his attempt by advising Jabir to feign .madness as the only way to escape execution

The more the Umayyads learned about the Imam's prestige and popularity, the more intolerable his existence became. At last they resorted to the same soundless weapon, poison, which used to be applied by those cunning monarchs

quite often to eliminate their opponents or suspects. A saddle was presented to the Imam to which poison was skillfully applied. When he mounted on it, poison affected his whole body. After spending a few days suffering the pain of his ailment, he expired on the seventh of Thul-Hijja, ۱۱۴ A.H./January ۲۸, ۷۳۳ A.D. He was laid to rest and Imam Zain (ع) underneath the same dome in Jannat al-Baqi where Imam Hassan .already lay (ع) al-Abidin

(Imam Ja’far As–Sadiq (as (۳

His name is Ja'far, and he is known as as-Sadiq and Abu Abdullah, son of Imam His .(ع) son of Imam Husayn (ع) son of Imam Zain al-Abidin (ع) Muhammad al-Baqir mother was Umm Farwah daughter of Qasim son of Muhammad son of [first caliph] Abu Bakr who was one of the seven most prominent jurists of Medina. Thus, the sixth .Imam has an impressive lineage

The Imam came to this world on Rabi' al-Awwal ۱۷, ۸۳ A.H./April ۲۰, ۷۰۲ A.D., the same was born. At his birth, ,(ص) lunar date when his great grandfather, the Holy Prophet ,(ع) was ۲۶, and his grandfather, Imam Zain al-Abidin ,(ع) his father, Imam al-Baqir .was ۴۴. The Prophet’s family joyfully welcomed this auspicious addition

Till the age of twelve, Ja'far was brought up under the guidance of his grandfather whose main concern was to worship his Maker and reflect on (ع) Imam Zain al-Abidin the tragic events of Karbala”. Twenty-two years had lapsed since then, yet the remembrance of that shocking tragedy was still quite fresh in his

.memory

So, as soon as Ja'far gained understanding, he was profoundly impressed by the continuous grief of his grandfather, so much so that he felt as if he himself was present during that tragedy. He also contemplated on the presence of his father, although only three years old, at that gruesome scene. ,(ع) Imam Muhammad al-Baqir Ja'far as-Sadiq considered it as his duty to convene the recitation gatherings (majalis) .about that sorrowful event

expired. From (ع) He was twelve years old when his grandfather Imam Zain al-Abidin then on and till the age of ٣١, he spent his time under the supervision of his father It was the time when the Umayyad politics were tottering and .(ع) Imam al-Baqir by the thousands (ع) Muslims who were approaching Imam Muhammad al-Baqir seeking his knowledge, wisdom and guidance. Whether at Medina or in travels, Ja'far as-Sadiq was always with his father. When Hisham ibn Abdul-Malik summoned Imam .Ja'far as-Sadiq accompanied him, as stated above ,(ع) Muhammad al-Baqir

died, and the responsibilities of (ع) In ١١۴ A.H./٧٣٢ A.D., Imam Muhammad al-Baqir Imamate devolved on the shoulders of now Imam Ja'far as-Sadiq. Hisham ibn Abdul-Malik was ruling in Damascus and political disturbances were rampant. The call for seeking revenge against Bani Umayyah was strong among the public, and several were preparing themselves in the hope of overthrowing (ع) descendants of Imam Ali their corrupt regime. Most prominent among them was Zaid bin Ali, the respected son His religious zeal and piety .(ع) of Imam Zain al-Abidin

were known throughout Arabia. He was a well versed hafiz of the Holy Qur'an and had taken the field against the tyranny of the Umayyads.

This was a precarious juncture for Imam Ja'far as-Sadiq. As regarding hatred of the Umayyads, he agreed with his uncle Zaid for whom he had a great deal of respect. His far-sighted judgment could clearly see that his rising against the well-organized royal forces was of no avail; he, therefore, did not join him for all practical reasons. But he was compassionate towards him and sympathetic to his cause, and he asked him to be judicious. As a great host of Iraqis had sworn their allegiance to him, Zaid was now quite optimistic. He valiantly fought the royal forces but was in the end killed.

The vengeful enemies were not satisfied with Zaid's death. They exhumed his dead body from the grave, severed his head, sent it as a trophy to Hisham and hanged the body at the gate of Kufa where it remained for several years. One year after Zaid's martyrdom, his son Yahya earned the same ancestral honour. Imam Ja'far was surely moved by these tragic events, but he was destined to carry out the duties of spreading the religious knowledge of Ahl al-Bayt (ع).

The last days of the Umayyads' reign of terror were ruffled by political disturbances. Imam Ja'far as-Sadiq witnessed the rise and fall of many of their kings. After Hisham, al-Walid ibn Yazid ibn Abdul-Malik, then Yazid ibn al-Walid, then Ibrahim ibn

al-Walid, then Marwan al-Himar [the donkey] ascended the throne. The capture and death of the latter terminated the monarchy of tyrannical Umayyads.

During the last phase of tottering Umayyad rule, the Hashemites were actively engaged in their anti-Umayyad activities. The Abbasides took advantage of their efforts and secretly formed an association whose members had sworn to transfer the government from the Umayyads to the Hashemites who really deserved it. It is clear that to rule the Islamic world was not the job of every Hashemite. It was the right of those divinely appointed descendants of the Holy Prophet and Imam Ali (ع) whom Allah had chosen to lead humanity. But these high-thinking souls never wished to take undue advantage of the situation with the aid of cunning tactics.

In short, the Imams who descended from the Commander of the Faithful, Imam Ali (ع), never tried to acquire power through political trickery and opportunism. But the Abbasides, who also were Hashemites, no doubt took the opportunity by the forelock. Availing themselves of the silence shown by the Imams, and of the compassion the people had for the Hashemites, the 'Abbasides realized their chance to rise to power.

But when they established themselves on the throne, they became enemies of Imam Ali's posterity in the same degree or more than that which had been adopted by the heartless Umayyads. Details of this will be narrated in the biographies of later Imams.

The first to start the movement from among the Abbasides was Muhammad ibn Ali ibn

Abdullah ibn al-Abbas who sent his agents throughout Persia to secretly obtain the' oath of allegiance to the Hashemites' cause from the Persians. On Muhammad's death, his son Ibrahim succeeded him. Meanwhile, the martyrdom of Zaid and his son .Yahya had fanned the flames of revolution against the Umayyads

The Abbasides took advantage of it, increasing their influence in Iraq through Abu Salamah al-Khallal. Slowly but steadily, their power base increased. Through the sincere support of Abu Muslim al-Khurasani, all Western Persia and Khurasan came under their control and the Umayyad governor had to flee. The name of the Umayyad ruler was dropped from Friday sermons, having been replaced by that of Ibrahim ibn .Muhammad

The Umayyads till then were under the impression that the disturbances were merely local protests, but now the government spies reported that it was a full-fledged movement initiated by Ibrahim ibn Muhammad ibn Abbas who resided at Jabulqa. Soon Ibrahim was arrested, imprisoned and mercilessly killed. His family escaped the royal wrath with other Abbasides and sought refuge with Abu Salamah in Iraq. When the news reached Abu Muslim al-Khurasani, he sent an army to Iraq which defeated .the Umayyad forces and annexed Iraq

Abu Salamah al-Khallal, dubbed "Minister of the Prophet's Progeny," was especially compassionate towards Imam Ali's offspring. He wrote letters to the prominent heads from among them inviting them to accept and share the royal power. One of such letters was addressed to Imam Ja'far as-Sadiq. In political struggles, such ,opportunities are considered golden

but the Imam declined the offer and remained devoted to his duty of disseminating .knowledge

Those who supported the Abbasides' cause, in addition to the followers of Abu Muslim al-Khurasani, swore the oath of allegiance to Abul-Abbas as-Saffah. On Rabi' II ۱۴, ۱۳۲ A.H./November ۳۰, ۷۴۹ A.D., the latter was acknowledged as the ruler and caliph of the Muslim world. Establishing themselves in Iraq, the Abbasides advanced towards Damascus. Marwan assembled his forces and confronted them, but his army was .defeated. He had to flee for his life but was later captured in Egypt and killed

Thereafter, a reign of terror followed: The Umayyads were massacred publicly; the dead bodies of the monarchs of their dynasty were exhumed and treated in a most shocking manner; thus, the revenge upon the oppressors, the law of nature, was implemented through the Abbasides. In ۱۳۶ A.H./۷۵۳ A.D., as-Saffah, the first Abbaside caliph, died and was succeeded by his brother Abu Ja'far al-Mansur, commonly known .as al-Dawaniqi

The Abbasides raised the banner of standing and protecting the rights of Ahl al-Bayt (ع), thus succeeding to rally the public around them on this very pretext, and it was their war-cry as well. But when they came to power and destroyed the Umayyads, they naturally feared lest the world should be disappointed and disillusioned with them, or lest a movement should start demanding that the caliphate must be vested upon the descendants of Imam Ali (ع) and Fatima instead of the Abbasides.

,Abu Salamah was inclined to the descendants

and he was a candidate to support such a movement; therefore, in spite of all the favours which he had done to the Abbasides, he was the first to fall victim to their ingratitude. He was put to death during the reign of as-Saffah. Persia was under the control of Abu Muslim al-Khurasani. Al-Mansur arranged to have him murdered most .treacherously

Al-Mansur was no longer apprehensive of the interference of any influential person in his government. He, therefore, turned all his tyranny against the Sayyids, themselves. On mere suspicion, al-Mansur would (ص) descendants of the Prophet begin to destroy the Sayyids. The prominent among them were subjected to atrocities. Muhammad son of Ibrahim, who was the most handsome among them and .(was, therefore, called the "silken", was walled alive(۱

was sadly affected by those events. When the descendants (ع) Imam Ja'far as-Sadiq were all fettered, shackled and banished from Medina, (ع) of Imam al-Hassan ibn Ali he watched their plight with a saddened heart from the flat roof-top of his house. With flooded eyes he was heard saying, "Oh! Medina is no longer a sanctuary or a "...haven of peace

Then he expressed his sorrow for the descendants of the Ansar who stood idly by thus: "The early Medenites (Ansar) had invited the Holy Prophet to Medina under the oath that they would protect him and his descendants just as they would protect their own kith and kin. But today the descendants of those very Ansar act as silent onlookers,and none stands

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So that the reader may not misunderstand this statement, let him be informed that -۱ whenever the Abbasides built a house or a mansion, they used to bring a number of whom they would place inside the new structure's (ص) descendants of the Prophet column; then they would continue the construction, making their bodies part of the construction, slowly killing them by suffocation, keeping their corpses inside the structure... For numerous such incidents, the reader is referred to the book titled

Maqatil at-Talibiyyeen by “Abul-Faraj” Ali ibn al-Husayn ibn Muhammad ibn Ahmed ibn Abdul-Rahman ibn Marwan ibn Abdullah ibn Marwan ibn Muhammad ibn Marwan ibn al-Hakam ibn Abul-As ibn Umayyah ibn Abd Shams ibn Abd Munaf, of the Umayyads of Quraish, famous as “al-Isfahani.” This great Sunni author was born in Isfahan, Iran, in ۲۸۴ A.H./۸۹۷ A.D. and died in ۳۵۶ A.H./۹۶۷ A.D. He wrote more than ۳۱ books, the most famous of which are: Al-Aghani, Jamharat Ansab al-Arab, Nasab Bani Taghlib, and, of course, Maqatil at-Talibiyyeen. Mankind seldom produces writers as prolific and as fair this Isfahani. May he be rewarded most generously by the .Almighty, Ameen

up to protect the Prophet's offspring." Having said these words, he returned to his .house and fell ill, unable to move from bed for twenty days

Among the afore-mentioned prisoners was the aged Abdullah Mahd son of Imam al-who had to suffer the hardships of a prolonged imprisonment. His (ع) Hassan ibn Ali son Muhammad (known as "Thul Nafs az-Zakiyya") rose against the oppressive government and fell fighting near Medina in ۱۴۵ A.H./۷۶۲ A.D. The head of the young warrior was severed then sent to his aged father in prison, a shocking sight which the worn-out old man could not bear, falling dead shortly thereafter. Another son of Abdullah Mahd, namely Ibrahim, also fought against al-Mansur's army and fell .fighting near Kufa

In the same way, Abdullah son of Thul Nafs az-Zakiyya, Musa and Yahya, brothers of Thul Nafs az-Zakiyya, were all killed mercilessly. Many Sayyids were used alive as .part of the building materials of walls as explained in a footnote above

In spite of all these atrocities which have been described very briefly here, Imam As a .(ع) went on silently propagating the teachings of Ahl al-Bayt (ع) Ja'far as-Sadiq result, even those who did not acknowledge him as the Imam nor knew his prestige and lineage, bowed before his knowledge and prided in being counted among his .students

was held (ع) Al-Mansur wanted to diminish the esteem in which Imam Ja'far as-Sadiq by the people. He tried to bring persons to compete with him who all proved incapable of arguing

not with him but with his own students. These fellows admitted that their counterparts had acquired the religious learning from the Prophet's Progeny (ع).

The haughty ruler, therefore, ignored them but continued to undermine the popularity of the Imam. Failing in all his efforts, he decided to harass, arrest or murder him. In every town and city, hired agents were posted to monitor the activities of the Shi'as so that anyone suspected of supporting the Imam would be arrested. Al-Mu'alla son of Khunais was one of the many Shi'as who were thus arrested and murdered in cold blood.

The Imam himself was summoned from Medina to the royal palace five times, each time being in one way or another nothing but harassment. Al-Mansur, however, could never find sufficient grounds to order his imprisonment or execution.

On the other hand, the consequent stay of the Imam in Iraq only expanded the circle of those who wanted to learn the teachings of Ahl al-Bayt from him. Perceiving this, al-Mansur ordered him to be sent back to Medina. Even there, he was not spared persecution. Through saboteurs, his house was once set on fire but Providence put it out and nobody was harmed.

Imam Ja'far as-Sadiq (ع) was one of those Infallibles who were created by the Almighty to be role models of moral excellence. The particular virtues of Imam Ja'far as-Sadiq (ع), which were recorded by historians, included: hospitality, charity, the helping of the needy in secrecy, the fair treatment of the relatives, forgiveness,

.patience and fortitude

Once a pilgrim visiting the Prophet's mosque in Medina fell asleep there. On waking up, he hurriedly searched his belongings and found out that his purse containing one saying (ع) thousand dinars was missing. Looking around, he saw Imam Ja'far as-Sadiq his prayers in a corner of the mosque. Bewildered and ignorant of the greatness of the Imam, he accused him of having picked his purse. The Imam asked about its contents and was told that it contained one thousand dinars. The Imam asked the stranger to follow him to his house where he paid him the amount from his own money. When the stranger came back to the mosque satisfied, once more he checked his property and found his purse intact, wrapped in a bundle. Greatly ashamed of his conduct, he went back to the Imam's house, profusely apologized and asked him to take his money back. The Imam appeased him with these words: "We never take ".back what we once give away

Another event of the Imam's trust in Allah, the Sustainer, deserves mention here. During the days of scarcity and famine, one naturally tries to hoard up as much provisions as might suffice his needs for a long time. Once, the Imam asked his household's manager, Trenchab, "The price of corn is rising day by day. How much corn is there in our warehouses?" Trenchab said that the Imam should have no reason to worry since there was a large quantity of it to sustain them

.over a long period of time

The noble Imam then ordered him thus: “Sell out all the corn today and let us face the situation along with others.” Then he directed him thus: “Pure wheat flour shall not be used in my kitchen. Let it be mixed with an equal quantity of oat flour. We must share used to respect the (ع) the misfortune with the needy as long as it takes.”The Imam poor more than the rich and value their hard work. Trade was his occupation, yet he liked to personally do manual work in his orchards. One day, while wielding the spade and sweating profusely from top toe, someone offered to do the work for him, but the said, “It is no insult to bear the heat of the summer sun for the sake of my (ع) Imam ”.family

To be kind to the slaves and bondmaids was the main characteristic of the Prophet’s Sufyan at-Thawri has narrated a surprising event in this regard. He said, .(ع) Progeny .“Once I went to pay him a visit. I saw his complexion fading

On my asking him the reason, the Imam explained: I had forbidden my folk from ascending the stairs to the roof-top. Just now, as I entered the house, I saw a nursing maid with my babe in her arms ascending the stairs. She was so frightened that she became nervous, and the baby fell down and died. I do not grieve on the death of the baby as

much as I grieve on her fright.'" Then he prepared to arrange for the shrouding and .burial of his dead baby

The Imam's profound knowledge of religious and other sciences was reputed throughout the entire Islamic world, and even Western scholars have paid him .tribute, admiring his knowledge and character

One famous Western reference discussing the Imam is the renown Encyclopedia Britannica where he is discussed on p. ۴۹۸, Vol. ۵, of its Micropedia. People came to him from distant regions to quench their thirst for his ocean of knowledge. The number of his students reached once four thousand. Among them were scholars of jurisprudence, tafsir (exegesis), hadith, etc. Theologies from other creeds also went there to debate with his students. When they went away vanquished and defeated, the Imam used to explain to his students their (the latter's) own weak points so that .they might be more careful in the future

Sometimes he himself debated with the opponents especially the atheists. Apart from religious sciences, he used to teach some students mathematics, chemistry, medicine, etc. Jabir ibn Hayyan(۱) of Tarsus, the famous pioneer of physics, chemistry and mathematics, was his disciple who wrote about four hundred treatises based on his mentor's instruction. The jurists who learned from him and authored several volumes of books on jurisprudence can be counted by the hundreds and their .students by the thousands

Such a great teacher and scholar can never be ambitious for power. But the .government of his time regarded his popularity as a constant threat

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Jabir's name is immortalized in both the East and the West: it is from his first name -۱ .that the science of Algebra is derived. He was its pioneer and founder

It finally resorted to the use of their soundless weapon, poison, to put an end to this great man, just as other governments did to his ancestors and offspring. History .always repeats itself; it is a wheel in an endless motion

The governor of Medina was directed to offer him poisoned grapes the efficacy of which ended his life on Shawwal ۱۵, ۱۴۸ A.H./December ۴, ۷۶۵ A.D. when he was ۶۵. His who led ,(ع) funeral was arranged by his son and successor, Imam Musa al-Kadhim the burial prayers. He was laid to rest in the same compound at Jannat al-Baqi where ...are buried (ع) and Imam al-Baqir ,(ع) Imam Zain al-Abidin ,(ع) Imam al-Hassan

(Imam Musa Al–Kadhim (as (۴

His name is Musa; "al-Kadhim" and "Abul-Hassan" are his titles. He is usually called was his father whose lineage, by five (ع) Musa al-Kadhim. Imam Ja'far as-Sadiq His mother, Hamida Khatun, was a North .(ص) generations, reaches the Holy Prophet .African Berber. He was born on Safar ۷, ۱۲۸ A.H./November ۸, ۷۴۵ A.D

saturated the Islamic world. ,(ع) The knowledge of his father, Imam Ja'far as-Sadiq Although two elder sons, Isma'eel and Abdullah, had already illuminated the house, the addition of the new-born brought unequalled happiness to the family, probably because Providence had decided to maintain the continuity of Imamate through him. .Photo (above) shows Imam al-Kadhim's shrine in al-Kadhimiyya, Baghdad, Iraq

.(ع) For twenty years, he remained under the care of his father Imam Ja'far as-Sadiq It was due to the virtues, teachings and the dissemination

that Shi'a (ع) through Imam Ja'far as-Sadiq (ص) of the knowledge of the Prophet .(ع) Muslims are called “Ja'faris,” taught by Imam Ja'far as-Sadiq

were so conspicuous that (ع) The scholarly achievements of Imam Musa al-Kadhim had, indeed, appointed him as his (ع) the world acknowledged Imam Ja'far as-Sadiq successor as commanded by the Almighty. It is proven by this act that Imamate does .not, as a rule, go to the eldest son or be inherited

It is the blessing bestowed by the Almighty upon the Infallible ones who are gifted with divine knowledge. The principle is further established by the fact that such a to his brother (ع) great responsibility had once before passed from Imam Hassan rather than to Hassan’s descendants. The Imamate of Musa al- (ع) Imam Husayn therefore, illustrates that Imamate is based on personal perfection, not ,(ع) Kadhim .necessarily on descent

the responsibilities of ,(ع) In ۱۴۸ A.H./۷۶۵ A.D., upon the death of Imam Ja'far as-Sadiq This was during the reign of al- .(ع) Imamate devolved on Imam Musa al-Kadhim Mansur al-Dawaniqi, the tyrant who ordered the slaying of countless Sayyids, The number of those imprisoned, oppressed, .(ع) descendants of the Prophet of Islam thrown into the dark cells of prisons or bricked up in the walls alive, was known only to Allah. Imam Ja'far himself had been subjected to harassment, tyranny and intrigues, .the last of which was poison which ended his life

predicted that the life of his successor (ع) On his death-bed, Imam Ja'far as-Sadiq would

also be ended in the same way. In order to avert this danger as much as he could, he nominated, in his will, five trustees to look after his family. Al-Mansur, the Abbaside ruler, was one of them. The other four were: Muhammad ibn Sulayman, the then governor of Medina, his son Abdullah al-Aftah, (later Imam) Musa al-Kadhim (ع), and their respected mother Hamida Khatun.

Imam Ja'far's prediction was correct. When the news of his death reached al-Mansur, the latter made a show of grief by thrice repeating these words: Inna lillahi wa inn ilayhi rajioon, "We are Allah's and to Him is our return." He also said, "Who can be Ja'far's equal now...?" But secretly he wrote to the governor of Medina saying, "If Ja'far, by way of a will, appointed any trustee, put him to death immediately." The governor replied: "He has appointed five trustees, the first of whom is your majesty." Having read this reply, al-Mansur remained silent, since the sanctity of a will cannot be violated. Then, pondering over the situation, he said, "In this case, these persons cannot be slain."

Accordingly, for the next ten years, al-Mansur did not try to harass Imam Musa al-Kadhim (ع) who carried out the duties of Imamate peacefully. Al-Mansur was, moreover, preoccupied with building the new capital, Baghdad, which he completed just one year before his death. He had, therefore, little time to think about harassing Imam Musa al-Kadhim (ع).

Al-Mansur al-Dawaniqi died in ١٥٨ A.H./٧٧٥ A.D. and was succeeded by his

son al-Mahdi. In the beginning, al-Mahdi did nothing to humiliate or disrespect Imam but later he fostered the old enmity against Imam Ali's ,(ع) Musa al-Kadhim descendants. In ۱۶۴ A.H./۷۸۱ A.D., having performed the hajj, he took the Imam with him from Mecca to Baghdad where he imprisoned him. For one year, the Imam .suffered the hardship of imprisonment

so ,(ص) Then the ruler realized that he was mistreating a descendant of the Prophet In ۱۶۹ A.H./۷۸۵ A.D., al-Mahdi died and was succeeded .(ع) he released the pious Imam by his brother al-Hadi who ruled for only ۱۳ months. On his death, Harun ar-Rashid was (ع) ascended the throne. The latter's attitude towards Imam Musa al-Kadhim .to die in prison (ع) very antagonistic, causing Imam al-Kadhim

was one of the illustrious Imams whom the Almighty Allah (ع) Imam Musa al-Kadhim had set as a paragon of moral excellence. Each member of this illustrious family personified the best of virtues and moral excellences. Each one of them was the embodiment of goodness. The Seventh Imam excelled in tolerance and forgiveness, .the suppressor of fury ,(ع) so much so that he was titled al-Kadhim

Never was he heard speaking roughly or looking sternly. Even in the most unpleasant situations, he wore a smile. This was in accordance with the saying of his ancestor that a believer keeps his grief confined in his chest while (ع) Imam Ali ibn Abu Talib .wearing a smile on his face

One government official of Medina was a persistent

even using abusive language ,(ع) source of harassment to Imam Musa al-Kadhim But the Imam always directed his followers not to abuse him in .(ع) regardig Imam Ali return. When his malicious conduct became too rude to be tolerated, they sought permission to retaliate against him. The Imam appeased them, promising to settle the .matter himself

Pacifying his followers thus, he went to the fellow's farm and treated him with such noble benevolence that the man felt ashamed of his conduct and subsequently changed his attitude and altered his conduct. Explaining this policy to his followers, the Imam asked them: "Was my behaviour better than the methods you suggested?" .They admitted that it was

which is recorded (ع) He thus carried out the instruction of his great ancestor Imam Ali in Nahjul-Balagha: Subdue the enemy with kindness, since it is more effective than vanquishing him with force. Undoubtedly, this requires a correct judgment of the .enemy's nature

With some enemies, one may say, good conduct does not bear any fruit; it is then that has, (ع) force must be met with equal or better force, rest assured. Imam Ali therefore, warned not to use this policy with the vile and the mean lest they should be encouraged to do more mischief. Consider this piece of advice when you deal with the .enemies of Islam

To vanquish the foe with goodness certainly requires the foresight the Imam possessed. Strictness is permissible only when the enemy's continuous vile conduct justifies retaliation or the use

of force. If not, these dignified souls preferred to deal with him gently, so as to have a valid pretext against the opponent and leave no ground for him to justify his .aggression

Imam .(ص) Such was the noble method usually employed by the Family of the Prophet even on his death-bed, behaved liberally with Ibn Muljim al-Muradi, his ,(ع) Ali assassin who had dealt him a mortal blow only the day before. Imam Musa al-Kadhim showered his generosity on Muhammad ibn Isma'eel who carried out the orders of (ع) (ع) the Abbaside caliph to put an end to the Imam's life. It was Imam Musa al-Kadhim who aided him when he wanted to embark upon his journey with a grant of ۴۰۰ dinars and ۱,۵۰۰ dirhams although he undertook this journey solely to poison the ears of the .caliph against him

had to undergo a great deal of hardship. The academy of (ع) Imam Musa al-Kadhim had established, could no longer be (ع) learning, which his father Imam Ja'far as-Sadiq maintained. Other means to disseminate knowledge were beyond his reach. It was only through his noble personal behaviour that he was able to introduce the teachings .to the public (ع) and his Progeny (ص) of Prophet Muhammad

This, indeed, is the best way to propagate Islam. You can talk about Islam as much as you want, but when one sees you doing something un-Islamic, your words will be forgotten, your reputation will be ruined, and your hypocrisy will be exposed. Talk

is cheap; action is the true yardstick to measure one's piety; actions speak louder .than words

used to observe silence at gatherings or seminars, and he never spoke (ع) The Imam unless spoken to or someone asked him a question or requested him to solve a scientific problem. Nor did he ever initiate a conversation. In spite of this, he was held in very high esteem by friends and foes alike. All acknowledged his knowledge and .noble personality

In view of his excessive worship at night, he was called "al-Abd as-Salih," i.e. the pious worshipper of Allah. No less famed was his generosity. He used to secretly help the beggars and the destitute who never got to know who their benefactor was till he had died. After the fajr (pre-dawn) prayers, he used to lower his forehead in prostration and remain in that position till the sun rose high in the heart of the sky. His recitation of the Holy Qur'an was attractive; he wept as he recited, and his audiences were .deeply moved

In ۱۷۰ A.H./۷۸۷ A.D., Harun ar-Rashid succeeded Abu Ja'far al-Mansur as the caliph. His (ع) and Fatima (ع) ancestors' traditional cruelty towards the descendants of Imam Ali was well in his view. The revolt of Yahya ibn Abdullah ibn al-Hassan broke out. Violating all agreements and covenants, as was always customary of the Umayyads and the Abbasides, Harun threw Yahya into the choking dark dungeons then had was in no way (ع) someone kill him. Imam Musa al-Kadhim

.connected with Yahya's uprising

Rather, he had actually advised him against opposing the tyrannical government. But Yahya's action served to intensify the enmity which Harun harboured towards Imam To make matters .(ع) Ali's descendants including, of course, Imam Musa al-Kadhim even worse, the Prime Minister, Yahya ibn Khalid al-Barmaki, poisoned Harun's ears by pointing out that Ja'far ibn al-Ash'ath (tutor of Harun's son, al-Amin, and a political rival of Yahya) was a follower of the Imam and that he planned to bring the Imam to .power

Although Yahya ibn Khalid intended just to entice Harun against Ja'far ibn al-Ash'ath, In the same year, Harun .(ع) his plan proved to be fatal to Imam Musa al-Kadhim Here Harun .(ع) came to Mecca to perform the hajj, and so did Imam Musa al-Kadhim watched with jealous eyes the sublime popularity which the Muslim multitudes demonstrated towards that sage. It was sufficient to flare up his rage. Muhammad ibn .Isma'eel's hostility worsened the situation

To understand these complications, let us ponder on the following facts: Isma'eel, and he was ,(ع) Muhammad's father, was the eldest son of Imam Ja'far as-Sadiq expected to succeed his father as the Imam. But he died during the Imam's lefetime. The common notion was thus shattered. Yet some simpletons still held the view that Imam Ja'far's successor should be one of Isma'eel's offspring. Muhammad ibn Isma'eel and his followers, the Isma'eelis (or Isma'eelites, now a small off-shoot Shi'a Since his .(ع) sect), therefore, never acknowledged the Imamate of Musa al-Kadhim

.followers were a small minority, he outwardly expressed his loyalty to the family

Harun consulted Yahya ,(ع) To discuss all means to annihilate Imam Musa al-Kadhim al-Barmaki whom he instructed to collect complete reports about the Imam through Yahya, an avowed foe of the Prophet's .(ع) one of the descendants of Imam Ali Progeny, recommended Muhammad ibn Isma'eel as the person who would supply all .the details correctly. Accordingly, he was summoned to Baghdad

When Muhammad ibn Isma'eel received the caliph's letter, he considered it a passport to power, prestige, and prosperity. But he was penniless and unable to prepare for the journey. He was, therefore, obliged to approach the same generous saint who demonstrated benevolence to friends and foes alike. The Imam knew fully well the motives behind the journey. He nevertheless inquired about its purpose. Muhammad explained that he was having hard times, being deeply in debt, and that .he thought that the journey might bring him prosperity

The Imam said, "You need not go there; I promise to pay off all your debts and provide adequately for your sustenance." But Muhammad would not change his mind about going to Baghdad. Upon leaving, he paid the Imam a visit and requested a remained silent. When he repeated (ع) useful piece of advice. Imam Musa al-Kadhim his request, the Imam said, "Please see that you do not become a party in slaying me, and please do not be the cause of making my children orphans." Muhammad tried to turn from the

point and asked for some appropriate advice. But the Imam refused to say anything more. When he got up to depart, the noble Imam gave him ۴۵۰ gold dinars and ۱,۵۰۰ .silver dirhams for the journey

The result was exactly what the Imam had foreseen. Muhammad ibn Isma'eel reached Baghdad and stayed at the house of Prime Minister Yahya who introduced him to caliph Harun. The latter surrounded him with honours and inquired about the pace of events in Medina. Muhammad stated the circumstances most incorrectly, adding, "I never saw nor heard that a country is ruled by two kings." Asked to explain, he asserted: "As you are ruling here in Baghdad, Imam Musa al-Kadhim rules there in Medina. From every town, revenues are delivered to him, and he claims to be your ".own equal in power

These were the words Yahya al-Barmaki had instructed Muhammad to say to Harun who felt provoked and challenged. He sent Muhammad back after granting him ten thousand dinars. But Allah wished that Muhammad should not avail of this sizeable wealth. On that very night, he suffered from throat pain, and when the day dawned, the darkness of death closed on him. Harun heard the news and ordered to retrieve the cash! Muhammad's statement was not erased from Harun's memory and he was .resolved to put an end to the Imam's life

In ۱۷۹ A.H./۷۹۵ A.D., Harun went to Mecca and Medina. He stayed in the latter city for a day or two after which he sent

The Imam was not at home when the .(ع) his men to arrest Imam Musa al-Kadhim caliph's men came, so they went to the Prophet's tomb where he used to say his prayers. Having total disregard for the sanctity of the Prophet's grave, they arrested .his descendant there and brought him before Harun

It was on the ٢٠th of Shawwal of ١٧٩ A.H./٧٩٥ A.D. that the Prophet's pious son was being fettered and taken prisoner while not even one Medenite dared to raise a finger against the tyrant. This lethargy of the unfeeling Muslims had also been witnessed on several occasions before that incident. As a matter of fact, these Medenites have been politically lethargic ever since, especially after the Wahhabis took control, by ...force, of the politics of their country

Being apprehensive of any attempt which might be made to rescue the Imam, Harun ordered two camel-domes to be prepared in one of which he seated the Imam and sent him to Basra escorted by a sizeable military detachment. The other empty dome was sent to Baghdad with an equal number of soldiers in order to confuse any prospective rescuers and distract the attention of the people by keeping the place of imprisonment unknown. Was it not a shocking event that the Imam's family could not ?even see the Imam or bid him farewell

They only received the news that he had been imprisoned by the government. They were distressed to hear it and the Imam, too, was equally grieved

.for being separated from his loved ones without being able to bid them farewell

Nobody knows what a zigzag route was followed; the journey to Basra took ۴۷ days. There, the Imam remained in confinement for one year. The city's governor was asa ibn Ja'far, a cousin of Harun. In the beginning, he carried out Harun's orders. But he often wondered about the reasons for the imprisonment of the pious descendant of He, therefore, became curious about the Imam's life, .(ص) Prophet Muhammad character and personality. The more he studied them and noticed his forbearance, the more he was impressed by his noble conduct. He conveyed his views to Harun in .good faith, but the latter only became suspicious of the intentions of his own cousin

He, therefore, ordered the Imam to be transferred to Baghdad where he put him under the custody of Fadl ibn ar-Rabi'. Having come to know that Fadl was he put the Imam ,(ع) sympathetic to the followers (Shi'a) of the Prophet's Progeny It .(ع) under the custody of Yahya al-Barmaki, the notorious enemy of Ahl al-Bayt seems that the Imam's sacred personality impressed everybody, so the tyrant .thought it necessary to change his jailers

The Imam was finally imprisoned in a dungeon under the charge of as-Sindi ibn Shahik, the ruthless and stone-hearted Chief of Police of Harun ar-Rashid . The Imam died on the ۲۵th of Rajab ۱۸۳ A.H./September ۲, ۷۹۹ A.D. at the age of ۵۵. No respect was awarded to him at the

time of his burial either. Rather, the corpse was carried to the grave-yard by men who .were announcing his death in degrading tones

By this time, the people felt depressed about the fate of the elevated Imam and sadly accompanied the coffin with a sincere display of grief and respect. They buried him in a northern suburb of Baghdad now bearing his name: al-Kadhimiyya, the city of Imam al-Kadhim (ع), where his magnificent mausoleum now houses a reputed school of .theology coveted by scholars and seekers of knowledge

(Imam 'Ali Ar-Rida' (as (۵

He is Imam Abul-Hassan II, Ali ibn Musa ar-Rida, the eighth in the series of the Imams from the Ahl al-Bayt (ع) of the Prophet. His birthplace is Medina, and his resting place is Tus (Iran). He was born in Medina on Friday, or Thursday, Thul-Hijja ۱۱, or Thul-Qi'da, or Rabaul-Awwal, of the Hijri year ۱۴۸ or the year ۱۵۳. He died on Friday, or Monday, near the end of the month of Safar, or the ۱۷th of Safar, or Ramadan ۲۱, or Jumada I ۱۸, or Thul-Qi'da ۲۳, or the end of Thul-Qi'da, of the year ۲۰۲ or ۲۰۳ or ۲۰۶.

In his 'Uyun Akhbar ar-Rida, as-Saduq states: "What is accurate is that he died on the ۱۳th of Ramadan, on a Friday, in the year ۲۰۳." There is a great deal of dispute regarding the name of his mother. Some say she was called al-Khayzaran; others say she was Arwi and her nickname was "the blonde of Nubia," while others say

".she was Najma and her nickname was "Ummul-Baneen

Others say she was called Sakan the Nubian; still others say she was called Takattum. Disputes exist also regarding the number of his offspring and their names. Some scholars say that they were five sons and one daughter, and that they were: .Muhammad al-Qani', al-Hassan, Ja'far, Ibrahim, al-Husayn, and 'Aisha

Sibt ibn al-Jawzi, in his book titled Tathkiratul-Khawass, says that the sons were only four, dropping the name of Husayn from the list. Al-Mufid inclines to believe that the and Ibn Shahr ,(ع) Imam did not have any son other than Imam Muhammad al-Jawad Ashub emphatically states so, and so does at-Tibrisi in his A'lam al-Wara. Author of had two sons: Muhammad and Musa, (ع) Al-'Udad al-Qawiyya states that the Imam .and that he did not have other descendants

In his claim, he is supported by Qurb al-Isnad where the author says that al-Bazanti asked ar-Rida, "For years I have been asking you who your successor is and you keep telling me that it is your son even when you had no son at all, but since Allah has now blessed you with two sons, which one of them is he?" 'Uyun Akhbar ar-Rida indicates that he had a daughter named Fatima. His life was characterized by melancholy from its beginning till its painful end. At the onset of his life, he witnessed the trials and .(ع) tribulations which filled the life of his father Imam Musa ibn Ja'far

The Abbaside caliph al-Mahdi III

to go to Baghdad so that the caliph would secure from him (ع) ordered the Imam promises and pledges that he would not oppose his authority nor mobilize a revolution did not go back home till al-Mahdi went back to his Lord (ع) against him, and the Imam with his shoulders bent by the load of the regime's sins and immoral actions. He was succeeded by the Abbaside caliph al-Hadi who tried to put an end to the life of the Imam, but he did not live long enough, so ar-Rashid acceded to the throne, thus the parching flames of the tragedy started incinerating the existence of the Alawis and the dungeons of Baghdad, Basra, ,(ع) (Alawides) headed by Imam Musa ibn Ja'far Wasit and other cities could not limit the regime's passion for seeking revenge against .its opponents

Instructions issued by the government required the builders to fill the hollow building cylinders and columns with the still alive bodies of the elite from among Alawi youths as well as non-Alawi sympathizers. This ugly method of eliminating the government's opponents was not something invented by ar-Rashid ; it was a continuation of a custom started by al-Mansur who sought revenge against some Alawi youths as (history tells us.(١

as a bargaining chip (ع) The Abbaside caliph al-Ma'mun decided to use the Imam between him and the Abbasides in Baghdad on one hand, and between him and the Alawis on the other, and also between him and the Shi'as of Khurasan as

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Ibn al-Atheer, Vol. ۴, p. ٣٧۵. "Al-Mansur," Muhammad ibn Ibrahim ibn al-Hassan, was -١ brought in, and he was the most handsome man people ever saw. The Abbaside caliph asked him, "Are you the one nicknamed the yellow silk?" He answered, "Yes." He said, "I shall certainly kill you in a manner which I have not employed to anyone else," then he ordered him to be placed in a cylinder and it was built up on him while he was still alive; thus, he died inside it." al-Isfahani, Maqatil at-Talibiyyeen, p. ١٣۶, .indicates likewise

refused to (ع) well. The ploy of relinquishing the throne was foiled when the Imam .accede to it

refused to accept the (ع) It is worth mentioning here that when Imam ar-Rida caliphate from the abdicating caliph, al-Ma'mun, or to take charge of the post of heir apparent to the throne, he had no reason except his own awareness of the real depth of the goal al-Ma'mun anticipated to achieve by his plan, and that the desire to .abdicate was not to be taken seriously

inherited the knowledge of his grandfather the Messenger of Allah (ع) Imam ar-Rida History narrates a great deal about his scholarly stances and intellectual .(ع) is reported to have often said to his sons, "Ali ibn (ع) discourses. Imam Musa a-Kadhim ;(ص) Musa, your brother, is the learned scholar of the Descendants of Muhammad therefore, you may ask him about your religion, and memorize what he tells you for I have heard my father Ja'far ibn Muhammad more than once saying, The learned scholar of the family of Muhammad is in your loins. How I wish I had met him, for he is "'.(ع) named after the Commander of the Faithful Ali

(ع) Ibrahim ibn al-Abbas as-Sali is reported as having said, "I never saw ar-Rida unable to provide the answer to any question he received, nor have I ever seen any contemporary of his more learned than he was. Al-Ma'mun used to put him to test by asking him about almost everything, and he always provided

him with the answer, and his answer and parable was always derived from the Holy ".Qur’an

to (ع) Raja’ ibn Abul-Dhahhak, who was commissioned by al-Ma'mun to escort ar-Rida his court, said once, “By Allah! I never saw anyone more pious than him nor more often praising Allah at all times, nor more fearful of Allah, the Exalted. People approached him whenever they knew he was present in their area, asking him questions regarding their faith and its aspects, and he would answer them and narrate a great deal of hadith from his father who quoted each of his forefathers till When I arrived at al-Ma'mun’s court, the .(ع) who quoted the Messenger of Allah (ع) Ali latter asked me about his behaviour during the trip and I told him what I observed about him during the night and the day, while riding or halting; so, he said, Yes, O son of al-Dahhak! This is the best man on the face of earth, the most learned, and the (most pious.’”(١)

used to issue (ع) Al-Hakim is quoted in Tarikh Nishapur as saying that the Imam religious verdicts when he was a little more then twenty years old. In Ibn Majah’s Sunan, in the chapter on “Summary of Cultivating Perfection,” he is described as “the master of Banu Hashim, and al-Ma'mun used to hold him in high esteem and surround him with utmost respect; he even made him his successor and secured the oath of ".allegiance for him

Al-Ma'mun said the following statement once

.Uyun Akhbar ar-Rida, Vol. ٢, pp. ١٨٠-١٨٣‘ -١

in response to Banu Hashim: "As regarding your reaction to the selection by al-Ma'mun of Abul-Hassan ar-Rida (ع) as his successor, be reminded that al-Ma'mun did not make such a selection except upon being fully aware of its implications, knowing that there is none on the face of earth more distinguished, more virtuous, more pious, more ascetic, more acceptable to the elite as well as to the commoners, or more God-fearing, than he (ar-Rida) is."(١)

Abul-Salt al-Harawi is quoted as saying, "I never saw anyone more knowledgeable than Ali ibn Musa ar-Rida (ع). Every scholar who met him admitted the same. Al-Ma'mun gathered once a large number of theologians, jurists and orators and he (ar-Rida [ع]) surpassed each and every one of them in his own respective branch of knowledge, so much so that the loser admitted his loss and the superiority of the winner over him."(٢)

He is also quoted as saying, "I have heard Ali ibn Musa ar-Rida (ع) saying, I used to take my place at the theological center and the number of the learned scholars in Medina was quite large, yet when a question over-taxed the mind of one of those scholars, he and the rest would point at me, and they would send me their queries, and I would answer them all."(٣)

After an intellectual discourse with al-Ma'mun, 'Ali ibn al-Jahm said, "Al-Ma'mun stood up to perform the prayers and took Muhammad ibn Ja'far, who was present there, by the hand, and I followed both of them. He

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١ - al-Majlisi, Bihar al-Anwar, Vol. ۴٩, p. ٢١١, as quoted by Ibn Maskawayhi's book Nadam at-Taraf.

٢ - Ibid., Vol. ۴٩, p. ١٠٠. It is narrated from al-Hakim by Abu Abdullah, the hafiz of Nishapur.

٣ - Ibid.

asked him: What do you think of your nephew?’ He answered, A learned scholar ’.although we never saw him being tutored by any learned mentor

(ص) Al-Ma'mun said, This nephew of yours is a member of the family of the Prophet said, The virtuous among my descendants and the elite (ص) about whom the Prophet among my progeny are the most thoughtful when young, the most learned when adult; therefore, do not teach them for they are more learned than you are, nor will (they ever take you out of guidance, nor lead you into misguidance.’”(١

Good manners constitute a significant part of one’s personality. The Imam was characterized by a most noble personality which won him the love of the commoners as well as the elite. Ibrahim ibn al-Abbas as-Sali is quoted as saying, “I never saw angering anyone by something he said, nor did I ever see him (ع) Abul-Hassan ar-Rida interrupting anyone, nor refusing to do someone a favour he was able to do, nor did he ever stretch his legs before an audience, nor leaned upon something while his companion did not, nor did he ever call any of his servants or attendants a bad name, nor did I ever see him spit or burst into laughter; rather, his laughter was just a smile. When he was ready to eat, he seated with him all his attendants, including the doorman and the groom.” He added saying, “Do not, therefore, believe anyone who claims that he saw someone

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.as-Saduq, ‘Uyun Akhbar ar-Rida, Vol. ١, p. ٢٠٣ -١

(else enjoying such accomplishments."(١

A guest once kept entertaining him part of the night when the lamp started fading and swiftly checked him and (ع) the guest stretched his hand to fix it, but Abul-Hassan (fixed it himself, saying, "We are folks who do not let their guests serve them."(٢

once went to the public bath-house (ع) The author of Al-Manaqib states that ar-Rida and someone asked him to give him a massage, so he kept giving the man a massage till someone recognized him and told that person who that dignitary was. The man felt and gave him a massage.(٣) (ع) extremely embarrassed; he apologized to the Imam Muhammad ibn al-Fadl narrates the following anecdote regarding the Imam's simple :personality. He says

on the occasion of Eidul-Fitr, said to one of his attendants, "May Allah ,(ع) Ar-Rida accept your good deeds and ours," then he stood up and left. On the occasion of Eidul-Adha, he said to the same man, "May Allah accept our good deeds and yours." I asked him, "O son of the Messenger of Allah! You said something to this man on the occasion of Eidul-Fitr and something else on the occasion of Eidul-Adha; why?" He answered: "I pleaded to Allah to accept his good deeds and ours because his action was similar to mine and I combined it with mine in my plea, whereas I pleaded to Allah to accept our good deeds and his because we are capable of offering the ceremonial sacrifice while he

p: ۲۹۷

.Ibid, Vol. ۲, p. ۱۸۴ -۱

.Shaikh al-Mufid, Al Kafi, Vol. ۶, p. ۲۰۳ -۲

.al-Maghazili, Al-Manaqib, Vol. ۴, p. ۳۶۲ -۳

(is not; so, our action is different from his."(۱)

defines for us the Islamic theory as the rules which govern the (ع) Imam ar-Rida actual dealings of man with his brother man. From this can we be inspired that Islam abolishes the then class distinctions among individuals and groups in the areas of public rights and the safeguarding of man's dignity, and that the difference which we must recognize regarding these areas is the one between a person who obeys Allah .and another who does not

A man once said to the Imam: "By Allah! There is nobody on the face of earth who is more honourable than your forefathers." The Imam responded by saying, "Their piety secured their honour, and their obedience of Allah made them fortunate."(۲) Another man said to him: "By Allah! You are the best of all people!" He said to him: "Do not swear that like. Better than me is one who is more obedient to Allah and more pious. By Allah! The following verse was never abrogated: And We have made you nations and tribes so that you may know each other; verily the best of you in Allah's sight is (the most pious.'"(۳

Abul-Salt once asked him: "O son of the Messenger of Allah! What do you say about something because of which people have been criticizing you?" He asked: "What is it?" He said, "They claim that you call people your slaves." He said, "Allah! Creator of the heavens and the earth, You

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۱- Shaikh al-Mufid, Al-Kafi, Vol. ۴, p. ۸۱.
۲- as-Saduq, 'Uyun Akhbar ar-Rida, Vol. ۲, p. ۲۲۶.
۳- Qur'an, Surat Al-Hujurat:۱۳.

know what is hidden and what is manifest! I invoke Thee to testify that I have never said so, nor did I ever hear that any of my forefathers had said so! Allah! You know the many injustices this nation has committed against us, and this is just one of them…" Then he came to Abul-Salt and said, "O Abdul-Salam! If all people, as some claim, are our slaves, who did we buy them from?" Abul-Salt answered: "You are right, O son of the Messenger of Allah…"

Then the Imam said, "O Abdul-Salam! Do you deny the right which Allah has allotted for us to be charged with the authority as others deny?" He said, "God forbid! I do acknowledge such right."(۱) Abdullah ibn as-Salt quotes a man from Balkh saying, "I accompanied ar-Rida (ع) during his trip to Khurasan. One day he ordered preparations for his meal to which he invited all his attendants, blacks and non-blacks, so I said to him, May my life be sacrificed for yours! Maybe these should have a separate eating arrangement.' He said, Allah Almighty is One; the father (Adam) and the mother (Eve) are the same, and people are rewarded according to their deeds.'"(۲)

Ibrahim ibn al-Abbas as-Sali is quoted as saying, "I heard 'Ali ibn Musa ar-Rida saying, I swear by emancipation--and whenever I swore by it, I would emancipate one of my slaves till I emancipated each and every one of them--that I do not see myself as better than

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۱- Ibid., Vol. ۲, p. ۱۷۴.

۲- Shaikh al-Mufid, Al-Kafi, Vol. ۴, p. ۲۳.

that (and he pointed to a black slave of his who remained in his service) on account of except if I do a good deed which would (ع) my kinship to the Messenger of Allah (render me better.'"(١)

Yasir, one of his servants, said once: "Abul-Hassan said to us once: If I leave the table before you do, while you are still eating, do not leave on my account till you are through.' It may happen that he calls upon some of us to his service and he is told that they are eating, whereupon he says: Leave them to finish their meal first.'" Nadir, another servant, says, "Abul-Hassan did not require us to do anything for him except (if we had finished eating our meal."(٢)

were more distant than (ع) There is no doubt that, generally speaking, the Imams anyone else from the alluring wares of this vanishing world, and most distant from its ornamentations and allurements. But the concept of asceticism according to them .was not limited to wearing modest coarse clothes or eating very simple food

Rather, its limits extended beyond that, for the ascetic person is the one who does not allow the pleasures of this world to take control over him without being able to take control of them, one who does not see this world as the ultimate goal he seeks; rather, when it comes towards him, the believer is entitled to enjoy its good things, and when it forsakes him, he contends himself that

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.as-Saduq, 'Uyun Akhbar ar-Rida, Vol. ٢, p. ٢٣٧ -١

.Shaikh al-Mufid Al-Kafi, Vol. ۶, p. ٢٩٨ -٢

.Allah’s rewards are more lasting

(ع) as saying, "A group of Sufis visited ar-Rida نثر الدرر Al-Ābi is quoted in Nathr al-Durar when he was in Khurasan, and they said to him, 'The commander of the faithful looked into the authority Allah Almighty entrusted to him, and he found you, members to be the most deserving of all people to be the ,(ع) of the Prophet’s Ahl al-Bayt and he ,(ع) leaders. Then he discerned you, members of the Prophet’s Ahl al-Bayt found yourself the most worthy of leading the people, so he decided to entrust such leadership to you. The nation is in need of one who wears coarse clothes, eats the '.most simple food, rides the donkey and visits the sick

was first leaning on his side, so he sat straight then said, 'Joseph (Yousuf) (ع) Ar-Rida was a Prophet who used to wear silk mantles brocaded with gold. He sat on the thrones of the Pharaohs and ruled. An Imam is required to be just and fair; when he says something, he says the truth, and when he passes a judgement, he judges equitably, and when he promises something, he fulfills his promise. Allah did not forbid (an Imam) from wearing a particular type of clothes or eating a particular type of '.food

:Then he recited the Qur’anic verse

Say: Who has forbidden the beautiful (gifts) of Allah which He has produced for His' servants, and the good things, clean and pure (which He has provided) for (sustenance?'”(١)

Imam

p:٣٠١

.Kashf al-Ghumma, Vol. ٣, p. ١٤٧; Surat Al A’raf:٣٢ -١

was asked once about his view regarding musk. He answered: "My father (ع) al-Jawad ordered musk to be made for him in a ben tree in the amount of seven hundred .dirhams. Al-Fadl ibn Sahl wrote him saying that people criticized him for that

He worte back: O Fadl! Have you not come to know that Joseph (Yousuf), who was a Prophet, used to wear silk clothes brocaded with gold, and that he used to sit on gilded thrones, and that all of that did not decrease any of his wisdom?' Then he ordered a galia moschata (perfume of musk and ambergris) to be made for him in the (amount of four thousand dirhams.'"(١

Ibn Abbad tells us the following about Imam ar-Rida's ascetic conduct: "Ar-Rida used to sit on a leaf mat during the summer and on a straw sack during the winter; he used to put on coarse clothes, but when he went out to meet the public, he put on his very (best."(٢

So, when he is by himself, away from public life, his soul finds harmony with denying what is fake, that is, the decorations and allurements of this life. But when he goes out to meet people, he puts on his best for them following their own nature of holding the appearances of this world as significant, enjoying its good things. This realistically ascetic conduct of the Imam provides us with a glorious example of the truth and their pure view (ع) regarding the Ahl al-Bayt

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.Shaikh al-Mufid, Al Kafi, Vol. ۶, p. ۵۱۶ -١

.as-Saduq, Uyun Akhbar ar-Rida, Vol. ٢, p. ١٧٨ -٢

.of life which is free from any disturbing fake or pretense

tries to cause others to adorn themselves with the same trait of (ع) The Imam clemency and tolerance upon being wronged as an element of good relationship among them, justifying this by saying that it increases the dignity of man, for clemency and tolerance, when the ability to deal equal blows and effect equal retribution express the power of anger in man and his control over his rash temper upon being challenged, this causes others to respect and venerate such a person :especially when that person shoulders the responsibilities of authority. Al-Ābi says

was (ع) A man sentenced to be beheaded was brought to al-Ma'mun while ar-Rida among his train. Al-Ma'mun asked him: Father of al-Hassan! What is your view?' He said, All I can say is that Allah only increases the dignity of those whose good will (causes them to forgive.' He, therefore, forgave the man.(١

In a dialogue with al-Bazanti, the Imam said, "Anyone who receives a boon is in danger: He has to carry out Allah's commandments in its regard. By Allah! Whenever Allah blesses me with something, I continue to be in extreme apprehension till (and here he made a motion with his hand) I take out some of it and spend it in the way Allah has ordained in its regard." Al-Bazanti asked him: "May my life be sacrificed for yours! You, in your status of high esteem, fear that much?" He answered: "Yes, indeed! And I

.Kashf al-Ghumma, Vol. ٣, p. ١٤٣ -١

praise my Creator for the blessings He bestowed upon me."(1)

When in Khurasan, he once distributed his entire wealth to the poor on the day of Arafat, so al-Fadl ibn Sahl said to him: "Now you are bankrupt!" he said, "On the contrary! I am now wealthier than ever. Do not consider trading my wealth for Allah's rewards and pleasure as bankruptcy."(2) He did not give others in order to buy their affection or friendship; rather, he considered giving with generosity as a good trait whereby man gets nearer to his Maker by including His servants in the wealth with which He blessed him. This is the difference between his method of giving and that of others. Ya'qub ibn Ishaq an-Nawbakhti is quoted as saying,

A man passed by Abul-Hassan and begged him to give him according to the extent of his kindness. He said, "I cannot afford that." So he said, "Then give me according to mine,'"whereupon he ordered his servant to give the man two hundred dinars. (3)

The reason why the Imam abstained from giving the man according to the extent of his own kindness, as the man asked him the first time, is probably due to the fact that he simply did not have as much money as he liked to give. As regarding his own affection towards the poor and the indigent, and his way of looking after them, Mu'ammar ibn Khallad narrates this anecdote:

Whenever Abul-Hassan ar-Rida (ع) was about to eat his meal, he would bring

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1- Shaikh al-Mufid, Al Kafi, Vol. ۳, p. ۵۰۲.
2- Ibn al-Maghazili, Al-Manaqib, Vol. ۴, p. ۳۶۱.
3- Ibid., Vol. ۲, p. ۳۶۰.

a large platter and select the choicest food on the table and put on it, then he would order it to be given away to the poor. After that he would recite the following verse: "But he hath made no haste on the path that is steep."(1) After that he would say, "Allah, the Exalted and the Sublime, knows that not everyone has the ability to free a slave; nevertheless, He found means for them to achieve Paradise (by feeding others)."(2)

Thus does the Imam sense the weight of deprivation under which the poor moan and groan; therefore, he shares his best food with them in response to the call of humanity and kindness and in harmony with the spirit of the message with which Allah once wrote to his (ع) entrusted him. Al-Bazanti tells the story of a letter Imam ar-Rida which personifies the generosity and spirit of giving (ع) son (later Imam) Abu Ja'far deeply rooted in the hearts of the Prophet's Ahl al-Bayt (ع); he says:

"I read the letter of Abul-Hassan Imam ar-Rida (ع) to Abu Ja'far which said, O Abu Ja'far! I have heard that when you ride, the servants take you out of the city through its small gate. This is due to their being miser so that nobody would ask you for something. I plead to you by the right I have upon you that every time you enter into or get out of the city, you should do so through its large gate,

p: ٣٠٥

١- Al Balad:١١.

٢- as-Saduq, 'Uyun Akhbar ar-Rida, Vol. ٢, p. ٢۶۴.

and when you ride, take gold and silver with you, and every time you are asked, you should give. If any of your uncles asks you for something, you should give him no less than fifty dinars, and you yourself may determine the maximum amount you would like to give; and if any of your aunts asks you for something, do not give her less than twenty-five dinars, and it is up to you to determine the maximum amount. I only desire that Allah raises your status; therefore, keep giving away and do not fear that the Lord of the Throne will ever throw you into poverty.”(١)

Yasir, one of the Imam’s servants, narrates saying that the Imam’s attendants were eating some fruit one day and they were throwing away a good portion of it uneaten. Abul-Hassan (ع) said to them: “Praise be to Allah! If you have eaten to your fill, there are many who have not; so, you should feed them of it instead.”(٢)

Sulaiman ibn Ja'far al-Jufi is quoted as saying, “I was in the company of ar-Rida (ع) trying to take care of some personal business of my own when I wanted to go home. He said to me, Come with me and spend the night over my house.’ So I went with him and he entered his house shortly before sunset. He noticed that his attendants were working with clay, probably mending stables, and there was a black man among them. He asked them, What

p: ٣٠۶

١- Ibid., Vol. ٢, p. ٨.
٢- Shaikh al-Mufid, Al-Kafi, Vol. ۶, p. ٢٩٧.

is this man doing with you?' They said, He is helping us, and we will pay him something.' He asked, Did you come to an agreement with him regarding his wages?' They said, No. He will accept whatever we pay him.' He, thereupon, started whipping them and showing signs of extreme anger. I said to him, May my life be sacrificed for yours! Why are you so angry?' He said, I have forbidden them so many times from doing something like that and ordered them not to employ anyone before coming to an agreement with him regarding his wages. You know that nobody would work for you without an agreed upon wage. If you do not, and then you pay him three times as much as you first intended to pay him, he would still think that you underpaid him. But if you agree on the wage, he will praise you for fulfilling your promise and for paying him according to your agreement, and then if you give him a little bit more, he would recognize it and notice that you increased his pay."(١)

Al-Bazanti is quoted as saying,

Ar-Rida (ع) had one of his donkeys sent to convey me to his residence, so I came to the town and stayed with a dignitary for a part of the night, and we both had our supper together, then he ordered my bed to be prepared. A Tiberian pillow, a Caesarian sheet, and a Merv blanket were brought to me. Having eaten

p: ٣٠٧

١- Ibid., Vol. ٥, p. ٢٨٨.

my supper, he asked me, “Would you like to retire?”’ I said, “Yes, may my life be sacrificed for yours.” So he put the sheet and the blanket over me and said, “May Allah make you sleep in good health,” and we were on the rooftop. When he went down, I told myself that I had achieved a status with that man nobody else had attained before. It was then when I heard someone calling my name, but I did not recognize the voice till one of his (ar-Rida’s) servants came to me. He said, “Come meet my master;” so I went down and he came towards me, asked me for my hand to shake and he shook it with a squeeze, saying, “The Commander of the Faithful, Allah’s peace be with him, came once to visit Sa’sa’ah ibn Sawhan, and when it was time to leave, he advised Sa’sa’ah not to boast about his visit to him but to look after himself instead for he seemed to be about to depart from this world and that worldly hopes do not do a dying man any good, and he greeted him a great deal as he bid him good-bye.”(١)

We can clearly be acquainted with the negative stance of Ahl al-Bayt (ع) towards their rulers by examining what al-Hassan ibn al-Husayn al-Anbari tells us about Imam Abul-Hassan ar-Rida (ع). Says he, “I continued writing him for fourteen years asking his permission that I accept a job in the service of the

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١- Qurb al-Isnad, p. ٢٢٢, and Al-Kharaij wal Jaraih, p. ٢٣٧, with a slight textual variation.

sultan. At the conclusion of the last letter which I wrote him, I stated the fact that I was fearing for my life because the sultan was accusing me of being a Rafidi and that he did not doubt that the reason why I declined from working for him was due to my being a Rafidi. So Abul-Hassan wrote me saying, I have comprehended the contents of your letters and what you stated regarding your life being in jeopardy. If you know that should you accept the job, you would behave according to the commands of the and your assistants and clerks would be followers of your faith, (ع) Messenger of Allah and if you use the gain you receive to help needy believers till you become their equal, .(then one deed will offset another; otherwise, do not.'"(١)

quotes al-Hassan ibn al-Hassan (al-Hassan II) saying, "I الغيبه The author of Al-Ghaiba once, Can I ask you a question?' He answered, You must (ع) said to Abul-Hassan Musa rather ask your own Imam.' I inquired, What do you mean? I do not know of any Imam other than your own self.' He said, He is my son 'Ali to whom I gave my title (of had (ع) Imam).' I said, Master! Please help me save myself from Hellfire! Abu Abdullah '?said that you yourself are the Qa'im, the caretaker of this issue.' He said, Was I not

Then he added, O Hassan! No Imam preaches to a nation except when he is

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.Shaikh al-Mufid, Al-Kafi, Vol. ٥, p. ١١١ -١

their Qa'im; so, when he leaves them (i.e. dies), his successor will be the Qa'im and the Hujja (Proof) till he too leaves. We (the Imams) are all Qa'ims; therefore, from now on, redirect all your dealings to my son 'Ali, for by Allah do I swear twice that I did not do that on my own accord but Allah did out of His love for him."(١)

The Imam did his best to emphasize the error of that concept and how it collided with the reality by continuously stating that the Imamate after his demise would be the responsibility of his son 'Ali, and he even made a number of his followers and family testify to it. For example, Haider ibn Ayyub says, "We were in Medina at Quba, where we used to meet Muhammad ibn Zaid ibn Ali. He (the latter) came to us one day much later than anticipated, so we asked him what caused him to be so late.

He said, Abu Ibrahim (Imam ar-Rida [ع]) invited seventeen of our men, all descendants of Ali and Fatima, Allah's blessings be upon both of them, and he required us to bear witness to his will and testimony that his son Ali would be his successor and representative during the remainder of his own life and after his demise.'

Then Muhammad ibn Zaid said, By Allah, O Haider! He has today tied the knot of Imamate for him, and the Shi'as will accept him as the Imam after his father's

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١- Shaikh at-Tusi, Al-Ghaiba, p. ٢٩.

demise.'"(١) Abdullah ibn al-Harith said, "Abu Ibrahim called us to his presence and we responded. He said, Do you know why I have gathered you all here?' We answered in the negative. He said, Bear witness that this Ali, my son, is my regent, the executor of my will, and my successor after me; whoever entrusted me with anything, let him take it back from him, and whoever insisted on seeking audience with me, let him obtain his written approval first.'"(٢)

(ع) Abdul-Rahman ibn al-Hajjaj is quoted as saying that Abul-Hassan Musa ibn Ja'far had nominated his son Ali for the Imamate and wrote a statement to this effect in the presence of sixty witnesses from among the most distinguished dignitaries of Medina.(٣)

There are many narratives narrated by some advocates and inventors of Waqfism which clearly prove to us their false claims. For example, Ziyad ibn Marwan al-Qandi narrates the following:

Once I visited Abu Ibrahim, and his son Ali was with him. He said to me, "O Ziyad! His statements (referring to his son) are as good as mine, his speech is like my speech, and his instructions are as binding as mine."(٤)

Ahmed ibn Muhammad al-Maithami, a Waqfi, says, "Muhammad ibn Isma'eel ibn al-Fadl al-Hashimi told me the following: I visited Abul-Hassan Musa ibn Ja'far (ع) when he was suffering from an acute illness. I asked him: If the matter regarding which I pray Allah that it would not happen (Imam's death) comes to pass, who shall we follow?' He

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١- as-Saduq, Uyun Akhbar ar-Rida, Vol. ١, p. ٢٨.

٢- Ibid., p. ٢٧.

٣- Ibid., p. ٢٨.

٤- Shaikh al-Mufid, Al-Kafi, Vol. ١, p. ٣٨١; also al-Mufid's Al-Irshad, p. ٢٨۶.

said, My son Ali; his writing is as though I wrote it, and he is my regent and successor after me.'"(1)

Ghannam ibn al-Qasim is quoted as saying, "Mansur ibn Younus Barzaj told me that he had visited Abul-Hassan, that is, Musa ibn Ja'far (ع), and he said to him, Have you come to know what new undertaking I have undertaken today?'

He answered in the negative, so the Imam said, I have appointed my son Ali as my regent and successor after me; so, entered the room and congratulate him and tell him that I ordered you to do so.' He, therefore, entered Ali's room and congratulated him and informed him that his father had ordered him to do so, but al-Mansur reneged after that, and he even confiscated the funds (of Muslims) entrusted to him."(2)

There is another stance for the Imam which is not without an exciting moment involving one of the main advocates of Waqfism. His stance was like a clear warning to those who created the controversy of this "sect" and promoted it; al-Bata'ini states the following:

I said to Abul-Hassan, "Your father had informed us of his successor, and we wish you could inform us of yours." So he took my hand and shook it, then he recited the verse: "Allah will not mislead people after He had guided them, in order that He may make clear to them what to fear (and avoid)."(3)

The recitation of that verse came almost like a prophecy about the future of

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1- Shaikh al-Mufid, Uyun Akhbar ar-Rida, Vol. ١, p. ٢٠.

2- al-Kashi's Rijal, p. ٣٩٨.

3- al-'Ayyashi, Tafsir, Vol. ٢, p. ١١٥ where verse ١١٥ of Surat al Tawba is discussed.

what that person and his friends would do and how they would fall into the slippery paths of misguidance; therefore, he shook his hand and recited a verse which predicted that those folks' deviation would take place after proof had been made manifest against them. The Imam, as a matter of fact, referred clearly to the Waqfi movement after him and even recited the epitaph of the faith of those who advocated Waqfism in a narrative transmitted by Muhammad ibn Sinan who says,

I visited Abul-Hassan one year before he was transported to Iraq, and his son was with him. He called upon me to be attentive, and I responded. Then he said, "There will be a movement this year..., but do not let it bother you." Then he lowered his head contemplating, picking the ground. Then he raised his head and recited this verse: "Allah leads the oppressors astray and does whatever He pleases."(١) I said, "And what is that, may my life be sacrificed for yours?" He said, "Anyone who denies the right of this son of mine and refuses to recognize his Imamate after me will be equal to one who denied the right of Ali ibn Abu Talib (ع) and did not recognize his Imamate after Muhammad (ص)." So I understood that he was implying that his death was near, and that he was appointing his son as his successor.(٢)

The Imam (ع) was briefly contemporary to ar-Rashid 's regime during which he suffered the tragedy of the

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١- Qur'an, Surat Ibrahim:٢٧.

٢- as-Saduq, 'Uyun Akhbar ar-Rida, Vol. ١, p. ٣٢.

and other Alawides. After the (ع) assassination of his father Imam Musa al-Kadhim murder of his father, he was not safe from the schemes of some of those who flattered the rulers, followed their course, and pretended to show their loyalty by instigating enmity against the regime's opponents, encouraging their elimination, thinking that that would increase the rulers' liking for them and nearness to them, that it would strengthen their position, grant them unique distinctions, and raise them .to the highest pinnacles

Ja'far ibn Yahya says, "I heard asa ibn Ja'far say to Harun (ar-Rashid) upon leaving ar-Riqqa for Mecca, Remember your oath by the dignity of the descendants of Abu claim to be the Imam, you would ([ع] Talib that: should anyone after Musa (al-Kadhim strike his head with the sword. This Ali, his son, claims so, and people are addressing him in the same way they used to address his father.' He looked at him angrily and said, Why? Do you expect me to eliminate each and every one of them?'" Musa ibn Mahran says that when he heard Ja'far ibn Yahya say so, he went to him (i.e. to Imam responded by saying, "What do I (ع) ar-Rida) and told him what he had heard. Ar-Rida ".have to do with them? By Allah, they cannot hurt me in the least

Such instigation was not confined within a reasonable limit but went beyond it to where instigation might cause ar-Rashid to pay serious attention, for the Barmakis were

and the most cruel (ص) most antagonistic towards the Descendants of the Prophet among them in their grudge, so much so that it is reported that Yahya ibn Khalid al-to be murdered(۱) when (ع) Barmaki was the one who ordered Imam Musa ibn Ja'far (the Abbaside caliphate was under their mercy.(۲

rendered Allah's retribution against the Barmakis to their (ع) Imam ar-Rida persecution and oppression the worst of which was suffered by Imam al-Kadhim Suffices for proof is the fact that Yahya ibn Khalid was the one who plotted the (۳).(ع) after causing Harun ar-Rashid to be angry with (ع) ugly plot against Imam al-Kadhim and using some simpleton weaklings (ع) him, instigating ar-Rashid against the Imam (among the Alawides to achieve his goal.(۴

Finally, ar-Rashid is surrounded by a large number of courtiers instigating him to kill .(ع) and they succeeded in stirring his feelings against the Imam ,(ع) Imam ar-Rida at (ع) Abul-Salt al-Harawi narrates saying that one day he was sitting with the Imam his house when a messenger from Harun ar-Rashid came in and ordered the Imam said, "O Abul-Salt! He does not (ع) to present himself before the caliph. The Imam (ع) call upon me at such time of the night except for trouble. By Allah! He cannot do anything which I hate to me because of what I had come to know of certain Abul-Salt continues ".(ع) statements said by my grandfather the Messenger of Allah his narrative to say that he accompanied

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۱- as-Saduq, 'Uyun Akhbar ar-Rida, Vol. ۲, p. ۲۲۶.
۲- 'Umdat at-Talib, p. ۱۸۵, ۱st edition (Najaf, Iraq).
۳- al-Majlisi, Bihar al-Anwar, Vol. ۴۸, p. ۲۴۹.
۴- Shaikh at-Tusi, Al-Ghaiba, p. ۲۲.

.as he entered Harun ar-Rashid 's court (ع) the Imam

recited a certain supplication by the Prophet (ع) When the latter looked at him, ar-Rida stood before ar-Rashid , the latter looked carefully at him (ع) When the Imam .(ص) and then said, "O Abul-Hassan! We have ordered a hundred thousand dirhams for left the court, the (ع) you; write down of all your family's needs." When the Imam caliph kept looking at him as he was leaving and said behind his back: "I wished ".something, and Allah wished otherwise, and what Allah wished was good

who sought refuge with Him, seeking His (ع) Thus did Allah save the life of the Imam assistance through the sincere words which he had come to know that his had articulated. Ar-Rashid , on the other hand, (ع) grandfather the Messenger of Allah went back to himself satisfied after destiny had opposed his vicious intention just to realize that what Allah had done was, indeed, better than what he himself had .intended to do

passed away and (ع) Safwan ibn Yahya is quoted as saying, "When Abul-Hassan Musa started preaching his mission, we were worried about his life (ar-Rida's) (ع) ar-Rida and we said to him, You have declared something of great magnanimity, and we worry about your safety because of this tyrant.' He said, Let him try his best, for he (shall not have the means to hurt me.'"(١

,(ع) Muhammad ibn Sinan said, "During Harun's reign, I said to Abul-Hassan ar-Rida You

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Shaikh al-Mufid, Al-Kafi, Vol. ١, p. ۴٨٧. It is also mentioned in as-Saduq's book 'Uyun -١ .Akhbar ar-Rida, in Al-Manaqib, and in Al-Irshad

have made yourself well-known because of this matter and followed in the footsteps of your father while Haroun's sword is dripping with blood.' He said, What made me had said, If Abu Jahl harms even (ع) bold in this regard is that the Messenger of Allah one hair on my head, then bear witness that I am not a Prophet at all,' and I tell you that if Harun took one hair away from my head, then bear witness that I am not an (Imam at all.'"(١)

and openly (ع) Some Waqfis tried to warn him against declaring himself as the Imam acting as such, and he told them that such a matter did not require a warning, and .that the fear that Harun might hurt him was groundless

from (ع) Those individuals had only one objective in mind: to discourage ar-Rida making his Imamate public so that they might be able to promote their "sect" which and that he was still alive as we (ع) claimed that the Qa'im was Imam Musa ibn Ja'far and some of (ع) mentioned above. Let us review the dialogue between the Imam :those Waqfis. Abu Masrooq has stated the following

once and among them were (ع) A group of Waqfis entered the house of the Imam" men like Abu Hamzah al-Bata'ini, Muhammad ibn Ishaq ibn Ammar, al-Husayn ibn Umran, and al-Husayn ibn Abu Sa'd al-Makari. Ali ibn Abu Hamzah said to him, "May my life be sacrificed for you! Tell us how your father is

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.Rawdat al-Kafi, p. ٢٥٧ -١

doing.” He said, “He, peace be with him, passed away.” He said, “Who did he recommend to succeed him?” He answered, “Myself.” He said, “You are claiming something which none among your forefathers claimed, starting from Ali ibn Abu Talib downwards.” He said, “It was said by the best of my forefathers and the most distin… He asked, “Do not you fear for your ”.(ع) guished among them: the Messenger of Allah safety?” He said, “Had I worried about my safety, I would have been in a position to was approached once by (ع) do something to protect myself. The Messenger of Allah said to him: If I am (ع) Abu Lahab who threatened him; the Messenger of Allah scratched by you even slightly, then I am, indeed, a liar.’ That was the first time the instigated someone, and this is the first time I do likewise and (ع) Messenger of Allah tell you that if I am scratched by Harun even slightly, then I am, indeed, a liar.” Husayn ibnMahran said to him, “If this comes to pass, then we will have achieved our objective.” He said, “What do you exactly want? Should I go to Harun and tell him that and that he is nobody? This is not how the Messenger of Allah (ع) I am the Imam behaved at the onset of his mission; rather, he said so to his family and followers and those whom he trusted from among the public. You believe that Imamate belongs to

my father, claiming that what stops me from admitting that my father is alive is my own fear. I do not fear you when I say to you that I am the Imam; so, how can I fear (you if my father is, indeed, alive?"(١

The Imam's expectation proved to be true; Ar-Rashid breathed his last without .in the least (ع) hurting the Imam

As regarding the Imam's life during al-Amin's reign, we cannot recount any incident and this may be ,(ع) regarding the government's stance towards Imam ar-Rida attributed to the confusing environment in which the Abbaside caliphate found itself due to internal dissents which led in the end to a serious split among the members of .the ruling dynasty

Such split which was caused by al-Amin who deposed his brother al-Ma'mun from the post of heir to the throne and the nomination of his son, Musa, in his place after listening to the advice of al-Fadl ibn ar-Rabi" who had a personal vendetta against al-Ma'mun and who feared him for his post should he become the caliph instead, since (he had already opposed him openly.(٢

There is disagreement regarding caliph al-Amin's school of thought. Some think that he was Shi'a, while others think that he only pretended to be so out of his concern for Imam ar-Rida's feelings and for those of other Alawides while in reality he was otherwise. But his discourses, debates, and his serious method whereby he challenged what was regarded as accepted facts by those who opposed

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.Sayyid Muhsin al-Amin, Ayan ash-Shi'a, Vol. ۴, Part I, p. ١٣٨ -١

.Ibn al-Atheer, At-Tarikh al-Kamil Vol. ۵, p. ١٣٨ -٢

.his views dispel any doubts regarding his acceptance of Shi'aism

Moreover, there are certain noteworthy measures which he undertook supporting this view such as his belief that the Holy Qur'an was the Word of Allah created by Him, and his insistence that scholars and faqihs should indicate and promote this view, so much so that he stirred quite a reaction among contemporary Islamic circles to the ".extent that it was referred to as "the Holy Qur'an's ordeal

His father, ar-Rashid , differed from him in this regard. When he heard that Bishr al-Marisi endorsed the concept that the Holy Qur'an was created by Allah, he said, "If I ever lay my hand on him, I shall strike his neck with the sword."(۱) Also, he believed in the temporary marriage of mut'a, and he refuted the views of the second caliph in this .regard with arguments which have already been recorded by leading historians

over all other companions of the (ع) Add to all this his preference of Ali ibn Abu Talib and his view that Ali was more worthy of succeeding the Messenger of (ص) Prophet as the caliph. Yet another supporting argument is his serious attempt to (ص) Allah make the cursing of Mu'awiyah a tradition and enforce it on his subjects; he :announced to people once the following

There shall be no pardon for anyone guilty of praising Mu'awiyah, and the best of (۲).(ع) is Ali ibn Abu Talib (ص) creation after the Prophet

That was in response to Mu'awiyah who

.as-Sayyati, Tarikh al-Khulafa', p. ۲۸۴ -۱

.Ibid., p. ۳۰۸ -۲

made the cursing of Ali a tradition which continued throughout the reign of all Umayyad rulers till the days of caliph Omer ibn Abdul-Aziz who put an end to it in order to safeguard the government of the Umayyads against the disgust people felt towards such ignominous tradition. He sympathized with the Alawides, and returned .Fedak to them

Al-Ma'mun, in fact, sincerely felt guilty about the crimes committed by his predeces-sors against the Alawides as a letter he wrote to some Hashemites testified as stated above wherein he said, "The Umayyads killed anyone (among the Alawides) who unsheathed a sword, while we, the Abbasides, have been killing them en masse; so, ask the great souls of the Hashemites what sin they committed, and ask those who (were buried in Baghdad and Kufa alive..."(١

Al-Ma'mun's inclination towards Shaism is the result of many factors of a permanent impact upon his way of thinking, starting with his childhood when a Shi'a educator and ending with ,(ع) planted deeply in his soul the allegiance to Ali and the family of Ali his residence in parts of Khurasan where mostly Shi'as lived. Al-Ma'mun himself narrated an anecdote with a moral which taught him to sympathize with Shi'as. It involved an encounter with his father ar-Rashid who was very well known for his cruelty, tyranny, arrogance and hatred of the Alawides, especially Imam Musa ibn (ع) whom he poisoned. Al-Ma'mun states that when Imam Musa ibn Ja'far (ع) Ja'far met ar-Rashid at Medina, ar-Rashid showed

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Al-Majlisi, Bihar al-Anwar, Vol. ٤٩, p. ٢١٠ as quoted in Ibn Maskawayhi's book Nadam -١ .al-Farid

a great deal of humbleness before him and a great deal of respect to a degree which attracted his own attention; so, he continues to say, "When there was nobody else present, I said, O commander of the faithful! Who is this man whom you have held with such high esteem, respected a great deal, stood up to receive, and even seated in the most prominent place while seating yourself in front of him, and you even ordered us to hold the rein of his horse?!' He said, This is the Imam of the people, the Proof of Allah's Mercy to His creation (Hujjatullah) and His caliph among His servants.'

I asked, O commander of the faithful! Are not all these attributes yours and fulfilled in your person?' He replied, I am the Imam of the masses by force and through oppression, while Musa ibn Ja'far (ع) is the Imam in truth. By Allah, son, he is more worthy of being the successor of the Messenger of Allah (ع) as the caliph than I am and anyone else among the people! By Allah! If you yourself attempt to take such caliphate from me, I shall take it away from you even if that means gouging your eyes, for power is blind!'"(١)

Harun ar-Rashid was still not satisfied till he divided the domains of the state into three sections, granting al-Amin authority over Iraq and Syria up to the end of his western possessions; to al-Ma'mun he gave the territories from Hamadan

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١- as-Saduq, 'Uyun Akhbar ar-Rida, Vol. ١, p. ٨٨.

up to the eastern borders of his domains; to al-Qasim he gave the peninsula, the sea ports, and the metropolises after having secured the oath of allegiance for him after (his brother al-Ma'mun and giving him the option to keep or depose al-Ma'mun.(١)

Thus, ar-Rashid thought, the ghost of dissension would be averted, and the government after his death would be secured for all his sons since he gave each one of them a portion thereof whereby he would maintain a force strong enough to deter the aggression of the other.

People predicted ominous consequences because of what ar-Rashid had done. Some of them said that he sowed the seeds of evil and war among his sons.(٢) Some wise men said that he caused them to fall into an inner conflict the perils of which victimized the subjects.(٣) The conflict among the two brothers was worsened by the instigation of some top rank politicians in each party.

On one hand, we find al-Fadl ibn ar-Rabi'', who caused the army to renege on its sworn promise of support for al-Ma'mun in Khurasan as soon as ar-Rashid died, marched to Baghdad in order to strengthen al-Amin's position, trying to aggravate the tension between al-Amin and his brother al-Ma'mun, instigating the first to nullify the allegiance to al-Ma'mun and change it to his son Musa, depending in so doing on various means of instigation which in the end pushed al-Amin to attack his brother.

Al-Fadl, by doing so, was trying to

١- Ibid., p. ١١٢.

٢- Ibn al-Atheer, At-Tarikh al-Kamil, Vol. ٥, p. ١١٣.

٣- as-Sayyuti, Tarikh al-Khulafa, p. ٢٩٠.

get rid of al-Ma'mun as the regent for fear that should he come to rule, he would certainly seek revenge against him due to his going back on his promise to support al-Ma'mun whom he slighted and the oath of allegiance to whom he violated.(۱)

Al-Irshad narrates that al-Ma'mun discussed the subject of regency with ar-Rida (ع), saying, "I have decided that you should be my successor." The Imam said, "Exempt me from that, O commander of the faithful, for I have neither the ability nor the strength for that." He said, "I have decided that you should be my successor."

The Imam said, "Exempt me from that, O commander of the faithful." Al-Ma'mun responded with a statement which was more of a threat than anything else; he said to him: "Omer ibn al-Khattab entrusted six persons to consult regarding the caliphate; one of them was your grandfather, Ali ibn Abu Talib (ع), and he preconditioned that anyone who went against their decision should be executed; therefore, you will have to accept what I have decreed for you, for I see no way that I can ever change my mind."(۲)

The Imam (ع), therefore, had to agree.(۳) It is also narrated that a lengthy discussion went on between both men in which al-Ma'mun offered the Imam to be the caliph and the Imam refused to accept, then he offered him the regency and he again refused, so al-Ma'mun said to him, "You always say what I hate to hear, and you think

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۱- Ibn al-Atheer, At-Tarikh al-Kamil, Vol. ۵, p. ۱۳۸.

۲- al-Mufid, Kitab al-Irshad, p. ۲۹۰. Abul-Faraj al-Isfahani, Maqatil at-Talibiyyeen, p. ۳۷۵.

۳- al-Isfahani, Maqatil at-Talibiyyeen, p. ۳۷۵.

that you are safe from my might; therefore, I swear by Allah that you should either accept the regency willingly or I shall force you to do so; therefore, accept out of your (own will; otherwise, I shall certainly strike your neck with the sword."(۱)

What proves the fact that al-Ma'mun was not serious in his offer to the Imam to be the regent is a narration stating that al-Fadl an-Nawbakhti, who was an astronomer believed to be a Shi'a, wanted to test al-Ma'mun's intentions, so he wrote him saying, as the regent at this time (ع) "The order of the stars indicates that naming ar-Rida .cannot be done; otherwise, the person named will suffer a catastrophe

Therefore, if al-Ma'mun's intentions agree with what he proclaims in public, he ought to postpone this matter till a more opportune time." To this, al-Ma'mun warned him against discouraging Thul-Riyasatayn from contracting that agreement at that time, and that if he did not, he would know that the postponement was instigated by an-.Nawbakhti

He also ordered him to return his own letter back to him so that nobody else would come to find out about it. He then came to know that al-Fadl was aware of the fact that time was not ripe for contracting the regency because he himself had knowledge of the science of the stars; therefore, an-Nawbakhti feared that the change of mind of al-Fadl ibn Sahl was because of him personally, and he would thus be killed by al-Ma'mun, so

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.as-Saduq, Ilal ash-Shara'i, p. ۲۶۶ -۱

he rode to him and convinced him through his own knowledge of astronomy that time was indeed ripe for it, contrary to the reality, because he was more knowledgeable than him in astrology, and he kept confusing him till he finally convinced him.(1)

Having failed to convince the Imam that he would abdicate the throne for him, al-Ma'mun requested him to accept to be the regent and to name him the succeeding caliph after him, but the Imam again insisted on refusing, so much so that al-Ma'mun had to seek the assistance of some of his best aides despite the fact that they themselves were not convinced that it was such a good idea, thinking that al-Ma'mun was serious. In his book titled Kitab Al-Irshad, Shaikh al-Mufid states the following:

"A group of historians and court biographers who were contemporary to the [Abbaside] caliphs say that when al-Ma'mun wanted to name Ali ibn Musa (ع) as his successor, and having thought seriously about the matter, he ordered al-Fadl ibn Sahl to come to him and he informed him of his intention, ordering him to seek the assistance of his brother al-Hassan ibn Sahl(2) in this regard, and he did just that. So they met with him, and al-Hassan kept pointing out the magnanimity of the consequences of his suggestion, acquainting him with the outcomes resulting from taking his family out of it and affecting his own life.

Al-Ma'mun, thereupon, said to him: "I pledged to Allah that if I lay my hand

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1- as-Saduq, `Uyun Akhbar ar-Rida, Vol. ۲, P. ۱۴۸.

2- It appears that al-Hassan ibn Sahl was al-Ma'mun's ruler over Iraq at that time, and we cannot explain why the name of al-Hassan is mentioned in this story except in the case al-Ma'mun had called him to meet with him to consult regarding the issue of selecting Imam ar-Rida (ع) as the regent as presumes Sayyid Muhsin al-Amin in his encyclopedic work titled A'yan ash-Shi'a. But al-Fadl's letter to his brother al-Hassan regarding regency, as Ibn al-Atheer and at-Tabari and other historians indicate, negates all that, and the addition may have been the action of the narrator who was ignorant of all of that, thus causing a major problem afflicting narratives.

on the person who deposed me, I would hand the caliphate over to the best person among the progeny of Abu Talib, and I do not know anyone better than this man on the face of earth." So, when both al-Fadl and al-Hassan saw his determination to carry out this matter, they stopped opposing him and he sent them to ar-Rida (ع). They offered him the position, but he refused to accept it, and they continued pressing him till he finally agreed, so they went back to al-Ma'mun and told him about his approval whereupon he was very pleased."(١)

Abul-Faraj al-Isfahani stated something similar to the above with this variation: "He dispatched them to Ali ibn Musa ar-Rida (ع) and they offered it to him, and they continued pressing him while he was refusing till one of them said to him, If you agree, let it be so, but if you do not, we shall surely harm you,' and he threatened to kill him. Then one of them said, By Allah he ordered me to strike your neck with my sword if you go against his wish.'"(٢)

Imam ar-Rida (ع) knew beforehand about al-Ma'mun's intentions through his knowledgeable foresight of the circumstances which led al-Ma'mun to vest the regency upon him, and he was contented that he would not actually accede to the throne in the future. Al-Madaini quotes one of his sources saying, "When ar-Rida (ع) was seated during the regency celebration, with the orators and poets surrounding him and the

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١- al-Mufid, Al-Irshad, p. ٢٩١.

٢- al-Isfahani, Maqatil at-Talibiyyeen, p. ٣٧٥.

flags fanning him, one individual who was present there and then said, I was close to him that day, and he looked at me and noticed my optimistic smile regarding the event, so he beckoned for me to come close. When I did, he said the following to me while nobody except me could hear him: Do not let this excite you, and do not be (overly optimistic, for it will never materialize.'"(١)

Al-Ma'mun was not satisfied with all of that; he went ahead and subjected the Imam to a strict surveillance whereby he was closely watching all his movements, and he (ع) indirectly restricted his contacts with others; ar-Rayyan ibn as-Salt narrates the :following

before he was (ع) Hisham ibn Ibrahim ar-Rashid i was the closest person to ar-Rida" taken to the caliph's palace, and he was a courteous and brilliant scholar. Ar-Rida's contacts used to be transacted through him and under his supervision, and he used to collect all monies on his behalf before he, Abul-Hassan, was taken away. When he was taken away to the palace, Hisham ibn Ibrahim contacted Thul-Riyasatayn and he tried his best to win his favour and started informing him and al-Ma'mun about ar-Rida's movements, thus he won their confidence and did not conceal anything .from them (ع) regarding the Imam

Al-Ma'mun, therefore, appointed him as the Imam's chamberlain, and nobody could except those whom he liked, and he enforced a tight (ع) have audience with the Imam so much ,(ع) surveillance on the Imam

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.al-Mufid, Kitab Al-Irshad, p. ٢٩١ -١

so that none of his supporters could reach him without Hisham's approval, and he (ع) used to inform al-Ma'mun and Thul-Riyasatayn of anything and everything ar-Rida (said at home."(١)

What prompted al-Ma'mun to take such a harsh measure was his great apprehension that the Alawides, who predominated Khurasan, encouraged and directed by the .might move topple his government ,(ع) Imam

Having evaluated the general status of the political policies of his government, which were surrounded by tumultuous events starting with Baghdad going back against its promise of support to him and passing by the Shi'a Alawide throngs surrounding his base of government in Khurasan and ending with the Alawide rebellions in Iraq, Hijaz and Yemen, al-Ma'mun thought of curing this weak point by a brilliantly acceptable political move which would be something to divert the attention of the Alawides and the Shi'a residents of Khurasan and, at the same time, constituting a terrible threat to .the Abbaside masses in Baghdad

All such measures, he hoped, would strengthen his influence and help him control all parties involved. This could not be accomplished without naming Imam Ali ibn Musa as the successor to the throne. And so it happened; the caliph sent letters (ع) ar-Rida refused, and a great deal of (ع) ordering him to go to Merv. The Imam (ع) to the Imam correspondence ensured between both men till al-Ma'mun finally convinced him to go there, sending a special force to escort him which included al-Dhahhak, or, according to al-Mufid and Abul Faraj

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.as-Saduq, Uyun Akhbar ar-Rida, Vol. ٢, p. ١٥٣ -١

al-Isfahani, al-Jalladi. History books do not say much about that trip except small bits .and pieces which do not provide us with a clear vision of its nature and mission

Al-Ma'mun had already ordered his messenger to take a group of dignitaries who were descendants of Abu Talib to the Basra highway, then to al-Ahwaz and Persia, keeping in mind that the alternate route, which was Kufa-al-Jabal-Kerman Shah-Qum, was mostly inhabited by Shi'as and it has their strongholds, and they might be was among them (ع) carried away by their enthusiasm upon finding out that the Imam and might decide to keep him there and thus involve the government in dangerous .consequences which might cause its weakening and collapse

When he entered Nishapur(۱), he stayed at a neighbourhood called al-Qazwani where pigeons, (ع) there were crowds of pigeons, the pigeons which they call today ar-Rida and there was a spring there the water of which had receded, so he hired workers who repaired it till its water became plentiful. He had a pool built on its outside where stairs were also built according to his instructions leading to the low level of the spring went down, made his ablution, came out and said his prayers (ع) water, so the Imam .on the outside

continued his trip till he finally reached Merv where al-Ma'mun had (ع) The Imam prepared a comfortable place for him, surrounding him with respect and. It was then that al-Ma'mun started to execute the plan which he had plotted for

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Founded in the third century A.D. by king Shapur I, Nishapur was a major cultural - ۱ .center under the Seljuks. It is the town where Omer al-Khayyam was born and buried

.the regency

said to al-Ma'mun: "I also agree not to (ع) Having been convinced to accept, the Imam name anyone in a post nor remove anyone from a post, that I do not cancel any (decree or custom, and to remain as an advisor." The caliph agreed.(١

into participating in the (ع) In another encounter, al-Ma'mun tried to press the Imam had said to him, (ع) state affairs. Mu'ammar ibn Khallad said that Abul-Hassan ar-Rida "Al-Ma'mun said to me, O father of al-Hassan! You may suggest the names of some individuals whom you trust to be governors of the areas where corruption is manifest,' and I said to him, If you honour your part of the agreement, I shall certainly honour mine. I agreed to what I agreed on the condition that I do not issue orders nor overrule others, nor depose anyone nor appoint anyone, nor do I go anywhere except wherever Allah sends me. By Allah! Caliphate is something which I never desired, and I used to live in Medina where I would go traverse its alleys on the back of my animal, and when its residents or others asked me to do them a favour, I would do them a favour, and thus they become like my own uncles. My letters still carry weight in various lands, and you have not increased me in the least in whatever blessing Allah (has bestowed upon me.' So he said, I shall honour it.'"(٢

One of the manifestations of the inaugural regency ceremony

.as-Saduq, Ilal ash-Shara'i, Vol. ١, p. ٢٢۶ -١

.as-Saduq, Uyun Akhbar ar-Rida, Vol. ٢, p. ١۶٧ -٢

should conduct in (ع) was the Eid prayers which al-Ma'mun insisted that the Imam person because he himself had caught a very bad cold, or he may have had another excuse. Al-Irshad quotes Ali ibn Ibrahim who, in turn, quotes Yasir the servant and ar-had already (ع) Rayyan ibn as-Salt saying that when the Eid approached, and ar-Rida been named as the caliph's successor, al-Ma'mun invited him to ride to the place where the occasion was to be celebrated and to lead the congregational prayers and sent him word saying, "You know what terms exist (ع) deliver the sermon. Ar-Rida between both of us; so, please exempt me from conducting the prayers to people." Al-Ma'mun answered saying, "My intention is that people's hearts must rest at peace ".regarding you and they should come to know your excellences

Messengers kept going between both men carrying messages, and when al-Ma'mun insisted on his suggestion, he sent him a message saying, "If you exempt me, I would (ص) appreciate it, and if you do not, I shall come out just as the Messenger of Allah did," whereupon al-Ma'mun (ع) and the Commander of the Faithful Ali ibn Abu Talib ".said, "Come out however you please

He ordered the commanders of the army and the chamberlains as well as the public at large to go early to ar-Rida's house. People waited in the alleys and on rooftops to and women and children waited for him, too. The army ,(ع) see Abul-Hassan ar-Rida commanders and

their attending troops stood guard at his door mounted on their horses till the sun .started rising

Abul-Hassan washed, put on his outdoor clothes. He wore a cotton turban, leaving a tassel of it drape down on his chest and between his shoulders. He rubbed his hands with some perfume, took a cane and told his servants to do likewise. So they all came out, and he was barefoot. He raised his trousers up to half the leg, and his clothes were hanging loosely on him. He walked for a short while, raised his head above and made the takbar and his servants did likewise. Then he walked till he reached his .doorstep

When the leaders and their troops saw him looking like that, they all swiftly alighted, so much so that lucky was whoever happened to have a knife to cut the leather stirrups so that he could jump faster than the rest, take his sandals off and remain made takbar again, and everyone (ع) had done. Ar-Rida (ع) barefoot just as the Imam else did likewise; it seemed as if the sky and the walls echoed with him, and Merv was shaken with the noise of weeping and hassle when its residents saw Abul-Hassan and ...!heard him say Allahu Akbar! Allahu Akbar

Al-Ma'mun came to know about all of that. Al-Fadl ibn Sahl Thul-Riyasatayn said to reaches the mosque in such a (ع) him, "O Commander of the faithful! If ar-Rida condition, people will be fascinated by him and we

".all will have to fear for our lives; so, send him a messenger and tell him to return

Al-Ma'mun sent him a message saying, "We have over-burdened you and wore you out, and we do not wish that you should suffer any hardship on our account; so, go back home, and let people say their prayers behind whoever they have been praying." Abul-Hassan, therefore, asked for his sandals back, put them on and went back. People on that day differed regarding their prayers, and he did not congregate with .them

Al-Ma'mun's reign was plagued with dissensions and discords both at home and abroad, and part of the problem was the influence the caliph had awarded to his prime minister al-Fadl ibn Sahl. The latter did many things on his own, letting the caliph know what he wanted him to know. Many dignitaries, including top ranking government officials and commanders of the army, were not happy about such an .influence

They were sincere in their intentions to save the deteriorating situation by requesting to disclose the reality of the status quo to al-Ma'mun, since he was (ع) Imam ar-Rida the only one who could not be harmed by al-Fadl nor could anyone instigate al-:Ma'mun against him. Ibn Khaldun writes the following

As discords took place in Iraq because of al-Hassan ibn Sahl (brother of al-Fadl), and" due to people's resentment of his and his brother's excessive influence over al-and the (ع) Ma'mun, then [their outrage at] the nomination of Ali ibn Musa ar-Rida

possibility of the caliphate slipping away from the Abbasides' hands, al-Fadl ibn Sahl .was meanwhile concealing all of that from al-Ma'mun

He was going to extremes in such concealment for fear al-Ma'mun might change his heart about him and about his brother. When Harthamah came, he knew that he was going to tell al-Ma'mun about all of that, and that al-Ma'mun trusted the advice of Harthamah; so, he perfected his instigation against him with al-Ma'mun till he made him change his mind about the man and kill him, and he did not even listen to what he wanted to say; therefore, the displeasure of the Shi'as there, as well as that of the .residents of Baghdad, intensified against him, and dissensions became widespread

The commanders of al-Ma'mun's army started talking about it, but they could not inform him of it, so they approached Ali ar-Rida (ع) and asked him to convey the matter to al-Ma'mun. And so it was. He informed him of the rioting and killing in Iraq and that people criticized him for the favourite status which he had granted both al-Fadl and al-Hassan, and for his (ar-Rida's) nomination.

Al-Ma'mun asked him, "Who else besides you knows all of that?" He said, "Yahya ibn Maad, Abdul-Aziz ibn Imran and other prominent army leaders." So he called them to him, and they did not reveal anything except after he had offered them sworn guarantees of their own security, so they told him exactly what ar-Rida (ع) had already told

(him."(1

At-Tabari provides us with a clear and more precise picture of Imam ar-Rida's :situation; he writes the following in his famous history book

It was rumoured that Ali ibn Musa ibn Ja'far ibn Muhammad [ar-Rida], the Alawide," told al-Ma'mun about the dissension and inter-killing among people, that since the assassination of his brother, al-Fadl was concealing the news from him, that his own family and the public criticized him for certain reasons and said he was a bewildered madman, and that since they saw that he was doing all of that, they swore the oath of .allegiance to his uncle Ibrahim ibn al-Mahdi as the caliph

Al-Ma'mun said, "They did not swear the oath of allegiance to him; rather, they accepted him as a governor ruling them in the way al-Fadl had instructed him." He informed him that al-Fadl had indeed lied to him and that he cheated him as well, adding, "The war between Ibrahim and al-Hassan ibn Sahl is raging; people criticize him for the status which you gave him (al-Fadl) and his brother, and they criticize your ".nomination of myself as your successor

He asked him, "Who else in my army is aware of that?" He said, "Yahya ibn Mad, Abdul-Aziz ibn Imran, and a number of prominent military commanders." So he called them to his court, and they were Yahya ibn Mad, Abdul-Aziz ibn Imran and Musa and Ali ibn Abu Sa'd, who was son of al-Fadl's sister, and also Khalaf the Egyptian. He asked them about

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.Ibn Khaldun, Al-Muqaddima, Vol. ٣, p. ٢۴٩ -١

what he had heard, but they refused to tell him anything unless he guaranteed their safety against the threat of revenge by al-Fadl ibn Sahl.

He guaranteed that for them, and he wrote each one of them a statement in his own handwriting to that effect. Then they told him about the discords among his subjects, about the deliberate misinformation he heard from al-Fadl regarding Harthamah, and that Tahir ibn al-Husayn had done an excellent job serving him and opened many lands to his government and strengthened his caliphate.

When he accomplished all of that, he was "rewarded" by banishment to Riqqa where he was not permitted to receive funds from anyone, till his authority was undermined and his troops mutinied, that had his caliphate been in Baghdad, he would have had a better control and nobody would have dared to mislead him as al-Hassan ibn Sahl had. The land from one end to the other was shaking under his feet. Tahir ibn al-Husayn had been forgotten that year, since the murder of Muhammad in Riqqa, without being utilized in these wars while someone who was a lot less qualified was in charge...(١)

The picture now was turned upside down in the eyes of al-Ma'mun, but he did not try to change the way how he was dealing with al-Fadl because the latter was in charge of the government base in both Khurasan and Baghdad.

In Khurasan, the psychological war, which he waged by deposing Tahir ibn al-Husayn and by having

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١- at-Tabari, Tarikh, Vol. ٨, p. ٥۶۴.

Harthamah murdered, nurtured the desire among the commanders of the army for mutiny, pushing them to yield to his wishes and expectations after having felt that al-Ma'mun represented no more than a magic wand in al-Fadl's hands. As regarding Baghdad, it was in the grip of his brother al-Hassan ibn Sahl who was considered as .al-Fadl's right hand and the big stick whereby he threatened al-Ma'mun

As regarding those men who exposed to al-Ma'mun the reality of al-Fadl's conduct and the dangers it implied, they were terrified when al-Fadl tore down the assurances which had been written by al-Ma'mun guaranteeing their safety against his wrath and revenge upon coming to know about their instigation and their support of what Imam ,had said about him. At-Tabari says (ع) ar-Rida

When that became certain to al-Ma'mun, he ordered preparations to march to" Baghdad, and when al-Fadl ibn Sahl came to know about those preparations, he came to know only about some of them, so he interrogated those men, whipping and jailing some of them and pulling the hair out of the beards of others. Ali ibn Musa [ar-Rida] came to his court and told him what had happened to those men and reminded him of his assurances to them. He [al-Ma'mun] answered him by saying that he was only (tolerating."(١

Al-Ma'mun was now convinced that he had no choice except to get rid of al-Fadl ibn Sahl whose job in modern times is equivalent to prime minister. It is also interesting that chance should play

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.Ibid., p. ٥۶٥ -١

a major role in the execution of al-Ma'mun’s plan to eliminate al-Fadl, and it may even .have been arranged by al-Ma'mun himself

While on his way to Baghdad, al-Fadl, who was in the company of al-Ma'mun, received a letter from his brother al-Hassan ibn Sahl in which he said, “I have looked in the changing of this year according to the calculations of the movements of the stars and I found out that you will in such and such month, on a Wednesday, taste the pain of red-hot iron and of the burning fire, and I am of the view that you should today and the commander of the faithful to the bath-house (ع) go in the company of ar-Rida to take a bath and then pour blood over your body so that the ill luck of this omen may leave you.” Al-Fadl, therefore, sent a letter to al-Ma'mun asking him to go with him to .to join them too (ع) the bath-house, and to request Abul-Hassan

who wrote him back (ع) Al-Ma'mun wrote a letter in that same meaning to ar-Rida saying that he would not enter the bath-house the next day, nor would he recommend that the commander of the faithful should enter it either, nor even al-Fadl. But al-Ma'mun repeated his request twice, and Abul-Hassan wrote him again saying, “I shall not enter the bath-house tomorrow for I saw in a vision the Messenger last night telling me not to enter the bath-house tomorrow; therefore, I (ع) of Allah

do not advise the commander of the faithful nor al-Fadl to enter the bath-house ",tomorrow

Whereupon al-Ma'mun wrote him saying, "You have, master, said the truth, and so I shall not enter the bath-house tomorrow, and al- ;(ص) has the Messenger of Allah Fadl knows best what he should do..."(۱) Al-Fadl entered the bath-house just to be received by the swords of the assassins as the letter he had received from his brother !?al-Hassan ibn Sahl had "predicted," or was it really a prediction

We do not think it is unlikely that the letter prepared by al-Ma'mun imitated the writing style of the al-Fadl's brother, al-Hassan, in order to avoid being accused of murdering his prime minister. It is also possible that al-Ma'mun wished to get rid of (ع) by that method of assassination, but the Imam (ع) both al-Fadl and Imam ar-Rida was alert in the face of al-Ma'mun's cunning and scheming, so he resisted the insistence of al-Ma'mun to enter the bath-house with him and with al-Fadl by tact and .caution

The last paragraph of the anecdote tells us clearly that the letter was a plot by al- otherwise, why did al-Ma'mun abstain ;(ع) Ma'mun to kill both al-Fadl and the Imam had (ع) from warning al-Fadl against entering the bath-house although the Imam ?asked him to do just that

What provides evidence is the fact that those who killed al-Fadl were among the closest courtiers and train members of al-Ma'mun and, according to one account, they later on faced al-Ma'mun

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.Shaikh al-Mufid, Al-Kafi, Vol. ۱, p. ۴۹۱. Shaikh al-Mufid, Al-Irshad, p. ۲۹۴ -۱

with their accusation that he was the one who asked them to do it. At-Tabari writes :the following

When he [Ma'mun] reached Sarkhas, some men assaulted al-Fadl ibn Sahl at the bath-house and struck him with their swords till he was dead, and that was on a Friday two nights before the end of Shaban in the year ۲۰۲ A.H./۸۱۷ A.D. They were arrested, and it became clear that those who assassinated al-Fadl were among al-Maman's closest courtiers. They were four in number: Ghalib al-Mas'udi, the black man, Qistantine (Constantine), Faraj al-Daylami, and Muwaffaq of Sicily; they killed him and he was sixty years old and they ran away. Al-Ma'mun posted a reward of ten thousand dinars for anyone who would bring them to him, and they were brought to him by al-Abbas ibn Haitham ibn Bazar-Jamhar al-Daynari, and they said to al-Ma'mun, "But you ordered us to kill him!" He ordered them to be killed. It is also said that when those who killed al-Fadl were arrested, al-Ma'mun interrogated them, and some of them said that Ali ibn Abu Sa'd the son of al-Fadl's sister had dispatched them, while others among them denied that, and he ordered their execution. After that he ordered Abdul-Aiz ibn Imran, Ali, Musa, and Khalaf, to be brought to him, and he interrogated them. They denied having any knowledge of the matter, but he did not believe them and ordered their execution too, sending their heads to al-Hassan ibn Sahl in Wasit as a trophy

p: ۳۴۱

and informing him about his own pain because of the tragedy of the murder of al-Fadl (and that he appointed him in his place.(۱

Thus did al-Ma'mun get rid of the strongest power base within his government which threatened his authority and his fate, leaving only one obstacle in his way to guarantee to uproot the rebellion in Baghdad by dealing with its root causes which who, according to the Abbasides, was a (ع) included the presence of Imam ar-Rida difficult knot they could not be loyal to al-Ma'mun except if he untied it, for its .presence meant the end of the Abbaside rule and the beginning of the Alawide

It was not politically feasible for al-Ma'mun to reach Baghdad accompanied by Imam for that would stir the winds of dissension against him which he might not ,(ع) ar-Rida be strong enough to withstand. We are convinced that al-Ma'mun was the one who by giving him poisoned grapes. Al-Ma'mun's (ع) plotted to end the life of the Imam letter to the Abbasides and the residents of Baghdad, which he wrote after the lends credence to such a conviction. "He wrote the ,(ع) demise of Imam ar-Rida Abbasides and their supporters as well as the people of Baghdad informing them of the death of Ali ibn Musa and that they had resented his nominating him as his (successor, asking them now to go back to their loyalty to him."(۲

This may be understood as a clear admission that the death of the Imam

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۱- at-Tabari, Vol. ۸, p. ۵۶۵. Ibn Khaldun mentions a similar story in Vol. ۳, p. ۲۵۰, of his .work titled Al-Muqaddima fil Tarikh

۲- at-Tabari, Tarikh, Vol. ۸, p. ۵۵۸, "Events of the Year ۲۰۳ A.H."

was not natural during those circumstances, and the text Ibn Khaldun provides in (ع) expressing the contents of this letter provides even clearer clues to accusing al-:Ma'mun of murdering him; he says the following in his Tarikh

And al-Ma'mun sent messages to al-Hassan ibn Sahl, to the people of Baghdad, …" and to his supporters apologizing for naming him his heir to the throne and inviting (them to go back to his loyalty.(١

was breathing his last, al-Ma'mun said to (ع) As-Saduq narrates saying, "While ar-Rida him, "By Allah! I do not know which of the two calamities is greater: losing you and (parting from you, or people's accusation that I assassinated you…'"(٢

In another narrative by Abul-Faraj al-Isfahani, al-Ma'mun said to him, "It is very hard for me to live to see you die, and there was some hope hinging upon your stay, yet even harder for me is people saying that I have poisoned you, and Allah knows that I (am innocent of that."(٣

(ع) This situation discloses the fact that the accusation of his own murder of the Imam was the subject of argument, maybe even of conviction, even then, for al-Ma'mun asserts people's accusation of him and he tries to extract an admission from the clearing him of it, as Abul-Faraj al-Isfahani mentions in his book Maqatil at- (ع) Imam .Talibiyyin

are (ع) Accounts regarding the method al-Ma'mun employed to kill Imam ar-Rida abundant. Abul-Faraj al-Isfahani and Shaikh al-Mufid say that he killed him by poisoned pomegranate juice and poisoned

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.Ibn Khaldun, Muqaddima, Vol. ٣, p. ٢۵٠ -١

.as-Saduq,Uyun Akhbar ar-Rida, Vol. ٢, p. ٢۴٢ -٢

.Abul-Faraj al-Isfahani, Maqatil at-Talibiyyeen, p. ٣٨٠ -٣

grape juice. In his book Al-Irshad, al-Mufid quotes Abdullah ibn Bashir saying, Al-Ma'mun ordered me to let my nails grow as long as they could without letting anyone notice that; so I did, then he ordered to see me and he gave me something which .looked like tamarind and said, Squeeze this with both your hands,' and I did

to whom he said, How are you?' (ع) Then he stood up, left me and went to see ar-Rida He answered, I hope I am alright.' He said, I, too, by the Grace of Allah, am alright; did any well-wisher visit you today?' He answered in the negative, so al-Ma'mun became angry and called upon his servants to come, then he ordered one of them to immediately take the pomegranate juice to him, adding, ... for he cannot do without it.' Then he called me to him and said, Squeeze it with your own hands,' and so I did. in person, and that was the reason for (ع) Then al-Ma'mun handed the juice to ar-Rida ".'died (ع) his death for he stayed only two days before he

Abul-Salt al-Harawi is quoted as saying, "I entered ar-Rida's house after al-Ma'mun had already left; he said to me, O Abul-Salt! They have done it...!' and he kept unifying used to (ع) and praising Allah." Muhammad ibn al-Jahm is quoted as saying, "Ar-Rida love grapes. Some grapes were said to be prepared for him; they were pierced with needles at their very tips and were

kept like that for several days. Then the needles were taken out, and they were brought to him and he ate some of them and fell into the sickness to which we have referred. The grapes killed him, and it was said that that was one of the most effective methods of poisoning."(١) Al-Ma'mun was, indeed, the one who killed Imam ar-Rida (ع), there is no doubt about it.

His death occurred at Toos in a village called Sanabad, of the Nooqan area, and he was buried at the house of Hameed ibn Tahtaba under the dome where Harun ar-Rashid had been buried, and he was buried beside him facing the qibla.(٢)

When ar-Rida (ع) died, al-Ma'mun did not disclose when it happened, leaving him dead for one day and one night, then he called for Muhammad ibn Ja'far ibn Muhammad and a group of descendants of Abu Talib.

When they were present, he showed him [Imam] to them; his corpse looked alright; then he started weeping and addressed the corpse saying, "O Brother! It is indeed very hard for me to see you in such a condition, and I was hoping to go before you, but Allah insisted on carrying out His decree," and he showed a great deal of agony and grief and went out carrying the coffin with others till he reached the place where it is now buried...(٣)

So al-Ma'mun was present there before the grave was dug, and he ordered his [Imam's] grave to be dug beside ...

١- Shaikh al-Mufid, Al-Irshad, p. ٢٩٧. A similar narrative is mentioned in al-Isfahani's book Maqatil at-Talibiyyeen, pp. ٣٧٧-٣٧٨.

٢- as-Saduq, Uyun Akhbar ar-Rida, Vol. ١, p. ١٨.

٣- al-Isfahani, Maqatil at-Talibiyyeen, p. ٣٧٨.

that of his father, then he approached us and said, "he person inside this coffin told me that when his grave is dug, water and fish will appear underneath; so, dig..." They dug. When they finished digging, a spring of water appeared, and fish appeared in it, then the water dissipated, and ar-Rida (ع) was then buried.(۱)

In Yemen, in the aftermath of the Imam's assassination, Ibrahim ibn Musa ibn Ja'far rebelled and took control of the government after banishing al-Ma'mun's governor. In Mecca, al-Husayn ibn al-Hassan al-Aftas revolted, and Muhammad ibn Ja'far was named caliph. In Basra, Zaid ibn Musa ibn Ja'far rebelled. He was nicknamed "Zaid of the fire" due to the number of the homes of the Abbasides and of their followers which he had burnt. Whenever he came across a man draped in black, he would burn his home. Ali ibn Sa'd marched to him.

Zaid requested him to guarantee his safety if he gave up, and Ali agreed. But he nevertheless arrested him(۲) and sent him to al-Hassan ibn Sahl who ordered to have him executed while al-Hajjaj ibn Khaythamah was present, so he said, "Prince! Do not rush, for I have a piece of advice for you." He stopped the executioner and came close to him. He said, "Prince! Did you receive instructions from the commander of the faithful to do what you are about to?" He answered in the negative, so he asked again, "Then why are you executing the cousin of the commander

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۱- Ibid., p. ۳۸۰.

۲- Ibn al-Atheer, At-Tarikh al-Kamil, Vol. ۵, pp. ۱۷۵-۱۷۷.

of the faithful without his knowledge or consultation?" Then he narrated for him the story of Abu Abdullah al-Aftas whom ar-Rashid jailed under the watchful eyes of Ja'far ibn Yahya. Ja'far killed him without his knowledge and sent his head on a platter .to him together with other Nawraz(١) presents

When ar-Rashid ordered Masrar to kill Ja'far, he said to him, "If Ja'far asked you about his crime for which you are killing him, tell him that you are killing him for his own killing of my cousin Ibn al-Aftas whom he killed without my knowledge." Then al-Hajjaj ibn Khaythamah said to al-Hassan ibn Sahl, "O Prince! Do you feel secure should anything happen between you and the commander of the faithful if you kill this man and use it as an excuse just as ar-Rashid had done against Ja'far ibn Yahya?" Al-Hassan said to al-Hajjaj, "May Allah reward you!" Then he ordered Zaid to be returned to his prison where he was kept till he was transported to al-Ma'mun. Once he was there, al-Ma'mun sent him to his brother ar-Rida (ع) who set him free.(٢) One of the :interesting anecdotes narrated about him is the following

When he was brought to al-Ma'mun, the latter said to him, "O Zaid! You led the" uprising in Basra, and instead of starting with the homes of our common enemies: the Umayyads, Banu Thaqaf, Uday, Bahila and al Ziyad, you targeted the homes of your own cousins." Zaid, who had a

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١ - Nawraz is the first day of Spring and, hence, the first day of the Persian (and Kurdish) new year. It is celebrated outdoors by enjoying the beauty of nature.

٢ - as-Saduq, Uyun Akhbar ar-Rida, Vol. ٢, p. ٢٣٣.

humorous temper, said, “I, indeed, erred from each direction, O commander of the faithful! If I go back, I will start with our enemies!” Al-Ma'mun laughed and sent him to saying, “I have pardoned him just to please you.” When he was (ع) his brother ar-Rida (he was reprimanded then released."(۱) ,(ع) brought to the Imam

What we try to get acquainted with by examining the Imam’s stand towards his brother “Zaid of the fire” was the reality regarding the Imam’s viewpoint of the revolutionary method employed by the Alawides in their revolutions against the taking a strictly negative stand towards his brother (ع) Abbasides. We find the Imam Zaid. Yet he did not rebuke him and blame him simply because he had revolted against the government, but rather because he had committed several unlawful acts according to Islamic Shari’a such as looting, confiscating, burning, in which acts he did .not distinguish between the innocent and the guilty

Other than that, the sincere Alawide revolutions which aimed at standing in the face of injustice and oppression used to enjoy the support of the Imams who considered them the only way to disclose to the nation how corrupt the government was, and to .make them aware of its infringements and transgressions

Al-Ma'mun’s tolerance towards those who rebelled against him was not in contradiction with his general conduct. On one hand, he wanted to compete with the Alawides in winning the public opinion to his side. On the other hand, he was trying to

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.Ibid -۱

stay away from getting involved in shedding their blood and seeking revenge against .them which did not agree with his inclination, though in theory, towards the Alawides

had sided with the Alawide revolution of Ibn Tabataba under the (ع) The Imam command of Abul-Saraya; this is a fact. Muhammad ibn al-Athram, Medina's chief of the police force of Muhammad ibn Sulayman al-Alawi during the days of Abul-Saraya, is quoted as saying, "His near in kin and some people from Quraish gathered around him and swore the oath of allegiance to him saying, If you send word to Abul-Hassan (ع), he will surely support us, and we will be thus united.'

Sulayman said to me, Go to him and convey my greetings to him and tell him that his kinfolk have gathered and desired that he should join them; so, if you wish, please do so.' So I met him at al-Hamra and I conveyed the message to him. He said, "Convey my greeting to him and tell him that I will join him after twenty days." I conveyed to him the message with which I was sent. On the ١٨th day, Warqa, al-Jalladi's commander, marched towards us, whereupon I ran in the direction of the two Surs. When I heard someone calling me 'O Abu Athram!', I turned back, and it was Abul-Hassan (ع) asking me: 'Did the twenty days pass already?!"(١)

was not due to evading his participation in the (ع) Such cautious stand of the Imam revolutionary movement but was

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١- as-Saduq, Uyun Akhbar ar-Rida, Vol. ٢, p. ٢٠٨.

the result of a realistic calculation of the development of events in the sphere of the movement of revolutions along the Abbaside rule and before them the Umayyad. For this reason, we cannot conclude that the Imam's lack of participation in a rebellion .meant that he was not convinced of the principle of its necessity

Now let us turn to the intellectual contributions of this great sage to Islam in particular and to humanity in general. Nobody can do justice to all the rich aspects of the but let us glance at his intellectual output in ,(ع) intellectual life of Imam ar-Rida .various fields of knowledge and scholarship

Some historians doubted the scholarship of the Imams, let alone their scholarly superiority, basing their doubts on the claim that had they been truly scholars, their books would have been made available to the public as is the case with all other .scholars

against Yazid as a mistake (ع) Anyone who considers the revolution of Imam Husayn and a gross miscalculation can be expected to make a (ع) committed by the Imam statement like this which we cannot attribute to ignorance or to lack of the ability to know, but it is nothing other than the dark cloud of sectarian prejudice forming a curtain between a prejudiced person and his seeing events, issues, and reflections as .they really are. This is true about Muslims and non-Muslims

A "fair-minded" historian is asked to tell us about the books authored by the sahaba and their works

p: ٣٥٠

or ,(ص) from whom he derived the principles and precepts of the creed of the Prophet even the works of the tabieen whom he regards as the second class that is knowledgeable of the issues of the sharaa, custodians of its structure. What books did the "righteous caliphs" write?! Can you call the title of any of them besides Nahjul-Balagha or Mushaf Fatima?! Let us stop here for a minute; surely many readers have heard and probably read Nahjul-Balagha, but not many of them are familiar with .Fatima's mushaf; so, let us shed some light on it here

Linguistically, the word "mushaf" means: a collection of suhuf, plural of sahafa, a page or a tablet. The word "qur'an" means: a reading material, a written text. Both words are used at the present time to denote the Book of Allah, the Holy Qur'an, but that .was not the case during the dawn of Islam

Mushaf Fatima, or Fatima's mushaf, is not a copy of the Holy Qur'an as one may be tempted to believe. One of the scholars who sheds light on it is Thiqatul-Islam Muhammad ibn Ya'qub al-Kulayni. He does so on page ٢٩٥ and following pages of Vol. ١ of his famous classic work titled Usul al-Kafi. The edition consulted for this book was .published by Dar at-Ta'aruf (Beirut, Lebanon) in ١۴١١ A.H./١٩٩٠ A.D

and his great (ع) Al-Kulayni quotes a dialogue between Imam Ja'far as-Sadiq details the most precious relics Ahl al- (ع) companion, Abu Busayr, wherein the Imam Bayt

(ع) have, and the list includes, among others, Fatima's mushaf. The Imam (ع) described this mushaf as follows: "It is a mushaf three times the size of the Qur'an, continued to describe (ع) yet it does not contain even one Qur'anic verse." The Imam .the extent of its contents to Abu Busayr

It contains, among others, a chronology of Islamic events, numerous traditions of the numerous qudsi traditions and many narratives related by arch-angel ,(ص) Prophet Refer to this text for a description of "al-jami'a", a ۷۰-yard .(ص) Gabriel to the Prophet long book written on ox skin by the Commander of the Faithful Imam Ali ibn Abu Talib .(ع)

in various fields of knowledge is (ع) The legacy our Imams, members of Ahl al-Bayt narrated about them by those with whom they associated, their admirers and sincere followers, and it is sufficient to acquaint us with the extent of their knowledge and superiority over all others barring none. Is it really possible that Ibn Khaldun did not review such legacy of ahadith which reached us through them and recorded by scholars and thinkers and upon which the structure of their school of thought, in which a large section of the nation believes, stood? We doubt it; nay, we are sure about the unrealistic nature of such an odd question especially since Ibn Khaldun is one of the most knowledgeable, highly intellectual, and mature writers. A writer of such caliber is ,not expected to be so ignorant. Ignorant he was not

...prejudiced he surely was, and so are millions others

The Imams were tested during various periods of their lives by pressing crises due to the trespassing of oppressive rulers on their civil liberties. They pursued their followers and sincere adherents, straitening on them in various aspects of their everyday life, so much so that the word rafidi came to represent in the eyes of the rulers the final indictment of anyone proven to be "guilty" of its context, a believer in .its background

Because of that, the chance was lost for many of those who sought knowledge to derive from that leading fountainhead, and the chance to find the scholarly solutions for the intellectual problems because of which they were disturbing their minds. Despite all these pressures and violent trespassing, mankind is not intellectually dictated to (ع) deprived of a great deal of intellectual masterpieces which the Imams .their students and disciples in various aspects of scholarship

Some of those students used to bribe the jailers so that they might agree to carry and bring them back his answers. They only (ع) written questions to the jailed Imam and they aspired to be faithful ,(ع) desired to benefit from the presence of the Imam to the trust of scholarship. They, moreover, wanted to protect the faith from the .abyss of doubt and suspicion

bears witness to these facts (ع) The biography of the jailed Imam Musa ibn Ja'far according to the testimony of those who quoted him. Historians and biographers of Imam

besides his (ع) do, in fact, mention some books authored by the Imam (ع) ar-Rida narration of hadith. They record what he dictated to those who asked him various questions and whatever he confided to his close companions who used to frequently question him about various types of knowledge which they could not fully .comprehend and digest

was for some time the object الفقه الرضوى Among such books is Al-Fiqh ar-Radawi which of debate among scholars. There are among the latter those who considered it to be relied on it, and built their arguments on its premises. ,(ع) authored by the Imam Among such scholars were: al-Majlisi (both al-Majlisi senior, the father, and his son, the renown author of Bihar al-Anwar, Sayyid Bahr al-Ulum, Shaikh an-Nawari, and .others. The story of how this book surfaced is interesting

A a group of the residents of Qum brought a copy with them to Mecca where the ruler-judge (qadi-emir) Sayyid Husayn al-Isfahani saw it and testified to its being and made a copy of it for himself which he brought to Isfahan. (ع) authored by ar-Rida There, he showed it to al-Majlisi (senior) who was, likewise, sure it was authored by and so was his son the second al-Majlisi (junior). The latter quoted the (ع) the Imam ahadith it contained in his voluminous book Bihar al-Anwar, making the book one of .his references, and this is how its fame spread

In his Introduction to Bihar al-Anwar, al-Majlisi writes, “I was told about the book Fiqh

ar-Rida by the virtuous traditionist the ruler-judge Husayn, may Allah be Gracious to his soul, after returning to Isfahan. He said to me, It happened that during the time when I was neighbouring the House of Allah, a group of the residents of Qum visited me while performing their hajj and they had with them an old book the date of its was alive.'" Al-Majlisi continues (ع) writing agreed with the date during which ar-Rida ,(ع) to say, "I heard my father saying that it was written in the handwriting of ar-Rida ".and a large number of dignitaries testified to the same

Among the Imam's scientific books is what is known as Ar-Risala at-Thahabiyya fil Tibb (the golden medical dissertation) for which sources are counted reaching sometimes to Muhammad ibn Jumhar, and sometimes to al-Hassan ibn Muhammad an-Nawfali who was accepted as trustworthy by an-Najjashi who described him as which ",(ع) "highly esteemed and trustworthy; he narrated one text about ar-Rida ".could be "the golden medical dissertation

It is possible that the dissertation's fame among scholars, and their consensus in was its author, and that nobody doubted such an (ع) various centuries that the Imam authorship, are enough proofs leading the researcher to comfortably conclude that it himself. But what is this (ع) was, indeed, from the intellectual output of Imam ar-Rida ?dissertation all about, anyway

This dissertation is one of the most precious pieces of Islamic legacy dealing with the science of medicine. It is a summary of a number of medical

sciences such as anatomy, biology, physiology, pathology and preventive medicine. Its contents are also relevant to the sciences of nutrition and chemistry, in addition to sent this dissertation to the (ع) other medicine-related branches of science. The Imam caliph al-Ma'mun around the year ۲۰۱ A.H./۸۱۶ A.D., that is to say, when medicine was a primitive science and its research was not conducted scientifically but based on .practice alone rather than on scientific discoveries

The science of bacteriology was not yet discovered, nor was there any significant knowledge of nutritional supplements such as vitamins, nor were there other significant medical discoveries for fighting microbes such as penicillin, streptomycin, oromycin, etc. On the surface, the dissertation seemed to be very simple in order to be in line with the mentality of that time, but it is quite deep and complicated in its implications and it is worthy of a serious scientific study and lengthy researches to unveil its secrets and uncover its treasures. It should be compared with modern (scientific facts.(۱

Al-Ma'mun was very pleased to receive that dissertation and he expressed how much he cherished it by ordering to have it written down in gold and to be deposited at his ".“depository of wisdom,” hence its name, “the golden dissertation

In praising it, al-Ma'mun said, “I have reviewed the dissertation of my learned cousin, the loved and virtuous one, the logical physician, which deals with the betterment of the body, the conduct of bathing, the balance of nutrition, and I found

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.Ibid., pp. ۱۹-۲۰ -۱

it very well organized and one of the best blessings. I carefully studied it, reviewed and contemplated upon it, till its wisdom manifested itself to me, and its benefits became obvious, and it found its place to my heart, so I learned it by heart and I understood it by my mind, for I found it to be a most precious item to post, a great treasure, and a most useful thing, so I ordered it to be written in gold due to its being precious, and I deposited it at the depository of wisdom after I had it copied down by the descendants of Hashim, the youths of the nation. Bodies become healthy by balanced diets, and life becomes possible by overcoming disease, and through life wisdom is achieved, and through wisdom Paradise is won. It is worthy of being safeguarded and treasured... It is so because it came out of the house of those who derive their knowledge from the knowledge of the Chosen One (ع), the missive of the prophets, the arguments of successors to the prophets, the manners of scholars, the cure to the hearts and the sick from among the people of ignorance and blindness..., may Allah be pleased with them, bless and be merciful to them, the first of them and the last, the young and the old. I showed it to the elite from among my closest train who are known for their wisdom and knowledge of medicine, and who are authors of

books, those who are counted among the people of knowledge and described with wisdom. Each one of them lauded it and thought highly of it, elevated it with esteem and evaluated it in order to be fair to its author, submitting to him, believing in the wisdom he included therein."(١)

Al-Ma'mun had a very inquisitive mind and a thirst for knowledge; he was always eager to obtain more and more knowledge. During one of his scientific debates, a group of physicians and philosophers in Nishapur, including Yuhanna (John) ibn Masawayh, the physician, Jibraeel (Gabriel) ibn Bakhtishoo(٢), the physician, Salih ibn Salhamah, the Indian philosopher, in addition to others, had gathered. Discussion turned to medicine and how through it can the bodies be improved.

Al-Ma'mun and his attendants were involved in a very lengthy discussion of the subject. They were debating how Allah created the human body and the contradictory things in it, the four elements, the harms and the benefits of various types of food. All this went on as the Imam (ع) kept silent and did not take part in any of it. Al-Ma'mun, therefore, said to him, "What do you have to say, O father of al-Hassan, about today's subject of discussion?"

Abul-Hassan (ع) said, "I have of it the knowledge of what I have personally tested and came to know about its accuracy by experience and by the passage of time in addition to what I was told by my ancestors of what nobody can afford to be

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١- Sayyid Muhsin al-Amin, A'yan ash-Shi'a أعيان الشيعه, Vol. ٤, pp. ٢, ١٤٣ and ١٤٤.
٢ - The reader can correctly conclude that there were many Christian and Jewish scholars and scientists who received a great deal of respect and support from caliph al-Ma'mun who was a scholar in his own right. His time was, indeed, a golden period of learning and scholarship despite all contemporary political turmoils.

ignorant of, nor excused for leaving out. I shall compile it with an equal portion of what everyone should know." Al-Ma'mun, following that, had to go in a hurry to Balkh, now a province in northern Afghanistan the capital of which is Mazar Sharif(١), and did not accompany him; therefore, al-Ma'mun sent him from there a (ع) Abul-Hassan wrote (ع) letter asking him to fulfill his promise and to make that compilation. Ar-Rida ,him saying

In the Name of Allah, Most Gracious, Most Merciful; My reliance is upon Allah. I have received the letter of the commander of the faithful ordering me to acquaint him with what is needed of matters which I have tested and heard, about foods and drinks, medicines, venesection, blood letting, bathing, poisons, what should be avoided, and other things which manage the health of the body, and I explained what is needed to .be done regarding one's own body, and Allah is the One Who grants success

After that he initiated his dissertation. A good number of scholars attempted to write commentaries on the dissertation; here is a partial listing of some of them so that the :discreet reader may refer to them if he so wishes

١. Tarjamat al-Alawi lil Tibb ar-Radawi ترجمه العلوی للطب الرضوی of Sayyid Diaud-Dan Abul-Rida Fadlallah ibn Ali ar-Rawandi (d. ٥۴٨ A.H./١١٥٣ A.D.).

٢. Tarjamat at-Thahabiyya ترجمه الذهبیه by mawla FaydAllah 'Usarah at-Tasatturi, an authority on medicine and astrology during the regime of Fath-Ali Khan. This book was written in secrecy in about

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١- "Mazar Sharif" means: a sacred mausoleum. It is named so because it houses the shrine of Khavajeh Abu Nasr Parsa, a pious man from the Persian region of Parsa who .died and was buried there

A.H./۷۲۵ A.D. A handwritten copy of the manuscript dated ۱۱۳۳ A.H./۱۷۲۱ A.D. is ۱۰۷ available at the Mishkat Library of Tehran's University.

۳. Tarjamat at-Thahabiyya ترجمه الذهبیه by Muhammad Baqir al-Majlisi. It is available at the private library of the late Sayyid Hassan as-Sadr in Kadhimiyya (north Baghdad, Iraq).

۴. 'Afiyat al-Bariyya fi Sharh at-Thahabiyya عافیه البریه فی شرح الذهبیه by Mirza Muhammad Hadi son of Mirza Muhammad Salih ash-Sharazi. It was authored during the reign of Sultan Husayn as-Safawi (the Safavid). It is in handwritten manuscript form and is available at the Sayyid Husayn al-Hamadani Library, Najaf al-Ashraf (Iraq).

۵. Sharh Tibb ar-Rida شرح طب الرضا by mawla Muhammad Sharif al-Khatunabadi. He authored it around ۱۱۲۰ A.H./۱۷۰۹ A.D.

۶. Tarjamat at-Thahabiyya ترجمه الذهبیه by Sayyid Shamsud-Din Muhammad ibn Muhammad Bada ar-Radawi al-Mashhadi. Its writing was finished in ۱۱۵۵ A.H./۱۷۴۳ A.D. and is available at the Shaikh Muhammad Ali Akbar an-Nahawandi Library in Khurasan (Iran).

۷. Sharh Tibb ar-Rida شرح طب الرضا by Sayyid Abdulllah ash-Shubber who died in ۱۲۴۲ A.H./۱۸۲۷ A.D. Shaikh an-Nawari indicated in some of his writings that he had seen that copy himself.

۸. Sharh Tibb ar-Rida شرح طب الرضا by mawla Muhammad ibn al-Hajj Muhammad Hassan al-Mashhadi who taught at Mashhad and died in ۱۲۵۷ A.H./۱۸۴۲ A.D.

۹. Sharh Tibb ar-Rida شرح طب الرضا by mawla Nawraz Ali al-Bastami.

۱۰. Al-Mahmoodiyya المحمودیه by al-Hajj Kadhim al-Musawi az-Zanjani who died in ۱۲۹۲ A.H./۱۸۷۶ A.D. It is in manuscript form and is available with the author's grandsons.

There are others besides these scholars who explained and

commented on it, revealing what is hidden of its secrets and obscure treasures. Probably the latest person to explain it and to conduct a comparative study between its theory and the latest modern scientific discoveries is Dr. Abdul-Sahib Zaini who did .so in the “Multaqa al-Asrayn” periodical series

is Sahafat ar-Rida ,(ع) Among other works, credit for which goes to this great Imam which deals with fiqh. The author of Mustadrak al-Wasa’il described it as “among the well-known books which is relied upon and which no other book, before it or after it, is ”.more esteemed or reliable

Sayyid Muhsin al-Amin, in his encyclopædic work titled A’yan ash-Shi'a(۱), mentions an isnad (ascription) related to it alone from Shaikh Abdul-Wasi’ al-Yemani az-Zaydi for the copy brought by the said Shaikh from Yemen and published in Damascus, Syria. .Also, some of its copies contain its ascription to Abu Ali at-Tibrisi

Al-Mustadrak states the following: “The esteemed Mirza Abd-Allah Afandi, in his Riyad al-Ulema’, has compiled all its sources and said, Among them is a copy of this Saheefa which I saw at the town of Ardabil (chief town of the Azerbaijan district, Iran), and its sanad was…,’ then he goes on to indicate its sanad. Among other works attributed to is the book titled Mahd al-Islam wa Shara’i ad-Dan which is referred to (ع) the Imam by as-Saduq in his Uyun Akhbar ar-Rida through al-Fadl ibn Shathan, but he did not (indicate that it was written in response to al-Ma'mun’s request.(۲

Ajwibat Musa’il Ibn Sinan (“Answers

p: ۳۶۱

This great encyclopedia falls in ten volumes, excluding its thorough and very well - ۱ arranged Index which constitutes a volume by itself. The copy we have in our library is dated ۱۴۰۶ A.H./۱۹۸۶ A.D. and is published by Dar at-Ta'aruf lil Matbu'at (P.O. Box ۸۶۰۱, Beirut, Lebanon). It lists thousands of Shi'a men of letters, scholars, theologians, poets, authors, politicians, narrators of traditions, etc. It is edited by the author’s son, the renown scholar Hassan al-Amin, author of many books probably the most famous ..of which is the ۱۱-volume encyclopedia titled Al-Ghadir

.as-Saduq, Uyun Akhbar ar-Rida, Vol. ٢, p. ١٢١ -٢

It .(ع) to ibn Sinan's Queries") can be described as one of the works of the Imam contains his answers to questions put forth to him by Ibn Sinan. But this cannot be otherwise, the collection of his ;(ع) described as a book authored by the Imam answers to the questions of many others, which deal with various fields of knowledge and scholarship, must be also described as such. Ilal Ibn Shathan: This book contains the Imam's answers to questions relevant to ailments put forth to him by Ibn .Shathan

into the arena of (ع) On various occasions, al-Ma'mun tried to force Imam ar-Rida complex debates with various groups and creeds. He used to conduct scientific and intellectual sessions to which he invited great thinkers, leading scientists, the atheists of the century, and debaters whose scientific caliber was feared, and before the stubbornness of whose complex arguments the evidence was muted, and due to the fierceness of whose doubt the proof was weakened. In all such debates, the Imam would come out victorious over his opponents due to the tremendous power of knowledge with which the Almighty endowed him, for such are the miracles of the .Infallible Imams

None of them ever had to force himself into the sophistry of arguments to which some might have resorted in order to smash his opponent's argument and weaken his ability to provide evidence. Rather, he depended in his debates on honest arguments in order to prove right to be right and on his

.miraculous ability of conviction and calm stylistic method

An-Nawfali tried to warn the Imam against attempting to deal with the debates of such people when the Imam asked him why al-Ma'mun had invited him to debate them, for al-Ma'mun had asked the Catholic archbishop, the High Rabbi, the leading Sabians, the Hindu high priest, followers of Zoroaster, Nestus the Roman medical scientist, and a group of orators of his time, to engage in scientific debates with Imam .(ع) ar-Rida

He dispatched Yasir, the servant, to tell the Imam about the time when the debate would start, requesting him to attend. When Yasir went out and an-Nawfali was alone turned to him and asked him in the form of a dialogue, "O (ع) with the Imam, the Imam Nawfali! You are an Iraqi, and the heart of an Iraqi is not severe; so, what can you gain from causing your cousin to require us to meet with disbelievers and rhetoricians?" An-Nawfali answered, "May my life be sacrificed for yours! He wants to put you to test, and he loves to know how much knowledge you have. He has, indeed, built his assumption on a shaky foundation, and doomed, by Allah, is what he has ".built

He asked him, "And what has he built?" He answered him saying, "Scholars of kalam and innovators are the antithesis of the scholars. A scholar does not deny the undeniable, whereas rhetoricians and polytheists are people who deny and try to prove what is not true. If you

argue with them and tell them that Allah is One, they would say, Prove His Oneness,' is the Messenger of Allah, they would say, Confirm (ص) and if you say that Muhammad his Message,' then they would press their lies on a person while he tries to disprove their lies, and they would continue to prove that he is mistaken till he abandons his ".argument; so, beware of them, may my life be sacrificed for you

smiled and asked him, "O Nawfali! Do you fear that they will disprove my (ع) The Imam argument?" He answered, "No, by Allah! I have never worried about you, and I hope Allah will enable you to have the upper hand over them." The Imam asked him again, "O Nawfali! Would you like to know when al-Ma'mun will feel remorseful?" He ".answered, "Yes

He said, "When he hears me argue with the people of the Torah quoting their own Torah, with the people of the Gospel (Bible) quoting their own Gospel, with the people of the Psalms quoting their own Psalms, with Zoroastrians arguing in their Persian language, with the Romans in their own Latin, and with rhetoricians using their very rhetoric. So, if I closed all the avenues of argument in the face of each arguing party and disproved his claim, making him renounce his statement from its onset and referring to my own statement, then al-Ma'mun will realize that he will not achieve what he aspires. It is then that he will

".feel regretful; We are Allah's, and Unto Him is our return

Thus does the Imam show that he was not concerned about such persons whom al-Ma'mun wished to gather together against him trying to embarrass him with their all the (ع) falsification and arguments which he hoped might close for the Imam .avenues of argument

was invited to join it, discussion started (ع) Whenever a session started and the Imam debated with the Catholics, making the Bible his reference to prove (ع) and the Imam his own defense of the Unity of Allah (versus their Trinity) and disprove the so-called .(ع) godhead of Christ

Then he would follow up with a magnificent discussion proving that the Bible in and that it is (ع) circulation today is not the same which Allah had revealed to Christ who are the authors of the four gospels, (ع) authored by some of the disciples of Jesus depending in his argument on the fact that the details presented by ,(ع) not Jesus each one of them stand in flagrant contradiction with those of the other. To the right of this text is cover page of the author's book Mary and Jesus in Islam, a thorough was not the one who (ع) research that proves, from "Christian" references, that Jesus was crucified but that Judas Iscariot was, that he was not born on December ۲۵, that the concept of Trinity crept into Christianity in the ۳rd century..., in addition to evidences that Christianity has borrowed so much from

.ancient Babylonian, Greek, Roman Persian and Indian mythologies

Let us digress here for a minute to tackle the issue of Christianity in brief, particularly that of Catholicism, then we will bring the reader a debate between Imam ar-Rida (ع) and a Catholic archbishop.

The reader already knows that the only Bible accepted by Muslims is the one compiled by Saint Barnabas, a gospel which was not canonized at the famous Nicæa, N.W. Asia Minor, conference of ۳۲۵ A.D. called for by Emperor Constantine who aspired to put an end to the sectarian differences among the Christians of his time. The next few paragraphs are excerpted from my book Mary and Jesus in Islam:

According to the Gospel of Matthew, and to be exact Ch. ۱۰, verse ۴, the list of the twelve disciples of Jesus Christ is as follows: Simon (or Peter), Andrew (Peter's brother), James (son of Zebedee), John (James' brother), Philip, Bartholomew, Thomas, Matthew (the tax collector), James (son of Alphaeus), Thaddaeus, another Simon who is said to be "a member of The Zealots,' a subversive political party," and Judas Iscariot. Why is the name of Saint Barnabas not among them, and how did he come to write his own Gospel, the only one accepted by Muslims as the true Bible?

With all their prejudices, speculations, sectarian motivations, it is unwise to accept what today's or yesterday's Christians tell us about Saint Barnabas and his Bible, or about the other disciples. The Encyclopedia Britannica III, for example, describes those who believed

that Christ was human and not divine as heretics, and so do many Christian writers and theologians. An independent research, therefore, will yield better results, that's .for sure

One such research has been undertaken by M.A. Yusseff who published his findings in a very interesting book titled The Dead Sea Scrolls, the Gospel of Barnabas, and the New Testament which was published in ۱۴۰۵ A.H./۱۹۸۵ A.D. by the American Trust Publications of Indianapolis, Indiana, U.S.A.(۱) Saint Barnabas was originally called .Joseph the Levite, or Joses the Levite, and is better known as Matthai, or Matthias

In the Christian document known as Recognitions, Matthias is identified as another name for Apostle Barnabas, which is correct. In another document known as Homilies, Barnabas is said to be a personal Apostle of Jesus, "a strict servant of the .Law," and, hence, one of the original twelve Disciples (or Apostles) of Jesus Christ

The Jews, too, list his name among not twelve but five apostles, the remaining four being: Naki, Nester (perhaps Nestor after whom Nestorian Christians are named), Buni, and Todah. But we find the name "Lebbacus" among these disciples in Matthew ۱۰:۱۳, that of "Judas son of James" in Luke ۶:۱۶ and Acts ۱:۱۳, both contradicting other !?Biblical accounts; so, which one is correct and which one is not

Saint Barnabas was born in Cyprus in the first century A.D. Other references to him are recorded in the Bible in Acts ۱۱:۱۹ and ۱۵:۴۱. He is said as having joined the Jerusalem church

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For the benefit of our reader, the full address of the said Publisher is: ATP, ۱۰۹۰۰ W. -۱ Washington Street, Indianapolis, IN ۴۶۲۳۱. This book should be in every personal and .public library

after the alleged crucifixion of Jesus(۱)," which is not true, sold his property, and gave" the proceeds as a donation to his community. He founded the church in Antioch (Turkish Antakya; see footnote above about the history of this city), where he .preached

Inviting Paul of Tarsus (Turkey) to be his assistant, he undertook missionary activity and then went to Jerusalem. Shortly after ۴۸ A.D., a conflict separated both men, and Barnabas sailed home to Cyprus. Where did he write his Gospel and when? Nobody seems to know. How did he die? Nobody seems to know, yet he is called a martyr... We are also told that he knew St. Mark. In ۴۸۸ A.D., his grave was discovered near the Monastery of St. Barnabas in the Cypriot city of Salamis. A copy of his Gospel was found buried with him(۲). The accurate list of the twelve disciples of Jesus exists in the :Gospel of St. Barnabas himself who records the following

Jesus, having returned to the region of Jerusalem, was found again of the people with exceedingly great joy, and they implored him to abide with them, for his words were .not as those of the scribes, but were with power; for they touched the heart

Jesus, seeing that great was the multitude of them that returned to their heart for to walk in the law of God, went up into the mountain, and abode all night in prayer. When the day came he descended from the mountain and chose twelve whom

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۱ - This misleading statement exists in Vol. One of the world renown Encyclopedia ?Britannica III. How many other errors exist in this Encyclopedia

۲ - That copy was later deposited at the Imperial Library at Vienna. It was at a much .later date translated into English and edited by Lonsdale and Laura Ragg

.(he called apostles, among whom is Judas, who was slain upon the cross(١)

Their names are: Andrew and Peter his brother, fishermen; Barnabas, who wrote this, with Matthew the publican, who sat at the receipt of custom; John and James, son of Zebedee; Thaddaeus and Judas(٢); Bartholomew and Philip; James, and Judas Iscariot the traitor. To these he always revealed the divine secrets. He made Judas Iscariot his dispenser of that which was given in alms, but he took the tenth part of (everything. (The Gospel of Barnabas ١۴

The Gospel of St. Barnabas is the one that contains the true teachings of Jesus Christ; it will be discussed later how it refers to Prophet Muammed as the "Paraclete," a Greek word meaning "Messenger" and "Comforter," in Arabic al-Amin... Even if you set aside the Gospel of St. Barnabas, a good Greek translation of the original of John ١۴:١۶ will be: "And I will Pray the Patera, and he shall give you another Paraclete, that he may abide with you forever." The Greek word Patera is erroneously translated into "the Father," a reference to the Almighty, in a "modern" version of the Bible which gives the following text for John ١۴:١۶-١٧: "And I will ask the Father, and he will give you another Counselor to be with you forever__the Spirit of Truth."(٣) No man of righteousness has earned the title of "the Spirit of Truth" (in Arabic al-adiq) more than .Prophet Muammed

A good scholar of Greek will do better than

p: ٣۶٩

This statement, among many others in the Gospel of St. Barnabas, agrees with - ١ .what we, Muslims, have in the Holy Qur’an. Jesus Christ was not crucified

The reader can easily see that there were two men among the disciples of Jesus - ٢ named Judas; one of them was crucified, so he was rewarded in heaven, and the other was not, so he was rewarded by the Romans for his treachery. The latter is .Judas Iscariot

The Great News: The New Testament (Colorado Springs, Colorado: International - ٣ .(Bible Society, ١٩٨۴

that; he will translate Patera into "Nourisher" or "Sustainer," and Paraclete into "Comforter," al-Amin in Arabic, a title given to Prophet Muammed even before he had started his mission. The translation of what John has in ۱۴:۱۶-۱۷ should instead run as :follows

And I will request the Nourisher (God) to send you another Messenger, so that he" may be (your) guide always, the inspired, the Truthful, whom the world at large will not welcome because it will not comprehend or appreciate him, but you (believers) will recognize him. He will dwell with you and (his message) will find a place in your ".hearts

A testimony to the truth of the statement saying "... and (his message) will find a place in your hearts" is that most converts to Islam used to follow one sect of Christianity or another. Upon acceptance of Islam, such converts do not abandon Christ; they simply rediscover him and get to know the real Christ whose message has been and is still being distorted. The best Christians in the world are the Muslims. Muslims wholeheartedly honour Jesus Christ and his true and pristine message presented by Prophet Muammed; read the following verses of the Holy Qur'an and see for yourself :how such message is described

Allah said: O Jesus! I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me and purify you of those who disbelieve and make those who follow you above those who disbelieve till the Day of

(Resurrection... (۳:۵۵

Carefully examine the above verse especially this portion: "... and make those who follow you above those who disbelieve till the Day of Resurrection" and see how the Almighty raises the status of those who follow Jesus above those who disbelieve in him till the Day of Judgment. Those who believe in Jesus Christ and who follow his pristine message are none other than the Muslims, whereas the rest may be divided :into two groups

those who have distorted the message of Jesus Christ and lied about it one (۱ generation after another and are still doing so, and

the Jews who disbelieved in him and in his message and disbelieved in his virgin (۲ birth. Although the Jews now are the masters of the world, thanks to the West in general and to the U.S. in particular, but such power they will not keep forever. They will eventually weaken because the promise of the Almighty is true and irreversible; they will be exposed for what they really are: the anti-Christ, the Dajjal, the disseminator of falsehood through their absolute control over the news and .information media

asked the Catholic, "O Christian! Are you familiar with a statement in the (ع) The Imam Bible wherein Jesus says: 'I am going to my Lord and your Lord, and the Paraclete is coming who shall testify to my truth just as I testified for him, and he shall explain everything to you, and he shall be the one to expose all the

sins of nations, and he shall be the one to smash the pillar of apostasy'?(١) The Catholic said, 'We admit all what you have just quoted of the Bible." The Imam asked him, "Do you testify that such a statement is actually fixed in the Bible?" "Yes," said the Catholic. Imam ar-Rida said, "O Catholic! Could you tell me about the first Bible, how you lost it then found it, and who put your existing Bible together?" The Catholic said, "We did not lose the Bible except for one single day then we found it fresh; John and said, "How little your knowledge of (ع) Matthew brought it back to us." Imam ar-Rida the Bible and its scholars is! If such is your claim, then why do you dispute with one another about the Bible? Rather, controversy has always revolved around the Bible which is in your hands today. Had it been the same as the first one was, you would not have thus disputed (with one another) about it, but I shall inform you of such ".controversy myself

:The Imam went on to state the following

Be informed that when the first Bible was lost, the Christians gathered around their" scholars and said to them: 'Jesus son of Mary has been killed, and we do not know where the Bible is. You are the scholars; so, what do you have with you?' Luke and Mark said to them, We have learned the Bible by heart; so, do not grieve in its

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This is a rough translation of the original Arabic text. A thorough research of the - ١ Bible may yield better results and reveal the exact Biblical verse the Imam was referring to. Unfortunately, the Imam did not specify which of the four Gospels he was quoting. Consulting a Bible in Arabic may also produce the same anticipated result: the .number of the exact verse and the name of the Gospel the Imam had in mind

regard, and do not forsake the churches, for we shall recite to you one Gospel after another on each Sunday till we put it all together.'

Luke, Mark, John and Matthew sat together, and they put this Bible of yours for you after you had lost the first (original) one. These four men were students of the early disciples; are you aware of that?!" The Catholic answered, "This I did not know and now I do. It is also now clear to me how much you know about the Bible, and I have heard from you things with which I was familiar and to which my heart testifies to be the truth. I have, therefore, gained a better understanding."

Imam ar-Rida then said to him, "How do you, then, find the testimony of these men?" "Accurate," said the Catholic, "since they are the scholars of the Bible, and everything to which they testified is the truth."

Imam ar-Ria then turned to al-Mamoon and his company and said, "Bear witness to what he has just said." They said, "We testify."

Then the Imam turned to the Catholic and said, "I challenge you to swear by the son and his mother whether you know if Matthew had said, The Messiah is David son of Abraham son of Isaac son of Jacob son of Yehuda son of Khadrun', and that Mark said about the lineage of Jesus son of Mary that he was 'The word of God which He placed in the human

body, so it became human', and that Luke said, 'Jesus son of Mary and his mother were humans of flesh and blood, so the Holy Spirit entered into them'. Then you testify that Jesus had himself said the following about his creation: 'I tell you the truth: None ascends the heavens except that he descends therefrom except the man who rides the camel, the seal of the prophets, for he shall ascend to the heavens then shall he descend;' so, what do you say about that?" The Catholic said, "This is the speech of ".Jesus, and we do not deny it

said, "If so, what do you say about the testimony of Luke, Mark, and (ع) Imam ar-Rida Matthew with regard to Jesus and what they had attributed to him?" The Catholic "...said, "They lied about Jesus

turned to the audience and said, "O people! Has he not (a moment (ع) Imam ar-Rida ago) testified to their truthfulness, saying that they were the scholars of the Bible and O scholar of the" ,(ع) what they said is the truth?!" The Catholic said to the Imam ".Muslims! I would like you to excuse me from discussing these men

turned to that Catholic, who was an arch-bishop, and said, (ع) After a while the Imam "In the Bible, it is written: 'The son of the virtuous woman is departing, and the Paraclete is coming after him, and he shall lighten the burdens and explain everything to you, and he shall testify for

me as I have testified to you. I have brought you the parables, and he shall bring you the interpretation.' Do you believe that such a text exists in the Bible?" The Catholic answered in the affirmative.(١)

The Holy Qur'an, moreover, tells us in Surat as-Saff (Ch. ۶١) that "Jesus son of Mary said: 'O Children of Israel! I am the prophet of Allah to you testifying to that which is before me of the Torah and giving the glad tidings of a Prophet who will come after me; his name is Amed; but when he came to them with clear arguments, they said: This is clear magic" (Qur'an, ۶١:۶). Compare this Qur'anic verse with the following text in the Gospel of St. Barnabas:

Thereupon said the disciples, "O master, it is thus written in the book of Moses, that in Isaac was the promise made."

Jesus answered with a groan, "It is so written, but Moses wrote it not, nor Joshua, but rather our rabbins (rabbis), who fear not God. Verily, I say to you that if you consider the words of the angel Gabriel, you shall discover the malice of our scribes and doctors. For the angel said: Abraham, all the world shall know how God loves you, but how shall the world know the love that you bear to God? Assuredly it is necessary that you do something for the love of God.' Abraham answered, 'Behold the servant of God ready to do all that which God shall will.'

"Then spoke

١- al-Majlisi, Bihar al-Anwar, Vol. ١۴, pp. ٣٣١-٣٣٣. Again, since this text is my translation from the Arabic original, the Imam's quotations may not be exact. Consulting a Bible written in Arabic will be worthwhile and will provide the numbers of the chapters and verses to which the Imam here refers. Unfortunately, I do not have a copy of the Bible in Arabic.

God, saying to Abraham, 'Take your son, your firstborn Ishmael, and come up the mountain to sacrifice him.' How is Isaac firstborn, if when Isaac was born Ishmael was seven years old?!"

Then answered Jesus, "Verily I say to you that Satan ever seeks to annul the laws of God. Therefore he with his followers, hypocrites and evildoers, the former with false doctrine, the latter with lewd living, today have contaminated almost all things, so that scarcely is the truth found. Woe to the hypocrites, for the praises of this world shall turn for them into insults and torments in hell.

"I, therefore, say to you that the messenger of God is a splendor that shall give gladness to nearly all that God has made, for he is adorned with the spirit of understanding and of counsel, the spirit of wisdom and might, the spirit of fear and love (of God), the spirit of prudence and temperance. He is adorned with the spirit of charity and mercy, the spirit of justice and piety, the spirit of gentleness and patience, which he has received from God three times more than He has given to all his creatures. O blessed time, when he shall come to the world. Believe me that I have seen him and have done him reverence, even as every prophet has seen him. Seeing that of his spirit God gives to them prophecy. And when I saw him my soul was filled with consolation, saying, O Muammed, God be with

you, and may he make me worthy to untie your shoe latchet, for obtaining this I shall (be a great prophet and holy one of God." (The Gospel of Barnabas ۴۴

unworthy to untie your latchet" above brings to memory what St. Mark said in ۱:۷: ..." "And this was his message: After me will come one more powerful than I, the thongs of whose sandals I am not worthy to stoop down and untie." The speaker is undoubtedly Jesus and the one whose coming he is predicting is none other than But people look at things and make them appear as they .(ص) Prophet Muhammad would like them to. Such is the truth which all other disciples, with the exception of .Barnabas, had deliberately hidden

The reader is encouraged to obtain a copy of the Gospel of Saint Barnabas(۱) and compare it with other existing Bibles, be they those accepted by the Catholics or those endorsed by the Protestants, and judge for himself as to how much distortion the ...message of Christ has suffered and is still suffering

The Catholic archbishop slipped into an obvious self-contradiction; for he on one hand sanctified the authors of the four gospels and held them above lying while, on the .(ع) other hand, he admitted to the Imam that they did tell lies about Christ

debated with the High Rabbi, the most distinguished scholar of the (ع) Then the Imam from the previously (ص) Jews, to prove the prophethood of Prophet Muhammad revealed divine testaments, after which

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Since there is no copyright on The Gospel of Barnabas, the copy of it consulted for -۱ this book does not contain the Publisher's name nor the place nor the date of .publication

he follows with a very logical debate. Having argued with him that one of the requirements of a Prophet was to perform something all other creation are unable to perform, he asked him about the reason why they, the Jews, refrained from believing son of Imran (Amram), and the (ع) into the miracles of all prophets other than Moses High Rabbi answered him by saying, "We cannot admit the prophethood of any who professes prophethood except after bringing us knowledge similar to that brought by ".Moses

said to him, "Then how come you admitted the prophethood of other (ع) Ar-Rida who did not split the sea, nor did they cleave the (ع) prophets who preceded Moses stones so that twelve springs would gush forth from it, nor did they take their hands out shining white as Moses did, nor did they turn a cane into a snake?!" It was then that the High Rabbi overcame his stubbornness, submitted to the argument, and admitted that any supernatural act beyond human capacity was indeed a proof of .prophethood

then asked him about the reason why the Jews did not believe in the (ع) The Imam despite the fact that he brought forth miracles beyond (ع) prophethood of Jesus human capacity such as bringing the dead back to life, healing those who were born blind and the lepers, and about the reason why they did not believe in the despite his bringing an extra-ordinary miracle, the (ص) prophethood of Muhammad Holy Qur'an, although he

.was neither a scholar nor a writer. The High Rabbi had no answer at all

Then came the turn of the Zoroastrian high priest whom the Imam debated based on (ع) the priest's belief in the prophethood of Zoroaster. The Zoroastrian told the Imam that Zoroaster brought them what no other man had ever brought them before. "We did not see him," he continued, "but the tales of our ancestors informed us that he legalized for us what no other person before had made legal; so, we followed him." asked him, "You believed in the tales which came to you about him, so (ع) The Imam said, "This is the case (ع) you followed him, didn't you?" "Yes," he answered. The Imam with all other nations. Tales came to them about what the prophets had had all brought them, so (ص) and Muhammad ,(ع) Jesus ,(ع) accomplished, what Moses why did you not believe in any of these prophets, having believed in Zoroaster through the tales that came to you about him informing that he brought forth what .others did not?" The Zoroastrian high priest had no more to say

After that the Imam turned to the debate's witnesses, having finished debating with the chief representatives of those creeds, asking anyone else to go ahead and put forth any question to him. Everyone abstained from doing so. It was then that Imran the Sabian, who was one of the most distinguished scholars of the science of kalam of his time, approached the

and asked him how he could prove the existence of the Creator. The (ع) Imam discussion between them delved into the deepest depths of this complex question, while the Imam answered the man's questions through clear scientific facts in a very .simple way

was: "Master! Was the Being known (ع) Among the questions Imran asked the Imam to Himself by His Own Self?" The Imam said, "Knowledge is acquired by something which would negate its antithesis (ignorance). So that the thing itself would be existing through what it is negated, without the existence of anything which contradicts its existence, a need arises to negate that thing about itself by defining what is known about it. Do you understand, O Imran?" He said, "Yes, by Allah, master! Tell me, then, by what means did He come to know what He knew, by a pronoun or by something "?else

said, "If it had been by a pronoun, would He then find anyway not to (ع) The Imam establish for that pronoun a limit where knowledge ends?" Imran answered, "Yes, He will have to find such a way." The Imam asked him, "Then what is that pronoun?" said, "Is it alright if I ask you about (ع) Imran could not provide any answer. The Imam the pronoun and you define it by another pronoun? If you answer in the affirmative, then you would make both your claim and statement void. O Imran! Ought you not come to know that the One cannot be

described by a pronoun and would not be described except by a verb, a deed, an ”?action, and He cannot be expected to be parts and kinds like human beings

Imran asked him, “Master! The knowledge I have says that the being is changed in his said, “Does your statement, O (ع) essence by his action of creating...” The Imam Imran, mean that the being does not in any way change its essence except when it affects its own essence in a way which changes it? O Imran! Can you say that the fire changes its own nature, or that the heat burns itself, or have you seen anyone seeing his own vision?” Imran said, “No, I have not seen that; could you please tell me, ”?master, is it the creation, or is it the nature of creation

said, “Yes, O Imran, He is above all of that; He is not in the creation, nor (ع) The Imam is the creation in Him; He is elevated above that, and bad indeed is your knowledge about Him, and there is no might except in Allah. Tell me about the mirror: are you in it or is it in you? If neither one of you is in the other, then how did you come to see your ”.own reflection in it?” Imran said, “Through the light between myself and it

said, “Can you see of that light more than what you can with your own (ع) The Imam ”.eyes?” He answered, “Yes

said to him, "Then show it to us..." It was then that the man was too (ع) The Imam said, "I do not see the light except leading you and (ع) baffled to say a word. The Imam the mirror to come to know each other without being in either one of you. There are many such examples which the ignorant simply cannot observe, and Allah Has the ".greatest example

Thus did the Imam face the challenge of Imran the Sabian's doubting method, smashing it and dispelling the ambiguity of the complex doubts which he could not did not determine an (ع) understand till vision became clear to him. The Imam evidence except after building it with simple, easy to understand, proofs derived from everyday life in order not to leave any room for the opponent to doubt after transforming a most complex theory into an easy and commonsense idea, all of that .by employing a very beautiful and miraculously effective style

to debate Sulayman al-Marazi, (ع) In another session, al-Ma'mun invited the Imam Khurasan's scientist in kalam, and the debate between them dealt with some significant topics which were being debated then by scholars of the science of kalam. explained its (ع) The starting-point of the discussion was the issue of bada'. The Imam sound meaning, indicating that the Sublime and Dear God had innermost knowledge which nobody but He knew: that was the source of bada' and the knowledge whereby .He taught His angels and Prophets

To explain it in a

way which would remove all confusion and ambiguity, we can say about bada' is that Allah makes it clear that His Divine Will is always linked to an advantage, a benefit, that necessitates it, brings about such Will, carries it out..., whereas what is apparent is that His Will is hinging on what is opposite thereto. Then He, after that, makes manifest His actual Will when the advantage is satisfied from all aspects, and the reasons for which it was not previously manifested are removed, and it appears to the creation as if Allah willed to abandon His first Will, hence it is in the view of creation, not in the reality of Will, bada'. This is the theory of bada' in its simple logical context which Imamis (Shi'as) uphold and which some people misunderstood and misinterpreted, giving it a wrong meaning which necessitated attributing ignorance (!!!) to the Almighty God, an excuse to wage an unfair campaign of defamation against .Imami Shi'as by their opponents from among the followers of other sects

believe (ع) has proven the accuracy of bada' in which Ahl al-Bayt (ع) First, the Imam ,by: First quoting the Holy Qur'an where Allah Almighty says

فَتَوَلَّ عَنْهُمْ فَمَا أَنتَ بِمَلُومٍ

,(So leave them alone, for you shall not be blamed for that" (Qur'an, ۵۱:۵۴"

meaning thereby that He intends to annihilate them. Then the Almighty, according to ,the bada' theory, says

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنفَعُ الْمُؤْمِنِينَ

"So remind (them), for (such) reminding may avail the believers"

,(Qur'an, ۵۱:۵۵)

which indicates a shift from the first decision as observed from studying the context .of both verses

Second, he tries to prove it through traditions narrated from his forefathers citing the saying, "Allah sent his wahi to one of His prophets to inform him (ع) Messenger of Allah that he would die on a particular day, and when that prophet was told of it, he plead toed Allah, the King, while on his bed, and kept saying, Lord! Postpone my demise till I see my son growing up to carry out my will' till he fell from his bed, whereupon Allah ".sent his wahi again to the same prophet to inform him that He decided to postpone it

It is apparent that bada' in the meaning which we indicated requires no reason whatsoever to be alarmed, and it does not justify waging a campaign of defamation .against those who believe in it by those who do not

The same discussion led to discussing the will's eternity and transience, and the Imam stood to disprove the theory which called for the eternity of the will, proving its (ع) being transient by revealing its self-contradiction, removing the confusion which may .occupy anyone's mind in its regard

says, is one of the actions of the Almighty. It is not one of His (ع) Will, as the Imam attributes; therefore, it is transient, not perpetual, since an action is a form of event, and the deed cannot be identical to the doer, so the will cannot

be identical to the willing person. Will is not like hearing, or seeing, or knowing as al-Marazi tried to prove; it does not make sense, the Imam says, to say that

He "wanted" Himself. Does He want to be "something," or does He want to be alive, Seeing, Hearing, or Able?! If this is according to His Will, it would require the impossible which is the change occurring to the self, for the meaning then would be that He wanted Himself to be something which was not... Sublime is Allah greatly .above all of this sophistry

Thus did the debates between the Imam and al-Marazi take place frequently about .the eternity of the will versus its transience with regard to relevant matters

al-Marazi kept arguing and coming back to the same ,(ع) In his debates with the Imam point from which he had started his argument in an inflexible argumentative manner. While accepting that to desire something (to "will", to wish, to desire, to decide) is a verb, he goes back to deny that, claiming that it is an adjective, and he may admit .something and say something else

The Imam asked him, "O Abu Sulayman! Can you tell me if the will is a verb or not?" He asked him, "Is it causative, since verbs are?" "It is (ع) said, "Yes, it is a verb." The Imam asked him, "Is there anyone besides Him (ع) not a verb," came the answer. The Imam ".who, too, is eternal?" Sulayman answered, "Willing is doing

said, “O Sulayman! This is the same (sophistry) because of which you (ع) The Imam criticized Dirar and his followers, saying that everything Allah Almighty has created in His heavens and earth, ocean or land, dog or pig, monkey, human, or an animal, is Allah’s will, and that Allah’s will gives life and takes life away, and it goes here or drinks from there, marries, enjoys food, commits immoral acts, disbelieves and ”...commits shirk

Sulayman said, “It is like hearing, seeing, or knowing; that is, it is an adjective, an attribute.” Having abstained from providing an answer to the Imam’s question, Sulayman went back to the beginning of the argument regarding whether the will is an adjective, an attribute, or a verb, but the Imam nevertheless repeated his argument with him by following another route different from the one he took first. This indicates how commonsense the idea seems to him and demonstrates his ability .to prove it however he willed

(ع) The debate continued between them in the same calm manner in which the Imam coined his questions, which is the most magnificent method of debate. In his way of providing answers, the Imam never blocked the avenue before his opponent to continue the debate; rather, he left him completely free to debate in whatever manner he wished through his questions till he brought him to a dead-end where he could not proceed anymore just to go back to seek another route which the Imam himself wanted him to seek

.out of his own will, and after his own conviction

But Sulayman kept fumbling about in his answers to the Imam's questions after the Imam had closed before him all avenues of argument, and al-Ma'mun was quick to notice his fumbling about which indicated Sulayman's loss, so he rebuked the latter asked him to (ع) and criticized him. It is reported that during the debate, when ar-Rida ".continue his questions, he said, "Will is one of His attributes

The Imam said, "How many times have you said that it is one of His attributes?! Is it a ".new attribute, or has it always been so?" Sulayman said, "New

said, "Allahu Akbar! You are telling me that His attribute is new! Had it (ع) The Imam been one of His attributes, an eternal one, then He willed and He created as long as His will and His creation are eternal...! This means it is an attribute of someone who did "...not know what he did! Allah is Elevated above this

Sulayman said, "Things are not a will, and He did not will anything." Here the Imam said, "You have hissed, O Sulayman! He did and He created as long as His will and His creation are eternal...?! This is the attribute of someone who does not know what he is doing! Elevated is Allah above all of that." Turning to al-Ma'mun, Sulayman then said, "Master! I have already informed him that it is like hearing and seeing and knowing." Al-Ma'mun said, "Woe

unto you, Sulayman! How you have erred and how often you have repeated yourself! Stop it and take another route, for you seem to be unable to provide any answer ".better than that

The debate continued after that till Sulayman's tongue was tied, whereupon al-Ma'mun said, "O Sulayman! This is the most learned descendant of Hashim," and the .session was terminated

also conducted a very magnificent debate with Ali ibn al-Jahm dealing (ع) The Imam with the infallibility of prophets in which he explained in a very beautiful way. He underscored the fact that the superficial meaning of some verses may give the started his discussion with Ali ibn al- (ع) impression of self-contradiction. The Imam Jahm by criticizing him and those who interpreted the Book of Allah according to their own viewpoints, stating that he and those folks have to refer to those whom Allah endowed with the faculty of knowledge and understanding in order to learn the actual and accurate interpretation of such verses. This is according to the sacred verse ,which says

And none knows its interpretation except Allah and those deeply grounded in" .(knowledge" (Qur'an, ٣:٧

started explaining the verses whose superficial meaning indicates (ع) Then the Imam the fallibility and possibility of sinning by prophets. He indicated that Adam's transgression took place while he was in Paradise, not on earth, and the infallibility in question is earthly, and that he did not commit any sinning act as long as he lived on earth which contradicted his infallibility as

:proven by the following sacred verse

Allah did indeed choose Adam and Noah, the family of Abraham, and the family of" .(Imran above all people" (Qur'an,۳:۳۳

:As regarding the verse which states the following

And remember Thun-nan when he departed in wrath; he imagined that We had no" power over him, but he cried through the depths of darkness, There is no God but ,(You! Glory to You; I was indeed wrong"(Qur'an, Al-Anbiya':۸۷

what is meant by "he imagined that We had no power over him" is that he realized that Allah was not going to sustain him." Had he thought that Allah was unable to overpower him, he would have then committed kufr (apostasy) and he would have .also committed 'isyan, transgression

As regarding the verse "And (with passionate lust) did she desire him, and he would have desired her" (Qur'an, Yousuf:۲۴), the case regarding what the wife of al-'Aziz desired to do, are two different things, for she wanted to (ع) wanted, and what Yousuf commit a sin while he desired to kill her if she forced him; therefore, Allah saved him from the deed of killing her and its terrible consequences, and saved her from her .own wishful desire to commit a sin

his statement that the defendant had committed ,(ع) As regarding prophet David injustice by asking for the ewe, it was an error only within the framework of the case, and it took place before he had asked the defendant about his defense against the ,plaintiff's claim

and it is not a transgression, for Allah corrected his decision for him by bringing him .the example of the two kings

As regarding his marriage with the widow of Uryah, which was regarded by people at that time as a sin and criticized him for it, it was done for the sake of effecting a legislative interest whereby David wanted to shatter the then prevalent custom of a .widow not getting married after the death of her husband

It is similar to what happened to the Prophet with Zainab daughter of Jahsh, wife of By marrying Zainab .(ص) Zaid ibn Harithah who had been adopted by the Prophet wanted to shatter the pre- (ص) after granting her divorce from Zaid, the Prophet Islamic custom whereby a man would not be permitted to marry the former wife of someone whom he had adopted, as is clear in the text of the Holy Qur'an. The Prophet was apprehensive of the criticism of the hypocrites of his action, so the Almighty (ص) ,addressed him by saying

,(Do not fear people; it is more fitting that you should fear Allah" (Qur'an, Al Ahzab:۳۷"

,since it was Allah Who ordered him to marry her as we understand from the verse

Then when Zaid had dissolved (his marriage) with her, with the necessary (formality),"
We joined her in marriage to you in order that (henceforth) there will be no difficulty to the believers in (the matter of) marrying the wives of their adopted sons, when the

latter have dissolved with the necessary (formality, their marriage) with them, and .(Allah's command must be fulfilled" (Qur'an, Al Ahzab:٣٧

By providing such glorious knowledge of the exegesis of sacred Qur'anic verses, and by giving such honest interpretations which safeguard the integrity of the context, the used to dispel the confusion of those who did not have a deep actual (ع) Imam .understanding of the Glorious Book of Allah

In his book Al-'Iqd al-Farid, Ibn Abd Rabbih al-Andalusi recorded a debate on the subject of Imamate between the Imam and caliph al-Ma'mun which seems to be stamped with artificiality, and we think it is possible that some fanatics from among had fabricated it, for he stated (ع) those who deviated from the line of the Ahl al-Bayt :the following in his book

Why do you claim it (Imamate) for your own" ,(ع) Al-Ma'mun said to Ali ibn Musa being near in kin to the (ع) answered, "Due to Ali and Fatima (ع) selves?" The Imam Al-Ma'mun said, "If it is only a matter of kinship, then the ".(ع) Messenger of Allah had left behind him those who were closer in kinship to him (ع) Messenger of Allah to the (ع) than Ali or any of his relatives, and if you mean the kinship of Fatima then the matter (Imamate) after her should have belonged to ,(ص) Messenger of Allah whose right was confiscated by Ali even while they were (ع) al-Hassan and al-Husayn still alive, taking control of what was not his." Ali

.could not provide an answer ([ع] ibn Musa (ar-Rida

:Let us record the following regarding this quotation

The Imam did not claim his right to caliphate only on account of his kinship to the (ص) but rather on account of the clear statements made by the Prophet ,(ص) Prophet emphasizing that he was to be the caliph after him, in addition to the personal and which distinguished him above the rest (ع) qualifications which adorned Imam Ali .of sahaba

is that it is decreed according to a (ع) The concept of caliphate according to Ahl al-Bayt divine text, not dictated due to factors of kinship, politics, etc. Allah is the One Who whoever He sees to be most ,(ص) chooses, and His choice is conveyed by His Prophet fit to safeguard the Message and the interest of the nation. The claim of those who is similar to (ص) said that they deserved caliphate due to their kinship to the Prophet the claim of those who said that the muhajiran (immigrants) were more qualified than the ansar (supporters of Medina) due to the nearness of the first party to the The Imam, if this story is true at all, would not have been .(ص) Messenger of Allah unable, as it suggests, to answer al-Ma'mun's objection that there are among the Ahl or any of his relatives, an apparent (ع) those who had more priority than Ali (ع) al-Bayt .reference to his grandfather al-Abbas ibn Abdul-Muttalib(١), to caliphate

It was al-Abbas himself who approached the

This is a direct reference to the Abbasides who regarded themselves as more - ١ worthy of ruling the Muslims than all others although they proved to be among the very worst who ever ruled the Islamic nation. The title of the founder of their .government, namely "as-Saffah," which means "the blood-shedder," says it all

Imam requesting him to stretch his hand to him so that he would swear the oath of allegiance to him when he felt that the fate looked ominous and that the environment was threatening of a revolt. But the Imam refused to accept such an oath privately; rather, he preferred that such an oath be sworn to him in public and before eye whose (ص) witnesses after finishing the funeral rites for the Messenger of Allah corpse was still lying in state waiting to be bathed and buried(۱). If you suppose that .al-Abbas had any right to the caliphate, he would then have relinquished it

As regarding al-Hassan and al-Husayn, they were then very young; Hassan was ۱۰ and Husayn was ۹. Neither wilayat nor wisayat can be enforced on caliphate till they were old enough, for caliphate is a post which permits no wisayat at all; therefore, the .alone (ع) issue of caliphate was confined to Ali

The fact that al-Ma'mun's way of thinking regarding the issue of caliphate, and his views with which he confronted the faqihs in his debates, as the author of Al-'Iqd al-himself mentions, proving that caliphate was the legitimate right of only العقد الفريد Farid Ali rather than anyone else among the sahaba, this fact itself convinces us that this fabricated dialogue quoted above was written by some fanatic followers of other .sects

did not write a book on exegesis, but he explained the meanings of (ع) Imam ar-Rida ,the Qur'anic verses about which he was asked

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۱- The very fact that the so-called "election" of the first caliph, Abu Bakr, took place at had been buried opens the eyes even of (ص) Saqafat Bana Saida before the Prophet the blind to the fact that those who were involved in such "election" masquerade were more concerned about power and politics than about burying the corpse of their .(ص) Prophet

and we will indicate here some such explanations in order to acquaint you with the magnificent method and innovative style of the Imam (ع) in this regard.

Al-Ma'mun asked him once to explain some Qur'anic verses out of his curiosity about the knowledge which Allah bestowed upon the Imam (ع). Among such verses was this one:

"He it is Who created the heavens and the earth in six days, and His throne was over the water, so that He might try you which of you is best in conduct" (Qur'an, Hud:٧).

He said, "The Praised and Exalted Allah created the Throne, the water, and the angels before the creation of the heavens and the earth, and the angels used to know Allah through their own creation, through the Throne and the water. Then He made His Throne over the water in order to manifest His might to the angels so that they might know that He is capable of doing whatever He pleased. Then He raised the Throne through His might, moved it and made it above the seven heavens. Then He created the heavens and the earth in six periods of time. He was capable of creating them in a twinkle of the eye, but the Exalted One created them in six periods in order to show the angels what He was creating, one creation after another, so that they would know time, and so that they would again know that Allah was the absolute Originator of each and every

thing. Allah did not create the Throne because He was and is independent of it and of everything He created; He cannot be described by anything in the cosmos simply because He has no physical body; Exalted is He above the characteristics of what He .created a great deal of Exaltation

As regarding His saying, …so that He might try you which of you is best in conduct,'" He has created them in order to test them through the responsibility of obeying and worshipping Him, not out of His desire to test or to try them, since He already knows ".all things

:Al-Ma'mun also asked him about the meaning of this verse

Had it been thy Lord's Will, they would all have believed, (so would have) all those on" earth! Will you then compel mankind, against their will, to believe?! No soul can believe .(except by the Will of Allah" (Qur'an, Younus:۹۹-۱۰۰

,(ص) said, "Muslims said to the Messenger of Allah (ع) Quoting his forefathers, ar-Rida We wish you forced those whom you have conquered, O Messenger of Allah, to accept Islam, so that our number would increase, and we would become stronger in said, I am not going to meet (ص) the face of our enemies.' The Messenger of Allah Allah, the Almighty and the Exalted, having invented an innovation which He did not command me to do, nor am I the type of person who forces others to do anything at :all.' It was then that this verse was revealed

Had it been thy Lord's Will, they would all have believed, (so would have) all those on earth,' by means of forcing them, or when they find no other choice while in this world, just as will those who will believe only after witnessing Allah's might and retribution in the life after death. If I do such a thing to them, they would not deserve any reward, but I wish they accept it out of their own choice rather than being forced to do so in order that they may deserve to be close to me and blessed through me, '.and they will thus remain in Paradise forever

As regarding the meaning of No soul can believe except by the Will of Allah,' it does" not mean that it is prohibited from believing (without a prior consent from Allah); it ".simply means that Allah invites it to believe without forcing it to do so

,said the following in his explanation of the verse which says (ع) The Imam

Allah is He] Who has made the earth your couch, and the heavens your canopy"]" :((Qur'an, Al-Baqara:۲۲

He made the earth suitable to the creation of your nature, agreeable to your bodies;" He did not make it too hot to burn you, nor too cold to freeze you, nor too windy to cause you dizziness, nor too stinky to damage your heads, nor as liquid as water to cause you to drown, nor too solid to enable you to build houses and graves for

your dead; rather, the Exalted and the Sublime One made it strong enough to be useful for you, for your bodies, and for your buildings, making it usable in your homes and graves and a great deal of other advantages as well; thus, He made the earth a .couch for you

As for the heavens, He made them like a protective ceiling above your heads in which“ He let the sun and its moon and the stars orbit for your own good. He … 'sent down water from the heavens, and brought forth therewith fruits for your sustenance,’ meaning thereby water which He caused to descend from a high altitude in order to reach the summits of your mountains and hills, valleys and plains. He caused it to descend as showers and as moisture which soil inhales, and He did not cause it to pour down at once to ruin your lands, trees and other vegetation and fruits. And (brought forth therewith fruits for your sustenance’ (Qur’an, Al-Baqara:۲۲

means whatever grows on earth for your sustenance, so Do not set up rivals unto Allah while you know (the truth),’ that is, rivals’ such as similitudes and such things like idols which have no comprehension, hearing, sight, nor are they able to do anything at all, while you know that they cannot create any of these great blessings with which ”.He, your Lord, the Exalted, the Most High, has blessed you

was (ع) About the subject of the infallibility of Prophets, the Imam

asked to explain the meanings of some verses whose superficial meanings suggest that Prophets were not infallible at all, that they were liable to commit sins. At one of the meetings arranged by al-Ma'mun, the latter asked the Imam (ع): “O Son of the Messenger of Allah (ص)! Don’t you claim that Prophets are infallible?”

The Imam (ع) answered in the affirmative.

Al-Ma'mun then asked him, “Then what is the meaning of this verse: Thus did Adam disobey his Lord and allow himself to be seduced’?”

The Imam answered this question by explaining that Allah had forbidden Adam and Eve from coming close to a particular tree without forbidding them from eating its fruit or the fruit of similar trees. They obeyed Allah by not coming near that tree, but Iblis (Eblis) confused them in this regard and suggested that they should eat not from that tree but from other similar trees, swearing to them by Allah that he was only providing them with advice. So they believed in his oath, and they ate the fruit of a similar tree, and that was before Adam was considered as a Prophet and before his descent to earth.

What he did was not a sin for which the penalty is Hellfire, but it was a minor disobedience which could be forgiven and could be committed by Prophets before wahi (revelation) reaches them. When Allah chose him and made him a Prophet, he became infallible and was not permitted to commit a sin, minor

or major, telling him, “Thus did Adam disobey his Lord and allow himself to be seduced. But his Lord chose him (for His Grace); He turned to him, and gave him ”’.guidance

the Friend of Allah, and ,(ع) Then he asked him about Ibrahim (Abraham) al-Khalil about the stage of doubt through which he passed as appears on the surface in the Holy Qur’an when he is mentioned, till truth became manifest to him and he believed :therein. The Almighty says

When the night covered him, he saw a star. He said, This is my Lord.’ But when it set,“ he said, I do not love those that set.’ When he saw the moon rising in splendour, he said, This is my Lord.’ But the moon set, so he said, Unless my Lord guides me, I shall surely be among those who go astray.’ When he saw the sun rising in splendour, he said, This is my Lord; this is the greatest (of all).’ But when the sun set, he said, O my people! I am indeed free from your (guilt) of ascribing partners to Allah. For me, I have set my face firmly and truly towards Him Who created the heavens and the earth, and .(never shall I attribue partners to Allah’” (Qur’an, Al An’am:۷۶-۷۹

:commented thus (ع) About this issue, the Imam

never passed through a stage of doubt in Allah; rather, his story may be (ع) Ibrahim“ summarized thus: He lived in a society where three types of worship

dominated: the worship of Venus, the worship of the moon, and the worship of the to follow these religions before declaring his (ع) sun. The outward pretense of Ibrahim belief in Allah was only to deny the validity of each one of them and to prove to others the fact that they were invalid, not due to his temporary belief in them. He simply wanted to prove to their fellows, through the method of argument which he employed in a spirit filled with belief in Him, that their type of creed and their norm of worship of Venus, the moon, and the sun, were not appropriate due to the variation which occurred to them and which is one of the attributes of the creatures, not of the ".Creator

did was actually (ع) added saying, "What Ibrahim al-Khalil (ع) Then the Imam according to the inspiration which he had received from Allah by the token of the verse that says, That was the reasoning about Us which We gave to Abraham (to employ) against his people' (Qur'an, Al-An'am:۸۳). What he did, therefore, was merely a method to win the argument against his people regarding the invalidity of their norms of worship and in their belief in gods other than Allah, which is a unique method ".among Qur'anic methods to invite others to believe

,Al-Ma'mun then asked him about the meaning of the verse which says

till the apostles give up hope (of their people) and (their people come to) think that ..." they

.(proved them to be liars, Our help will then come to them" (Qur'an, Yousuf:١١٠

The reason for questioning is attributing despair to Allah's Messengers after being promised help from Allah. Despair and despondency are forms of kufr (disbelief); the ,Almighty has said

Never give up hope of Allah's mercy; truly none despairs of Allah's mercy except" .(those who have no faith" (Qur'an, Yousuf:٨٧

So, how can despair find its way to the heart of a messenger of Allah, or a prophet, knowing that, according to this verse, only kafirs can do so, and what is a greater sin !?than committing kufr

What is superficially obvious from the text of this verse is that the time when they despaired was after receiving the Message and inspiration. To this, the Imam (ع) answered by saying that the subject of despair in this verse is not Allah's help promised to His messengers, but rather losing hope of their people ever believing in them and accepting their message; i.e. to believe in Him and renounce their previous disbelief and disobedience by their worship of gods other than Allah. The meaning of this verse, then, will be something like this: When the messengers lost hope that their people would ever believe in them, and when those people thought that they .succeeded in proving those messengers liars, it is then that Our help came to them

Thus is the outward ambiguity of the verse removed, and thus does the Imam (ع), through providing such glorious explanations to the

sacred verses of the Holy Qur'an whose outward meaning is actually the opposite of that of the context, dispel the cloud of doubt which may come to one's mind regarding the infallibility of Prophets. They are not mere justifications or one's own personal .opinions; rather, they are actual facts; to uphold to the contrary is not possible

There are other verses the superficial meaning of which gives the impression that Allah has limbs just as humans do which He uses to achieve His purpose. An example is His statement addressing Iblis when the latter refused to prostrate to Adam as commanded by Allah: "What prohibited you from prostrating to what I have created with My own hands?" and also the verse saying, "When a leg will be uncovered and "...they are invited to prostrate

explains the meaning of Allah's hand to be His might. The meaning of (ع) The Imam the previous verse would be, "What prohibited you from prostrating to what I have created with My might and power?" Allah does not have eyes, legs, hands, or any such things as we may imagine which would put limits to Allah like those to man, and the revealed texts containing a reference to such things are given meanings which agree with conceiving Allah to be Exalted above having physical dimensions a great deal of .exaltation

The "leg" is interpreted by the Imam as a barrier of light which, when removed, will cause the believers to fall prostrating, while the legs of the hypocrites

.become too stiffened to prostrate

portray for us an accurate picture which is honest in (ع) Thus does Imam ar-Rida interpreting the meanings embedded in the Glorious Book if we wish to honestly and .wisely interpret its verses

One more thing remains. There are narratives which contain some interpretations of the authenticity of which is questioned (ع) Qur'anic verses attributed to Imam ar-Rida simply because some of those who reported them are not free of the practice of .distortion or fabrication

What we feel comfortable with is: if such narrations do not contain anything which regarding the (ع) disagrees with the beliefs of followers of the Ahl al-Bayt interpretation of Qur'anic verses, it will be a testimony to their authenticity. Add to this the fact that we think it is quite unlikely that some narrators would deliberately tell lies in cases where telling lies does not benefit the narrator a bit, (ع) about the Imam particularly in the interpretations of the verses which we have quoted above. This is why we find scholars of exegesis rely on such narratives and their likes in explaining the Holy Qur'an. If they contradict one another, they accept the one which seems to have the most sound meaning, or to the ones which agree with the basic principles of .the School of Thought

In the case where the interpretation of certain verses becomes the basis of a legislative rule, or in the process of deriving one, then the authenticity of narration or interpretation has to be verified

and ,(ع) or by members of his Ahl al-Bayt (ص) first as one provided by the Prophet attempts should be made to make sure that the integrity of their narrators is not .questioned

justifies the existence of (ع) Commander of the Faithful Imam Ali ibn Abu Talib Qur'anic verses which can be interpreted in more than one way by saying, "The Almighty has done so in order to foil the attempt of wrong-doers from among those who would take control over the legacy of the knowledge of the Book left by the which he did not intend them to acquire, rendering them ,(ع) Messenger of Allah ".unable to explain the various possible meanings thereof

and those who would bear the Message (ص) It is as if Allah willed that the Prophet after him would have a special distinction which is: the understanding of what others are not able to understand, so that people would resort to them when they are unable to understand certain verses of the Holy Qur'an which they need to understand for .the betterment of their life and the comprehension of their creed

The Imam's answers to theological questions were all in harmony with the environment of the occasion surrounding their legislation. Causes may be to achieve a social benefit, when the social aspect of legislation is more apparent than any other, or for a health-related, spiritual or psychological benefit. For example, when he says, "Adultery is (ع) explains the causes for the prohibition of adultery, the Imam prohibited

due to the corruption it causes such as murders, loss of lineage, child desertion, chaos ”.regarding inheritance, and other such aspects of corruption

explains to us why usury (riba) is prohibited by saying, “The reason for (ع) The Imam prohibiting usury is because it eliminates favours, ruins funds, causes greed for profit, causes people to abandon their dealing with loans to each other or in paying with cash, or when they do each other favours, and due to all the bad consequences of ”.corruption and oppression and the exhaustion of funds

As regarding the prohibition of eating the meat of pigs, rabbits, dead animals, spleens, says, “As regarding pigs, their creation was distorted by Allah in order to (ع) the Imam provide a moral lesson to man, and in order to remind man to fear Allah, and as an evidence of Allah’s might to distort what He creates at will, and because the food they eat is the filthiest of filth, in addition to many other reasons. As regarding the rabbits, they are like cats: Their claws are like those of cats and like wild animals. Their behaviour, therefore, is equally wild, in addition to their own inner dirtiness and due to their bleeding which is similar to the bleeding of women during their menstrual period because they are miscreants. As regarding dead animals, the prohibition of eating their meat is due to the damage such meat will cause to the body, and due to the fact that Allah has made

p: ۴۰۵

lawful the meat of animals slaughtered in His name so that that would be a distinction between what is lawful and what is not. As regarding the spleen, it is prohibited because of the bad blood it contains, and the cause of its prohibition is similar to that ".of dead animals; it is equally bad in its consequences

has said the following regarding the legislation of the pilgrimage (hajj): (ع) The Imam "The reason for the hajj is to seek to be the guest of Allah, to request more blessings, to part with past sins, to feel repentant about the past, and to look forward to the future. It is due to spending on the trip seeking nearness to Allah, tiring the body, abstaining from pleasures and desires, seeking nearness to Allah by worshipping Him, yielding and submitting to Him, looking up towards Him in cases of hot weather and chilling cold, during security and fear, incessantly doing so, and due to all the benefits ".in it of desiring the rewards and fearing the wrath of Allah, the Dear One, the Exalted

justifies for us (ع) As regarding marital relations between man and woman, the Imam some legislative rules in this regard. For example, the reason why a man may marry up to four women, while a woman is prohibited from marrying more than one man, is that when a man marries four women, his children will all be related to him; had a woman married two husbands or more simultaneously, nobody

would know for sure who fathered the sons she gave birth to, since they all were in cohabiting with her, and this causes a complete disorder for relating one to his father, .and who should inherit who, and who is the kin of who

The reason for repeating the divorce statement thrice is due to the time interval between each, and due to a possible desire for reconciliation or the calming of anger, if any, and to teach women to respect their husbands and deter them from disobeying .them

The reason why a husband can never remarry his wife whom he divorced thrice (articulating, in the process, the divorce statement nine times all in all), is that it is his right penalty so that men do not take divorce lightly or take advantage of women and think of them as weak, and so that the man would be considering his affairs, remaining awake and aware, so that he would lose all hope of a reunion after the .ninth pronouncement of the divorce statement

The reason why a wife during her waiting period (iddat) cannot remarry her previous husband who had divorced her twice till she marries someone else, is due to the fact that Allah had permitted divorce twice, saying, "A divorce is only permissible twice: after that, the parties should either hold together on equitable terms, or separate with kindness,"(١) that is, after he had already divorced her for the third time, due to his committing something which Allah Almighty hates

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.Qur'an, Surat Al-Baqarah:۲۲۹ -۱

for him to do; therefore, He prohibited him from marrying her again except after she marries someone else in order to prohibit people from taking divorce lightly and in .order to protect women's rights

Regarding the monetary distribution of inheritance by allotting the male heir twice the says the following: "The reason for giving (ع) share of that of the female, the Imam women half what men get of inheritance is that when the woman marries, she receives, while the man gives; therefore, Allah decided to assist the males to be able ".to give

He provides another reason why the man is given twice as much as the woman: The woman is considered dependent on the man when she needs, and he has to take care of her living expenses and to spend on her, while the woman is not required to take care of the expenses of the man, nor can she be required to pay his expenses if he was in need; therefore, Allah decreed to give the man more according to the Qur'anic verse, "Men are the protectors and maintainers of women because Allah has given (the one more than the other, and because they support them from their means."(١

Regarding the common custom of defining the value of the dower to be equivalent to says in a narrative: "Allah the (ع) the value of five hundred dirhams, the Imam Almighty and the Exalted has promised that if one believer pronounced Allahu Akbar! one hundred times, and Subhana-Allah one hundred

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.Qur'an, Surat An-Nisa':۳۴ -۱

times, and Alhamdu-Lillah one hundred times, and La Ilaha Ila-Allah one hundred yet a hundred more, then he (ص) more times, and send blessings unto His Prophet pleads to Him to grant him in marriage the huris of Paradise with large lovely eyes, He would surely marry him to one, then He determined women's dowers to be five hundred dirhams. If any believer asks the hand of a woman from another Muslim brother, pays him the five hundred dirhams, and the brother does not marry him to that woman, he would have committed 'uqooq (disobedience of Allah's ".commandments) towards him, and Allah will not marry him to a huri

contains precious jewels and invaluable treasures in (ع) The hadith of Imam ar-Rida which man senses the depth of the idea, the magnificence of tafsir, the beauty of performance, with neither the artificial manner of expression, nor the ambiguity of meaning, nor the stubbornness of instruction. When he is asked about the reasonable in which a cloud of ambiguity (ص) comprehension of some ahadith of the Prophet hovers above their narration, he defines their actual objective with flexibility and .ease, as if hadith has no other connotation except the one he provides

about the meaning of this tradition: "My companions are (ع) Some people asked him like the stars: If you follow any of them, you shall receive guidance," and another one saying, "Leave my companions to me." Both of these traditions are considered by Sunnis as the foundation of their generalization of

barring none, thus justifying (ص) judgement regarding all companions of the Prophet even their acts which contradicted Islamic justice, calling what they could not justify ".as "an error in ijtihad

provides us with the actual explanation of these and other such (ع) But the Imam ahadith with honesty and integrity, outlining in an easy manner their exact meaning. In his answer regarding the first tradition, he said, "Yes; he did say this hadith, meaning thereby the companions who did not make any alteration after him or any ".(change (to the Islamic creed

He was asked, "How can you tell that they altered and changed?" He said, "This is due that he said, Certain individuals among my (ع) to what is reported about him companions will be pushed away by force from my Pool (of Kawthar) on the Day of Judgement just as strange camels are pushed away from the watering place, and I shall cry, O Lord! My companions! My companions!' and it shall be said to me, You do not know what innovations they invented after you,' so they will be pushed away towards the left side (where Hell is), and I shall say, Away with them; ruined they shall be.'" The Imam continued to say, "Such will be the penalty of those who alter and ".(change (the hadith and the Sunnah

This hadith is narrated, with a minor variation in its wording, by al-Bukhari who quotes saying, "I shall be the first (ص) Abdullah ibn Mas'ud citing the Prophet

to reach the Pool, then the souls of some men from among you will be resurrected and they shall be prohibited from coming near me, and I shall say, Lord! These are my companions!' And it shall be said to me, You do not know what they did after you…'" (۱) A number of huffaz and narrators of hadith reported this tradition in various wordings which maintained the same contextual meaning, proving thus that it is consecutively .reported

through his frank and proven answer, saved us the effort to look for ,(ع) The Imam lame excuses for the flagrant transgressions in which a number of the sahaba fell, and from far-fetched artificialities to justify the errors of conduct which they deliberately committed with determination and which the same huffaz could not justify except by saying that they were cases of "mistaken ijtihad" which, according to them, did not contradict the justice expected of them, having been pressed by their attempt to attribute absolute justice to the sahabi no matter what he did…!

who was distinguished with the honour of (ص) A companion (sahabi) of the Prophet is the custodian over the fruits of the Message and (ص) being so close to the Prophet the protector of its structure through his faith and deeds. He is a man who ought to be used to say, who does (ع) taken as a role model of conduct. He is a man, as the Imam not alter or change any of the statements of the Prophet (ص).

۱- al-Bukhari, Sahih, Vol. ۸, p. ۱۱۹, Amari edition.

As regarding those who altered and changed, these cannot be awarded a unique distinction, just because they were companions of the Prophet (ص), which raised their status above that of other Muslims simply because they were not up to par with the level of responsibility of being honest, which is expected of them, to carry out after the demise of the Prophet (ص) and the cessation of wahi (divine inspiration).

The hadith which the Imam (ع) narrated about Ibn Mas'ud, and which is recorded by a number of those who learned the Holy Qur’an and hadith by heart in their books, is considered as an explanation of this hadith and of its connotation.

Moreover, it puts the sahaba on equal footing with the others in subjecting their behaviour to criticism and discussion, and it shatters the self-immunity which was granted to them in accordance with alleged Prophetic “statements” actually fabricated by a number of huffaz and traditionists without permitting themselves or others to discuss but take for granted.

In another hadith, the Imam (ع) proves to us, through a clear tradition by the Prophet (ص), that some individuals who were regarded as sahaba were not actually so, which shatters all the excuses used to justify the mistakes and the transgression committed by them. For example, Muhammad ibn Ishaq at-Taliqani reported that a man in Khurasan swore by divorce that Mu'awiyah was not among the true companions of the Messenger of Allah (ص), and this happened when Imam ar-Rida (ع) was present there.

The jurists there issued their verdict that the man had actually divorced his wife, and was asked to provide his own opinion in this regard. He decided that the (ع) the Imam man’s wife was not divorced; therefore, those jurists wrote a statement and sent it to him. In it, they asked him, “How did you come to say, O son of the Messenger of Allah that the woman was not to be divorced?” He wrote down on the same sheet ,(ص) saying, “It is so because of what you yourselves narrate from Abu Sa’eed al-Khudri saying about those who accepted Islam on (ص) who quotes the Messenger of Allah the day of conquering Mecca, that is, Friday, the ۲۰th of the month of Ramadan, ۸ A.H., corresponding to January ۱۴, ۶۳۰ A.D., when he was surrounded by a large number of people, You are good; my companions are good; and there shall be no migration after this Fath (conquest),’ without including these (meaning Mu'awiyah) among his .(ع) companions.” The jurists had to adopt the decision of the Imam

.(ص) deny that Mu'awiyah was a companion of the Prophet (ع) Thus did the Imam Such a claim used to surround this man with a halo of sanctity and was used to justify the very serious transgressions which he committed. Such transgressions left their .terrible marks on the structure of the Islamic government since then

They justified such transgressions by saying that he was a sahabi, and that, as such, whatever he

did or said could not possibly cast a doubt about his integrity, adding, “If we see the good aspect of his action missing, we may say that he attempted ijtihad, and he erred,” even if such error was at the expense of the Prophet's Message itself...!

If we accept this argument, we would be justifying all the transgressions and erroneous behaviour of some companions of the Prophet (ص) regardless of their motives or horrible consequences. The transgressions of Mu'awiyah and his norms of conduct, in which he departed from the line of the Islamic Message altogether, and which agreed with the attitude of animosity towards Islam, and whose motives and impulses were to cast doubts and suspicions, nobody is really obligated to defend and describe as within the Islamic Shari'a simply because they were the result of an erroneous ijtihad wherein the mujtahid is rewarded with one reward, due to his “immunity” which does not include Mu'awiyah simply because the latter was not a companion of the Prophet (ص) but was just like any other Muslim whose conduct was subject to accountability and criticism, and the verdict in his regard is based on the anticipated results of his deeds.

The directive which the Imam (ع) intended by denying that those who accepted Islam, including Mu'awiyah, were not all companions of the Prophet on the day when Mecca was conquered, is one of the strongest and deepest of his directives, for he drew a line between the Prophet (ص) and his true companions

on one hand, and those who accepted Islam after the conquest of Mecca and under .the pressure of a superior power and authority on the other

Had it not been for their reaction to the precarious situation versus the might of their opponent, realizing that they had no choice except to make asylum and submit to the word of Islam, they would have otherwise dealt with Islam in a quite different ...manner

(ع) why the Commander of the Faithful Imam Ali (ع) Al-Ma'mun once asked the Imam is called the divider of Paradise and of Hell, and how that attribute came to be applied in turn asked him, "O commander of the faithful! Have you not (ع) to him. The Imam narrated from your father from his forefathers quoting Abdullah ibn Abbas saying that is iman, and hating him is (ع) saying, Loving Ali (ع) he had heard the Messenger of Allah said, "If the (ع) kufr?'" Al-Ma'mun answered in the affirmative, so the Imam distribution of Paradise and of Hell is done according to loving or hating him, then he is ".the distributor of Paradise and of Hell

Al-Ma'mun then said, "May Allah never permit me to live after your demise, O father of al-Hassan! I testify that you are the heir of the knowledge of the Messenger of ".(ص) Allah

had gone back home, I came to visit him, (ع) Abul-Salt al-Harawi said, "After the Imam and I said to him, O son of the Messenger of Allah! What an

excellent answer you have given the commander of the faithful!' He said, O Abul-Salt! I spoke to him in the way he understood best, and I have heard my father telling said, O Ali! (ص) saying, The Messenger of Allah (ع) hadith from his forefathers about Ali You are the distributor of Paradise and of Hell on the Day of Judgement; you say to "'...Hell: This is mine, and that is yours

about the Commander of the Faithful (ع) In another narrative, he asked the Imam as to why he did not restore Fadak to its rightful owners after becoming (ع) Imam Ali the caliph. He answered him by saying, "We are members of a family who, upon becoming rulers, do not take their rights from those who confiscated them. Should we become in charge of the Muslims, we shall rule them and restore their confiscated ".rights to them, but we do not do so for our own selves

for az- ;(ع) Fadak remained the symbol of the lost justice according to the Ahl al-Bayt Zamakhshari says the following in his great book titled Rab'i' al-Abrar: "Harun ar-to take Fadak back, and he kept refusing. (ع) Rashid kept pressing Musa ibn Ja'far When he insisted that he should, he said, "I shall not take it back except in its boundaries." He asked him, "And what are its boundaries?" He said, "The first is Aden;" ar-Rashid 's face changed colour, yet he asked him, "And what is the second boundary?"' He said, "Samarkand;" now

.his face started shaking in anger

He asked him, “And what is the third boundary?” He said, “Africa;” and the caliph’s face now turned black in outrage, yet he asked him, “And what is the fourth boundary?” He said, “The ocean, and whatever lies beyond the Caspian Sea and Armenia.” Harun ar-Rashid then said, “There is nothing left for us; so, come and take said, “I had told you before that if I defined its (ع) my throne as well!” The Imam ”.boundaries, you would refuse to give it back to me

and Harun ar-Rashid , we can (ع) From this dialogue between Imam Musa ibn Ja'far and ,(ع) comprehend the vast dimension of the significance of Fadak to Ahl al-Bayt that it did not represent simply a piece of land and a few palm trees but a big missionary objective whose significance was linked to the significance of the Message .itself in its connotation and depth

as to (ع) Another person asked him about the Commander of the Faithful Imam Ali why people deserted him after knowing his distinction, his past feats, and the status He answered, “They deserted .(ص) he enjoyed in the eyes of the Messenger of Allah him and preferred others over him after having come to know his merits simply because he had killed a great number of their fathers, grandfathers, brothers, uncles, therefore, they kept ;(ص) and other relatives who defied Allah and His Messenger their grudge against him inside their hearts and they did not

like it when he became their ruler. They did not have grudge against anyone else as much as they had against him, for nobody else was so forceful in making jihad in the as much as he was; so, they deserted him for (ص) defense of the Messenger of Allah ".someone else

realized the seriousness of Ali's stand, the difficulty of the situation (ص) The Prophet after his demise, and the dire consequences awaiting him due to his firm jihad in the therefore, were meant ,(ع) made regarding Ali (ص) Cause of Allah. The statements he to deter those who were waiting for a chance to get even with him. Had they not been veiled by grudges, and by his own glorious past, they would have been described as .the beginning of the tragedy of justice and righteousness

We cannot find a better explanation for the change in public opinion regarding Ali's provided. (ع) better than what Imam ar-Rida (ص) stand after the death of the Prophet as the caliph succeeding (ع) If we set aside the clear ahadith which named the Imam without any question and consulted the faculty of reason in all the (ص) the Prophet criteria and logical orders to determine the person who should succeed the Prophet .(ع) as the caliph, the unavoidable outcome would certainly be none other than Ali (ص) Besides, had the grudges and the past not been the cause of the removal of Ali from the post of ruler, the question would have remained

.unanswered by any honest and equitable person

Tell me, O son of the Messenger of Allah! Why " ,(ع) Another person asked the Imam fight his enemies during the twenty-five years after the (ع) didn't Ali ibn Abu Talib as he did during the days of his caliphate?" He (ص) demise of the Messenger of Allah who (ص) answered, "It is due to his following the example of the Messenger of Allah did not fight the polytheists of Mecca during the thirteen years after his Prophethood, or the ones in Medina during the nineteen months period of his stay there; it is due to .the number of his supporters being too small

did not engage himself in fighting his enemies because his own (ع) Likewise, Ali was (ص) supporters were too few. Since the Prophethood of the Messenger of Allah not nullified by the fact that he did not make jihad during the period of thirteen years was not nullified (ع) (in Mecca) and nineteen months (in Medina), the Imamate of Ali because he did not perform jihad for twenty-five years, for the deterring factor in ".both examples was one and the same

is one narrated by Ibrahim ibn Muhammad al- (ع) Among the ahadith of Imam ar-Rida What is the reason for which the ,(ع) Hamadani; he said, "I asked Abul-Hassan ar-Rida Almighty and Exalted Allah drowned Pharaoh even after Pharaoh had believed in Him and admitted His unity?' He answered, Because he believed only when he saw Allah's retribution, and belief to

avoid danger is not accepted. This is Allah's judgement regarding past and future ,generations. The Exalted and the Almighty has said

When they saw Our Punishment, they said, We believe in Allah, the One God, and we reject the partners we used to associate with Him,' but their professing the faith when they (actually) saw Our Punishment was not going to benefit them' (Qur'an, Al Mu'min .([or Ghafir]:۸۴-۸۵

,The Exalted and Almighty has also said

The day that certain Signs of thy Lord do come, no good will it do to a soul to believe in them then, if it did not believe before nor did it earn righteousness through its faith'" .((Qur'an, Al An'am:۱۵۸

So when Pharaoh was about to be drowned, he said, "I believe that there is no God except the One in Whom the children of Israel believe, and I am of those who submit (to Allah in Islam).' (It was then said to him), Ah now! But a little while before were you in rebellion! And you did mischief (and violence)! This day shall We save you in your body, so that you may be a Sign to those who come after thee!'" (Qur'an, Younus:۹۰- .(۹۲

This narrative has a moral for those who wish to learn, for iman is not that one believes and returns to his Lord only when he sees no avenue of salvation before him and despair overcomes him; rather, iman is belief in Allah and going towards Him voluntarily in both cases

.of despair and of hope

stated the following: “Anyone who (ع) Another hadith narrated by Imam ar-Rida meets a poor Muslim and greets him in a greeting different from the one whereby he greets the rich, he would meet the Exalted and the Almighty on the Day of Judgement provides us with a very (ع) and He is angry with him.” In this tradition, the Imam beautiful example of humanity enjoined by genuine Islamic conduct governing the Muslim’s conduct with his Muslim brother, for Islam united all members of the nation in its law of personal conduct; there is no distinction for the wealthy man over the .deprived poor man, and all people are equal under the judgement of Islam

is one in which he was asked by Ibn as-Sikkit, “Why did (ع) Another hadith of the Imam with a miraculous cane (ع) the Almighty and Exalted God send Musa (Moses) ibn Imran with miraculous medicine, and ([ع] and white hand and the tool of sorcery, asa (Jesus ”?with miraculous speech and oratory (ص) Muhammad

sorcery ,(ع) said, “When the Almighty and the Exalted One sent Moses (ع) The Imam dominated the minds of people of his time. He, therefore, brought them from the Almighty and the Exalted One something which they never had, nor could they bring about anything like it, thus rendering their sorcery void and driving his argument against them home. When the Almighty and the Exalted God sent Jesus during a period of time when chronic diseases became

brought them from Allah, (ع) widespread and people were in dire need of a cure, Jesus the Almighty and the Exalted, something they never had, bringing the dead back to life, curing those born blind and the lepers by the Will of Allah, proving his argument (ص) against them. And when the Almighty and the Exalted One sent Muhammad during the time when speeches and oratory (and I think he said with poetry, too), he brought them the Book of the Almighty and the Exalted God and with the wisdom and counsel, thereby voiding their arguments." Ibn as-Sikkit said, "By Allah I have never seen anyone like you! What is the argument against people these days, then?" He answered, "Reason. Through it can you come to know who tells the truth about Allah, so you believe in him, and who tells lies about Allah, so you disbelieve in him." Ibn as-Sikkit said, "This, by Allah, is the right answer..."

A miracle is a supernatural thing which the ordinary individual is unable to perform due to his limited energies and motivational powers. Miracles are different from sorcery. Sorcery is not an actual supernatural act but a swift movement which causes the viewer to see the realities turned upside down, or turns the visible picture into its contrary.

This may take place by subjecting the viewer to obscure effects which veil from his sight a certain colour or a picture. What leads us to that conclusion is the statement of the Almighty in

fared with the wizards from the descendants (ع) the context of narrating how Moses
,of Israel, saying

So their ropes and canes seemed to him, because of their sorcery, as though they"
.(were crawling" (Qur'an, Taha:۶۶

Sorcery, then, is nothing more than stimulating the imagination, making things look different than they are, and causing one to fall under a magical spell. A miracle is an actual result of a super-natural deed intended to win the argument against people in the process of proving one's true prophethood and mission, and it is an act which .Allah causes to take place

It is different from sorcery because it is not subjected to psychological effects, or complications in the movement, but a broadening of the energy which affects matters viewed by man due to the effect of the Might of the Almighty. In narrating the story of
,the Almighty states ,(ع) Moses

and (appoint him) an apostle to the children of Israel, (with this message): I have ..." come to you, with a Sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and I breathe into it, and it becomes a bird by Allah's leave; and I heal those born blind, and the lepers, and I bring the dead back to life by Allah's .(leave'" (Qur'an, Ali Imran:۴۹

,And the Almighty has also said

.And it was never the part of an apostle to bring a Sign except as Allah permitted"

.(For each period is a Book (revealed)" (Qur'an, Al-Ra'd:۳۸

Every prophet had a miracle which distinguished him from other prophets and messengers and which was in harmony, in its own particular way, with the common phenomena prevailing upon the social condition of the time, so that the psychological meant (ع) effect caused by its miraculous effect would become a reality, as the Imam .in the tradition stated above

The miracles of prophets, according to the contexts of the verses and narratives, were not the result of the effect of a natural human energy; rather, they were the results of a creative energy whereby Allah distinguished His Prophets for the purpose of establishing the superiority of their argument when such a miracle was .necessitated by their mission

As regarding the miracles of the Imams which are reported in order to testify to their Imamate and to their being the most rightful for the post of caliphate, this is not something unusual about them since they were selected by Allah to be His vicegerents on earth. He entrusted them to carry out the responsibilities of the but what must be researched is that ,(ص) message after the demise of His Prophet many such miracles were proven to have been performed by them and were attested to by an acceptable medium. But the Imams never needed a miracle beyond the qualifications of knowledge and conduct which distinguished them in order to prove the authenticity of their Imamate, for the qualifications which characterized them were by

.themselves the miracles proving their right

which deal with the Islamic legislative system (ع) Among the ahadith of Imam ar-Rida that (ع) is one narrated by Abdullah ibn Tawoos who said, "I told Abul-Hassan ar-Rida I had a nephew whom I married off to my daughter and who used to frequently pronounce the divorce statement. He said, If he is a descendant of one of your (Shi'a) brethren, there is nothing to worry about, but if he is from these (Sunni) brothers, then '.recall your daughter, for they shall have to separate

use to say, (ع) I said, But, may my life be sacrificed for yours, did not Abu Abdullah Beware of those divorced thrice at one time, for they shall marry more than once?' He said, Yes, this is the case if the man is one of your brethren, not one of these; "'.whoever follows the creed of certain people is bound to follow their [juristic] rules

As regarding the issue of divorce, which is the subject-matter of this hadith, the determines that if the divorce statement (ع) school of thought of the Ahl al-Bayt contains "thrice" in it, rather than being repeated twice again, is not considered binding but it would be if the statement were repeated twice provided it meets the other conditions such as the presence of two just witnesses, the absence of the use of force, and the woman being tahir (clean), that is, she has not cohabited with her husband prior to his pronouncement and has

not taken her ghusul (ceremonial bath) yet, in addition to other conditions which validate divorce. This is what is commonly accepted, while others have decided that it .will be void as the apparent understanding of this hadith suggests

But if the husband repeats his statement, "She is divorced!" three times, it is, according to Imami (Shi'a) Muslims considered as one-time divorce with rendering the repetition null if such repetition is to be doubtful. The rest of Muslim sects regard divorce in both instands as binding and the husband cannot go back to her before she .marries another husband

says, "The Almighty and Exalted One has (ع) Another hadith narrated by the Imam decreed three rites each depends on yet another: He decreed the prayers and the payment of zakat; so, He does not accept the prayers of anyone who says his prayers but does not pay zakat; He decreed that one must thank Him and thank his parents, too; so, He does not accept the thanks of one who thanks Him but is not grateful to his parents; and He decreed that one should fear Him and remain in constant contact with his kin; so, anyone who does not remain in close touch with his relatives does not ".in turn fear Allah, the Exalted, the Almighty

Still another says, "A believer (mu'min) cannot be truly so except after acquiring three and from his fellow humans. From his ,(ص) attributes: from his Lord, from his Prophet Lord, he must learn how to

;keep a secret

,The Almighty and the Exalted said

He (alone) knows the Unseen, nor does He make anyone acquainted with his .(Mysteries, except an apostle whom He has chosen' (Qur'an, Al-Jinn:۲۶-۲۷

From his Prophet, he must learn patience while dealing with people; the Exalted and the Almighty ordered His Prophet to be patient with people saying, Uphold forgiveness; command what is right; but turn away from the ignorant (folks).' (Qur'an, .(Al-Araf:۱۹۹

From his fellows, he has to learn patience during periods of poverty and adversity, for the Dear and the Almighty One says, ... And to be firm and patient in pain and in .(adversity' (Qur'an, Al- Baqara:۱۷۷

once about the meaning of the verse saying, "Whoever (ع) A man asked the Imam relies on Allah, He suffices him." He said, "Reliance on Allah is in various degrees one of which is that you rely on Him in everything related to you, and when He does something to you which you know will not bring you anything good, you rely on His wisdom in doing it, so you nevertheless put your trust in Him willingly. Another is to believe in the Unseen regarding Allah of which you have no knowledge, so you relied on Him and on His custodians, trusting in Him in their regard, and in others." He was .also asked once about the extent of such reliance

He said, "It is that you fear none save Allah." What the Imam here means is that you submit to the

Will of Allah and accept His decree. Ahmed ibn Najm asked him about the pride which spoils one's deeds. He said, "Pride is degrees; among them is that one sees his bad deed as good, so he likes it and feels proud of it; another is that one believes in Allah and feels he is doing Him a favour by believing in Him, whereas He is the One who ".enabled that person to believe in Him

He, peace be with him, said once, "If one lacks five attributes, do not expect to gain anything good out of him for your life in this world or for the life to come: if his lineage is known to be untrustworthy, if his nature lacks generosity, if his temper lacks ".balance, if he lacks a noble conduct, and if he lacks fear of his Lord

was asked once who a lowly person is. He said, "Anyone who has something (a (ع) He ".serious moral defect, habit, etc.) to distract him from Allah

Among the jewels of his wisdom are the following; read them, digest them, and share :them with those whom you love

Allah abhors hearsay, the loss of one's funds (through foolishness), and excessive" ".questioning

".To be courteous to people is to cross half the way to achieving wisdom"

The discretion of a Muslim is not complete except after he acquires ten merits: Allah" accepts his good deeds, he is trustworthy, he sees as plentiful the little good that others do for him, while seeing his own

abundant good as little; he does not fret from being asked for favours, nor does he feel tired of constantly seeking knowledge; poverty reached in order to please Allah is better for him than wealth accumulated otherwise; to be subjected to power while trying to serve Allah is better in his regard than achieving power over his foe, and obscurity he prefers over fame." Then he said, "And the third one..., do you know what "?the third one is

It was said to him, "What is it?" He said, "Whenever he meets someone, he says to himself, He is better than me and more pious.' People are two types: a person better than him and more pious, and one who is more evil than him and more lowly. If he meets the one who is more evil than him and more lowly, he says to himself, Maybe the goodness of this (statement) is implied, and it is better that he hears such a compliment, while my own goodness is apparent and it is detrimental to me.' And when he sees someone better than him and more pious, he would humble himself before him trying to raise himself to his level. So if he does that, his glory will be higher, his reputation will be better, and he will become distinguished above his ".contemporaries

Silence is one of the gates of wisdom. Silence wins the love of others. It is an" ".indication of everything good

Everyone's friend is his reason; his enemy is"

”.his ignorance

”.Among the habits of Prophets is cleanliness“

”.One who is blessed with plenty must spend generously on his family“

If you mention someone who is present, use a kunya (surname) for him, and if he is“ ”.absent, mention his full name

Time will come when one’s safety lies in ten things nine of which are in staying aloof“ ”.from people, and the tenth in staying silent

Whoever scrutinizes his behaviour wins; whoever does not do so loses. Whoever“ fears the consequences will live safely. Whoever learns a moral from others achieves insight, and whoever achieves insight achieves wisdom, and whoever achieves wisdom achieves knowledge. One who befriends the ignorant will be worn out. The best of wealth is that which safeguards one’s honour. The best of reason is one’s knowledge of his own self. If a true believer becomes angry, his anger does not cause him to abandon righteousness; when he is pleased, his pleasure will not tempt him into wrong-doing, and when he achieves power, he does not take more than what ”.rightfully belongs to him

If one’s attributes become plentiful, they will relieve him from having to win praise by“ ”.mentioning them

Do not pay attention to the view of someone who does not follow your advice for his“ own good. Whoever seeks guidance from the appropriate source will never slip, and if ”.he slips, he will find a way to correct himself

People’s hearts are sometimes coming towards you, sometimes keeping away from“ you; sometimes they are active, sometimes they are relaxed. If

they come along, they will achieve wisdom and understanding, and if they stay away, they will be exhausted and worn out; so, take them when they come to you and when ".they are active, and shun them when they stay away or are relaxed

Accompany with caution the person who has authority over you; be humble when in" the company of a friend; stay alert when facing an enemy, and mingle with the public ".with a smile on your face

Postponement is detrimental to the fulfillment of desires. Fulfillment is the gain of the" strict. Wastefulness is the calamity of one who can afford it. Miserliness tears up honour. Passion invites trouble. The best and most honourable of virtues is to do others favours, to aid the one who calls for help, to bring the hope of the hopeful to reality, not to disappoint the optimist, to have an ever increase of the number of ".friends when you are alive, and the number of those who will cry when you die

The miser one is never restful. The envious is never pleased. The grumbling is never" ".loyal. The liar has no conscience

One who struggles to satisfy the needs of his family shall have more rewards than" ".those who perform jihad in the Way of Allah

".Assisting the weak is better for you than your act of charity"

No servant of Allah achieves true belief except when he acquires three attributes: ١)" ,He derives juristic deductions from the creed; ٢) He is wise regarding his livelihood

".and ٣) He is patient while facing calamities

Beware of one who wants to offer you advice by speaking behind others' backs; he" ".does not realize how bad his own end shall be

was asked once who the best of believers are; he said, "They are the ones who (ع) He are excited with expectation when they do a good deed, who pray for Allah's forgiveness when they commit a bad one, who show gratitude when they are granted ".something, who are patient when they are tried, who forgive those who anger them

was asked once, "How did you start your day?" He answered, "With a shorter (ع) He life-span, with our deeds being recorded, with death round our necks, with Fire ".behind our backs, and we do not know what will be done to us

also said, "Wealth is not accumulated except by five means: extreme (ع) He miserliness, a long-standing optimism, an overwhelming care, a boycott of the ".relatives, and a preference of this life over the life to come

who asked him, "O (ع) Ali ibn Shu'ayb said that he once visited Abul-Hassan Ali ar-Rida Ali! Do you know whose subsistence is the best?" He answered, "You, master, know better than me." He said, "It is that of the one through whom others' subsistence is improved. Do you know who has the worst subsistence?" Ali answered, "You know "!better than me

answered saying, "It is that of the one who does not include others in it." (ع) The Imam ,Then he added

O Ali! Be thoughtful to the boons for they are wild: if they leave people, they never“ come back to them. O Ali! The worst of people is someone who stops his contributions ”.(to charity, eats by himself, and whips his slave (or servant

said, “To congratulate one for a reward in store (ع) When al-Hassan ibn Sahl died, He ”.for him is better than to console him on a swift calamity

(ع) This is a truly magnificent bouquet of shining statements made by Imam a-Rida which emanate with his wisdom, overflow with his iman, and over-brim with tasty intellectual fruits, but this book is too small to contain all of them. This book was originally meant to be no more than a hundred pages, yet the Almighty has enabled it to grow, for He, and only He, helps promote and disseminate a good word and a good defines glorious ethical and educational (ع) deed. In his statements, the Imam manners and the upright conduct of a true belief, offering some glimpses of humanity for social cooperation and coexistence a Muslim is supposed to implement if he wants to be in harmony with the principles of Islam. They make up, if implemented, a milestone in the social change, turning an oppressive ignorant society into an advanced civilized one built upon virtue and love, justice and equity, respect and morality. But who is there to take upon himself such a task? Who has the power to implement the moral precepts provided by this

...and social reformer? The answer is too obvious to state (ع) great Imam

We have to translate these statements into actions in our daily life and be in harmony with their ethical and humane practical implications if we wish to direct our individual and social conduct to the right direction which safeguards its principles and precepts in order to create a nation based on virtues and humanity, and build it from within in a firm spiritual structure. Such a structure is reflects its practical reality and affects its intellectual and social objectives so that it would be "the best nation that ever was" .((Qur'an, Sarat Aali 'Imran:۱۱۰

May the Almighty enable us and your own self to follow in the footsteps of Imam a-and may He strengthen our conviction, keep our feet firm on His Right Path, ,(ع) Rida the Path of happiness in the life of this world and of salvation in the life to come, .Allahomma aammen

(Imam Muhammad At-Taqi (as (۶

His name is Muhammad; "Abu Ja'far," at-Taqi and al-Jawad are his titles. He is His .(ع) sometimes called Abu Ja'far II, the first being Imam Muhammad al-Baqir his respected mother is known as Subaika or ;(ع) father's name is Imam Ali ar-Rida Sukayna. He was born in Medina on the ۱۰th of Rajab ۱۹۵ A.H./April ۸, ۸۱۱ A.D. At that .time, al-Amin son of Harun ar-Rashid was the monarch of Baghdad

had to face series of misfortunes (ع) It is a sad story that Imam Muhammad at-Taqi since his early childhood. For only a very

brief peaceful period, he enjoyed the love and availed himself of the teachings of his was forced to leave Medina (ع) father. He was five years old when Imam Ali ar-Rida (ع) for Khurasan. The sire never saw his son again since then, for Imam Ali ar-Rida .died in Merv three years after this separation

The astonishment of people knew no bounds when, a few years later, they saw the boy arguing and expostulating with the renowned scholars of fiqh, tafsir, hadith and kalam, and subduing them in the presence of al-Ma'mun. They had to admit that God-.gifted knowledge never depends on material resources or on age

Political exigencies had compelled al-Ma'mun to cultivate relations with the in order to win the support of the Shi'as. After (ع) descendants of Imam Ali and Fatima all, being a Hashemite himself, he was related to them though remotely. He was aware of the political need to maintain close relations with them; therefore, at one of the gatherings relof heir-apparentship, he married his sister Umm Habiba to Imam Ali ,(ع) and betrothed his daughter Umm al-Fadl to the son of Imam ar-Rida (ع) ar-Rida He thought that those steps would enable him to win over .(ع) this Muhammad at-Taqi .completely (ع) Imam Ali ar-Rida

continued to lead the same simple (ع) But al-Ma'mun soon realized that Imam ar-Rida The pattern .(ص) and saintly life which characterized the descendants of the Prophet of his true Islamic life, which was bound to disseminate the spirit of fraternity

and equality, was obviously harmful to al-Ma'mun’s authority, especially when Imam was now a member of the royal family. It was at this point that he (ع) Ali ar-Rida .decided to put an end to the Imam’s life

But as he thought it expedient that he should keep the Shi'as, particularly the Persians, on his side, he pretended to be very depressed at Imam Ali ar-Rida’s death, as the reader has already come to know. This was also necessary for him in trying his best to prove that he had no hand in killing him. In order to isolate himself from any suspicion, he summoned ar-Rida’s son, Muhammad at-Taqi, from Medina to Baghdad .to marry him off to his daughter Umm al-Fadl although she was already engaged

as heir-apparent had been an intolerable (ع) The appointment of Imam Ali ar-Rida dilemma for the Abbasides; so, when ar-Rida died, they sighed in relief. They also succeeded in causing al-Ma'mun to appoint his son Trenchaman as his successor who later came to be known as caliph al-Muta'sim Billah. During the time when Imam ar-Rida was the heir-apparent, the colour of the caliph’s court and royal robes had been changed from black to green. After the Imam’s death, they changed it again to black which signalled the restoration of Abbaside traditions. All these steps undertaken by al-Ma'mun sufficiently satisfied the Abbasides who thought that he was acting in .accordance with their own desires

But when al-Ma'mun procliam ed that he was going to marry

their tribal attitude was stimulated. ,(ع) his daughter off to the son of Imam Ali ar-Rida They could no longer hide their feelings, and their delegation approached al-Ma'mun and complained in in the most unambiguous statements they could make, telling him had grieved them, (ع) that the honours which he had showered on Imam Ali ar-Rida and that they tolerated it because the Imam could be respected in view of his age, learning and other virtues, and that he deserved those honours only to a certain .extent

But elevating his son, who was quite young, so much as to prefer him over all other dignitaries and learned scholars did not befit the caliph. Furthermore, the marriage of did not prove prosperous. Why did the (ع) al-Ma'mun's sister to Imam Ali ar-Rida ?caliph, then, wish to offer the hand of the princess to ar-Rida's son, anyway

Al-Ma'mun told them that ar-Rida's son, Muhammad, was no doubt a boy of tender age, but he had inherited his father's virtues and qualities in full; the learned scholars of the Islamic world could not compete with him, and that if they doubted, they could put the boy to test. This reply, though totally said in jest, amounted to a challenge. Prompted by al-Ma'mun's taunt, they consented to judge the boy's knowledge in a .contest with the most learned authority of Baghdad then, namely Yahya ibn Aktham

Al-Ma'mun convened a pompous gathering for this open expostulation. There was anxiety to see this unequal match where a boy

of eight was to contend with the seasoned and renowned Chief Justice of the land. People crowded from every quarter. Historians have recorded that apart from dignitaries and the nobility, ۹۰۰ seats were reserved only for scholars. Al-Ma'mun's reign was described as the golden age of learning; experts from every trade and .profession had assembled in that great capital from every corner of the world

Al-Ma'mun had a carpet laid by the side of his throne to seat Imam Muhammad at-Taqi. In front of him was accommodated the Chief Justice Yahya ibn Aktham. There was pindrop silence among the audience who waited to hear the arguments. Silence was broken by Yahya who said, "Will His Majesty allow me to put some questions to Muhammad at-Taqi?" Al-Ma'mun answered: "You may seek that permission from ".Muhammad at-Taqi himself

Yahya (to Muhammad at-Taqi): "Do you allow me to ask you a question?" Muhammad at-Taqi: "Yes, you may ask whatever you please." Yahya: "What is the atonement for "?a person who hunts a game while he is dressed in the pilgrimage garb

The question itself indicated that Yahya underestimated the status of his opponent. Intoxicated with the pride of position and knowledge, he thought that the young boy might well be aware of simple daily routine problems of prayer or fasting, but the possibility that he might be totally ignorant of the statutes of pilgrimage or of the atonements of the sins or mistakes committed by a pilgrim never entertained his .mind

The sagacious, young Imam was

clever enough to respond to the old seasoned inquirer. Instead of giving a general or a vague reply, he analyzed the different aspects of the question so aptly that the audience immediately had a true evaluation of the Imam's knowledge and of Yahya's shallow-mindedness. Yahya, too, was puzzled and felt humiliated when the Imam :addressed him thus

Your question is utterly vague and lacks definition. You should first clarify whether " the game killed was outside the sanctified area or inside it; whether the hunter was aware of his sin or did so in ignorance; did he kill the game purposely or by mistake? Was the hunter a slave or a free man? Was he an adult or a minor? Did he commit the sin for the first time or had he done so before? Was the hunted game a bird or some thing else? Was it a small animal or a big one? Is the sinner sorry for his misdeed or does he insist on it? Did he kill it secretly at night or openly during daylight? Was he putting on the pilgrimage garb for hajj or for the umra?! Unless you clarify and define "?these aspects, how can you have a definite answer

Whatever Yahya's knowledge might have been, he was undoubtedly a well-read man specialized in jurisprudence. While the Imam was unfolding all such aspects of the problem, he had concluded that he was no match for his ingenious opponent. His face lost colour and the onlookers knew the situation

as it was. His lips were sealed and he made no reply. Al-Ma'mun fully assessed his .condition and thought it useless to put any further pressure on him

to solve all the aspects of the (ع) He, rather, requested Imam Muhammad at-Taqi question one by one so that the listeners might gain knowledge. The Imam, in spite of his young age, explained the various aspects of the question. Yahya, silent and puzzled, gazed at him. But al-Ma'mun was bent on carrying the matter to its very extreme. He, therefore, requested the Imam to put some questions to Yahya if he "?liked. The Imam accordingly said, "May I ask you a question

Disillusioned, Yahya, who now had a correct idea about the Imam's ability and had now no misunderstanding about himself, said in a humble tone: "Your grace can ask; I shall reply if I can or I shall get it solved by your own self." Then the Imam put up a question in reply to which Yahya admitted his ignorance. The Imam explained it, too. Al-Ma'mun's joy knew no bounds. Addressing the audience, he said, "Did I not tell you that this Progeny has been gifted by Allah with unlimited knowledge? None can cope ".with even the children of this elevated House

The excitement of the gathering was great: all unanimously exclaimed that al-was (ع) Ma'mun's assumption was correct and that Imam Muhammad at-Taqi peerless. Al-Ma'mun then thought it advisable to marry his daughter off to Imam Muhammad at-Taqi there and

recited the marriage sermon in person. This sermon, as a (ع) then. The Imam remembrance, is being recited at weddings everywhere throughout the Muslim world ever since. Overjoyed at this auspicious occasion, al-Ma'mun demonstrated his generosity by giving away millions in charity to the poor. Common people were given .with regards to his grants

lived in Baghdad. Then al- (ع) One year after the marriage, Imam Muhammad at-Taqi Ma'mun allowed him to return to Medina with his daughter Umm al-Fadl surrounded .with great pomp

occupied the highest position in human virtues and (ع) Imam Muhammad at-Taqi moral attainments, such is the Prophet’s family. To meet everyone humbly, fulfill the needs of the poor, maintain Islamic equality and simplicity, help the destitute secretly, treat even the foes fairly, extend hospitality, impart knowledge to the scholars of .religion and the like, all marked his saintly life

Common people, who could not appreciate such heights of moral excellence, might have thought that the new relationship, i.e. to become son-in-law of the most influential monarch of his time, must influence the pattern of life of the Imam and change his manners altogether. Al-Ma'mun, too, might have thought on the same lines because spiritualism which was the chief characteristic of this Progeny, was .against the practices of worldly rulers

In order to uphold their imperialistic and luxurious norms of life, monarchs like al-Ma'mun wanted to do away with these saints who personified righteousness, compassion, faith, piety, fraternity and justice as taught by Islam. Yazid’s demanding (ع) obedience from Imam Husayn

as his heir-appaent were two different (ع) or al-Ma'mun appointing Imam Ali ar-Rida aspects of one phenomenon. The procedures were different but the purpose was the did not bow to pay homage, so he was slain on the battlefield. (ع) same. Imam Husayn did not serve the cause of Abbaside imperialism, so he was (ع) Imam Ali ar-Rida .silenced with poison

did not conform to al-Ma'mun's designs, nor desires, (ع) Undoubtedly, Imam ar-Rida but this did not disappoint him. Ar-Rida's mature way of thinking and simple norm of life could not be changed. But there was the hope that in all probability a tender boy, who was brought up in the luxurious atmosphere of a royal palace, would grow up to be an ambitious, merry-making prince__altogether against his ancestral ways and .views

With the exception of a few enlightened persons, everybody would think on such lines. But the world stood aghast to see that the young son-in-law of the most distinguished monarch of his time refused to stay in the royal palace and lived instead in a rented house, thus maintaining his ancestral anti-monarchical conduct, leading a .simple and modest life

In the Middle East, it is usually seen that if the bride's people are fairly rich, they wish that the groom might live with them; if not in the same house, at least in the same can be judged from the fact that he lived in a (ع) town. The will-power of the Imam separate dwelling. After one year, when al-Ma'mun realized

that his son-in-law was not pleased with staying in Baghdad, he had to allow him to go .to Medina with Umm al-Fadl

Having returned to Medina, he maintained the same ancestral, unimposing behaviour: no body-guards, no pomp, no restrictions, no visiting times, no discrimination. He spent most of his time sitting at the Prophet's Mosque, where Muslims came to avail from his preaching. The narrators of hadith and other students of theology came to inquire about religious sciences, and the Imam guided them by explaining every complicated issue. All the world saw that Imam Ja'far's successor, seated on the .same mat, was guiding the people towards faith and piety

allowed the same amount of freedom to his wife Umm al-Fadl and (ع) Imam at-Taqi imposed the same restrictions on her as his ancestors had done with their wives. He did not care much about the fact that Umm al-Fadl was a princess. Although she lived with him, he married another lady who was a descendant of Ammar ibn Yasir. Allah had intended to continue the line of Imamate through her, and she gave birth to the tenth Imam. Umm al-Fadl complained about this to ,(ع) (later) Imam Ali an-Naqi her father. Surely this would have passed heavily on al-Ma'mun's heart but he could not interfere in the matter. He wrote his daughter saying, "Do not make such complaints to me in the future. I cannot stop Muhammad atTaqi from those things ".which Allah has made lawful

There are precedents, no doubt, that in

view of the high personal virtues of a woman, her husband does not marry another lady. For example, while Khadija lived, the Holy Prophet did not marry any other wife. married no other woman during the life-time of Fatima az- (ع) Similarly, Imam Ali But the same distinction could not be awarded to the daughter of a king .(ع) 'Zahra because it was against the spirit of Islam which the Prophet's descendants were to .safeguard, implement, and preserve

Imam Muhammad at-Taqi's speech was very moving and effective. During the hajj season, he once addressed a gathering of Muslims, stating the commandments of the Divine Law of Sharaa. The audience included learned scholars who admitted that they .had never heard such a comprehensive speech

there was a group which believed that the ,(ع) During the days of Imam ar-Rida They were called the .(ع) Imamate had come to an end with Imam Musa al-Kadhim admonished them so nicely, (ع) Imam Muhammad at-Taqi .الواقفه (Waqfiyya (Waqfism they abandoned their wrong beliefs for good. Nobody of that creed persisted in .adhering to such beliefs

A .(ع) scholars came to learn the teachings of Ahl al-Bayt ,(ع) Through Imam ar-Rida collection of brief and wise sayings is also among his legacy, resembling and ranking Some .(ع) in wisdom next to the sayings of his ancestor Imam Ali ibn Abu Talib .profound discourses on theology and monotheism are also to his credit

Al-Ma'mun died in ۲۱۸ A.H./۸۳۳ A.D. He was succeeded by his brother al-Mu'taman, the second heir apparent after

He came to be known as al-Muta'sim Billah al-Abbasi. His niece, .(ع) Imam ar-Rida Umm al-Fadl, now began to send him more complaining letters than she did during in (ع) the days of her father. As al-Ma'mun had given her in marriage to Imam at-Taqi spite of the opposition of all the tribe, he paid no attention to her letters. Rather, he silenced her with disappointing replies. But al-Muta'sim was jealous of Imam ar-Rida He had also led the opposition in the matter of Imam at-Taqi's marriage with his .(ع) .niece

Al-Muta'sim now got a chance to settle his difference in this matter. Imam Muhammad at-Taqi's fame as a great scholar and people's gathering around him, as well as the fame of his world-renown noble character, annoyed him. The failure of the .political tactics, too, intensified his resentment. All these factors intensified his enmity

In the second year of his reign, he summoned Imam Muhammad at-Taqi from Medina to Baghdad, writing to the governor of Medina expressly in this regard. Imam Muhammad at-Taqi had no choice except to set out for Baghdad leaving his son .with his mother in Medina (ع) Imam Ali an-Naqi

Upon his arrival at Baghdad, Imam at-Taqi was not harmed by al-Muta'sim. But the Imam's stay in Baghdad was a forcible act which can be labelled as custody or house therefore, was killed with the very same soundless ,(ع) arrest. Imam Ali an-Naqi .weapon which was quite frequently used against his ancestors

He was poison, so he died

on the ۲۹th of Thul-Qida, ۲۲۰ A.H./November ۲۴, ۸۳۵ A.D. and was buried near his grandfather Imam Musa al-Kadhim (ع). It is due to these two saints' tombs that the place is called Kadhimain (the two Kadhims, the enduring ones). Inna Lillah wa Inna Ilayhi Rajian; surely we belong to Allah, and to Him shall we return.

۷) Imam 'Ali An-Naqi (as)

His name, Ali, is usually prefixed by his titles "Abul-Hassan" and "an-Naqi," the pure one.Since both Imams Ali al-Murtada and Ali ar-Rida (ع) were also called "Abul-Hassan" each, Imam Ali an-Naqi is known as "Abul-Hassan III." His mother's name is Sumana Khatun. He was born in Medina on Rajab ۵, ۲۱۴ A.H./September ۸, ۸۲۹ A.D.

He enjoyed the love of his father Imam at-Taqi (ع) for only six years because his father had to leave for Baghdad where he died on the ۲۹th of Thu al-Qida ۲۲۰ A.H./November ۲۴, ۸۳۵ A.D. and the responsibilities of Imamate devolved on his young son's shoulders. Providence was the only tutor and instructor that reared and raised him to the extreme zenith of learning.

Imam Ali an-Naqi (ع) was still young when the Abbaside ruler al-Muta'sim Billah died and was succeeded by al-Wathiq Billah who died in ۲۳۶ A.H./۸۵۰ A.D. Al-Mutawakkil, the most cruel and deadly enemy of Ahl al-Bayt (ع), ascended the throne in the same year then died in ۲۵۰ A.H./۸۶۴ A.D. and was succeeded by al-Muntasir Billah who ruled for only six months. On his death, al-Mustain was installed on the throne of the Abbasides in

Baghdad. The latter had to part with his crown, as well as with his head, in ۲۵۳ A.H./۸۶۷ A.D. and was succeeded by al-Mu'tazz Billah during whose regime Imam Ali an-Naqi (ع) died.

Al-Muta'sim remained preoccupied with war against the Byzantines and had to deal with the troubles created by the Abbaside tribesmen in Baghdad. He did not harass the young Imam who carried out his responsibilities peacefully. After him, al-Wathiq Billah, too, treated Imam Ali an-Naqi (ع) fairly. But when he was succeeded by his brother al-Mutawakkil son of al-Muta'sim, the period of persecution and misfortune began on a full scale. This ruler exceeded all his predecessors in bearing animosity towards Ahl al-Bayt (ع).

During the ۱۶ years of his Imamate, Imam Ali an-Naqi (ع) had become famous throughout the Islamic world. Those who loved to learn the teachings of Ahl al-Bayt (ع) always flocked around him. In the ۴th year of al-Mutawakkil's reign, the governor of Medina, Abdullah ibn Hakim, started harassing the Imam. After persecuting him personally, he sent hostile reports against him to Baghdad. He wrote the central government there saying that the Imam was assembling apparatuses of kingdom, and that his followers were in such numbers that he could rise against the government whenever he wished.

Imam Ali an-Naqi (ع) became aware of such antagonism in sufficient time. In order to counteract, he, too, wrote a letter to al-Mutawakkil explaining the personal enmity the lying governor had borne against him. As a political step, al-Mutawakkil was quick to

dismiss the governor. At the same time, he sent a regiment under the command of Yahya ibn Harthamah to explain to the Imam in a friendly way that the caliph wished .him to stay in the capital for a few days before going back to Medina

The Imam knew very well the motives behind this request. He knew that the polite invitation actually meant his banishment from his ancestral city. But to refuse was useless, as it would involve a forcible departure later. Leaving the sacred city was as painful to him as it had been for his respected forefathers, viz. Imam Husayn (ع), Imam Musa al-Kadhim (ع), Imam Ali ar-Rida (ع) and Muhammad at-Taqi (ع). This type .of harassment had almost become a legacy

Al-Mutawakkil's letter to the Imam was full of respect and terms of endearment. The military detachment sent to escort him as retinue or bodyguards was actually a deceitful ploy. So when the Imam reached Samarra' (Surra man Ra'a), and al-Mutawakkil was informed, he neither arranged for his reception nor for his stay. He ordered to accommodate him in a wilderness where the city's beggars usually dwelt. Although the Prophet's descendants gladly associated with the poor and the destitute, and they did not covet luxurious living, al-Mutawakkil meant to thus insult the Imam who stayed there for three days; thereafter, al-Mutawakkil placed him .under the custody of his secretary Razzaqi, banning his meetings with others

It has been seen that during the imprisonment of Imam Musa al-Kadhim (ع),

the Imam’s moral charm had softened the guards’ stone hearts. Likewise, Razzaqi and began to provide for his (ع) was impressed by the greatness of Imam Ali an-Naqi comfort. This leniency could not remain hidden from al-Mutawakkil who transferred to the custody of Sa'd, a cruel and ruthless man in whose jail Imam Ali (ع) the Imam .spent twelve long years (ع) an-Naqi

In spite of all the hardships he had to suffer there, he spent his time worshipping his Maker, fasting during the day and praying during the night. Although confined within the four walls of a dark dungeon cell, his fame was on the wing. He was known in every house of Samarra’, rather throughout all of Iraq. Millions hated the cruel ruler .who had put such a man of noble character in prison

Al-Fadl ibn Khaqan, who loved the Prophet’s Progeny, had risen to the post of Minister in al-Mutawakkil’s cabinet solely by virtue of his intellectual and administrative merits. On his recommendation, al-Mutawakkil ordered the Imam’s imprisonment to be changed to house arrest, granting him a piece of land and allowing him to build his was forbidden from leaving (ع) house on it to live therein. But Imam Ali an-Naqi Samarra’. Sa'd was ordered to keep a tight surveillance on the Imam’s movements, .contacts and correspondence

set an admirable example of trust in (ع) During this period, too, Imam Ali an-Naqi Allah, ignoring all worldly gains. In spite of permanent residence in the capital, he neither made a

protest to the caliph, nor did he ever ask him for a favour. He continued the same .worshipping and hermit-like life that he had led during his imprisonment

The tyrant had changed his behaviour but the saint had maintained his own. Even was not allowed to live peacefully. He (ع) during such circumstances, Imam Ali an-Naqi was not harassed physically but psychologically. His house was periodically searched for arms or dissenting correspondence undermining the position of the government. Such an act is certainly painful for a man of an innocent and noble character. To top all this, the Imam was once summoned to the royal palace where the cups of wine were .in rotation

Surrounded by his courtiers, al-Mutawakkil was very much given to merry-making, so much so that in the excess of vanity and lewdness, the arrogant and shameless ruler handed the cup of wine to the Imam and asked him to drink. This order was surely more painful than a thousand strokes of the sword, but the guardian of faith said with unruffled dignity: "Spare me this order, for the flesh and blood of my forefathers and my own have never mixed with wine." Had there been a slight sense of faith in al-Mutawakkil, he would have been impressed by the dignity of this saintly reply. But he was dead to such a feeling; he, therefore, said, "Well, if you do not like it, then sing a ".song for us

The Imam replied: "I do not know that

art, either." At last the haughty monarch said, "You shall have to recite a few verses of poetry, then, in any tone you like." This crude and ridiculous behaviour would have infuriated any ordinary person, but the dignified Imam remained undisturbed and sought to do what he was compelled to. He turned the ruler's order for recitation of poetry into an opportunity for preaching, and he recited the following poetic verses:

باتوا على قلل الأجبال تحرسهم غلب الرجال، فلم تنفعهم القلل

واستنزلوا بعد عز من معاقلهم و اسكنوا حفرا، يا بئسما نزلوا

ناداهم صارخ من بعد دفنهم: أين الأساور و التيجان و الحلل؟

أين الوجوه التى كانت منعمه من دونها تضرب الأستار و الكلل؟

فافصح القبر عنهم حين ساءلهم: تلك الوجوه عليها الدود تقتتل

قد طال ما أكلوا دهرا وقد شربوا واصبحوا اليوم بعد الأكل قد أكلوا

The glories of our blood and state

Are shadows, not substantial things.

There is no armour against the fate;

Death lays its icy hand on kings.

Sceptre and crown

Must tumble down.

And in the earth be equal made

To the labourer's scythe and spade.

No fortress on the mountain peak

Could save the kings from the jaws of death.

Their pomp and power proved too weak;

They lie in graves, deprived of breath.

The cold earth asks them in contempt:

“Whither is the robe, the crown, and the throne?!

“Did cruel Death thy beauty exempt?!

“Did it respect thy royal blood and bone?!”

The grave replies

With sorrowful sighs:

“Those

beautiful forms

"!Are now food for the worms“

Having heard these lines recited by the Imam so profoundly, the gathering became spell-bound. The drunkards making merry just a moment ago now burst into tears. Even the proud king began to weep and wail. As soon as he recovered a bit, he .allowed the Imam to go home

Another incident that disturbed him a great deal was al-Mutawakkil’s oppressive order forbidding the public from visiting Karbala” and Najaf. Throughout his territories and Imam (ع) ran the order that people should not go to visit the tombs of Imam Ali Anybody disobeying this order would do so under the penalty of death. He .(ع) Husayn further ordered that the buildings in Najaf and Karbala” be levelled to the ground, that all the mausoleums be razed and the land around Imam Husayn’s tomb be from (ع) ploughed. It was not, however, possible to stop those who loved Ahl al-Bayt visiting those holy shrines. They disobeyed, and thousands of them were put to death indiscriminately. Undoubtedly, the Imam was as sorry for each one of them as he could have been on the death of a near relative of his. Due to this oppressive environment, he could not even preach or convey to the faithful the necessary instructions. This sorrowful situation lasted till al-Mutawakkil’s death in ۲۴۷ A.H./۸۶۱ .A.D

was mimicked and mocked by the (ع) At al-Mutawakkil’s court, Imam Ali ibn Abu Talib buffoons while al-Mutawakkil and his courtiers burst into laughter. It was such an insulting

scene that once al-Mutawakkil's son could not help protesting thus: "It was somewhat tolerable if you spoke ill of Imam Ali (ع) yourself, but since you yourself say that he was related to you, how do you allow these wretched buffoons to mock him like that?"

Instead of being sorry, al-Mutawakkil jested with his son and composed two couplets abusive of his mother which he instructed the singers to sing. They used to always sing those couplets as al-Mutawakkil laughed heartily.

Another event of those wretched times is equally painful. Ibn as-Sikkit of Baghdad, the acknowledged scholar of lexicography and syntax and the genius of his time, was the tutor of al-Mutawakkil's son.

One day the cruel ruler asked this great scholar: "Are my two sons more respectable than Hassan and Husayn (ع)?" Ibn as-Sikkit loved Ahl al-Bayt. He could not control his feelings and flatly replied: "Not to speak of Imams Hassan and Husayn (ع), Imam Ali's slave Qanbar is more respectable than both of your sons." Hearing these words, al-Mutawakkil flew into a passion and ordered that Ibn as-Sikkit's tongue be cut off. This barbaric order was carried out immediately, leading to the death of one of those who cherished the Prophet's Progeny (ع).

Imam Ali an-Naqi (ع) was not physically connected with these events. But each was like a blow of the sword, not striking his neck but torturing his soul. Al-Mutawakkil's cruelties caused him to be the object of common hatred. Even his own children set their hearts

against him. One of them, al-Muntasir, conspired with his chief slave Baqir ar-Rumi to murder al-Mutawakkil while the latter was asleep, using his own sword, thus the world heard a sigh of relief and the population of hell increased by one; the death of the tyrant and the caliphate of al-Muntasir were proclaimed. After assuming the .throne, al-Muntasir revoked the unjust orders of his father

Visiting the shrines of Najaf and Karbala" was permitted without any restriction. The tombs, moreover, received minor repairs. Al-Muntasir's conduct towards Imam Ali was fair. But the life of the new ruler proved to be mysteriously too short; (ع) an-Naqi he died in ۲۴۸ A.H./۸۶۲ A.D. after a brief rule of only six months. After him, caliph al-.(ع) Mustaan Billah, too, did not mistreat the Imam

had built a house in Samarra' and did not go (ع) As stated above, Imam Ali an-Naqi back to Medina either out of his own free will or under the orders of the rulers. Due to his continued stay there and the lack of interference by the regime, the students of surrounded him. Al-Mustaan Billah died in ۲۵۲ A.H./۸۶۶ (ع) the teachings of Ahl al-Bayt A.D. and was succeeded by al-Mu'tazz Billah who was alarmed by the Imam's .popularity, so he put an end to his life

Imam Ali an-Naqi's conduct and moral excellence were the same as those of each and every member of the sacred series of Infallibles. Imprisonment, confinement or freedom, in every case these sacred souls were

engaged in worship, helping the poor, living a most ascetic and God-fearing life, .disseminating knowledge and scholarship and promoting virtue

Totally refraining from succumbing to their own desires, greed or worldly ambitions, they lived dignified in misfortune. Dealing fairly even with the foes and helping the destitute were the qualities marking their conduct. The same virtues were reflected .as well (ع) during the lifetime of Imam Ali an-Naqi

had a grave dug up for him and (ع) During the period of his imprisonment, the Imam was ready by his prayer-mat. Some visitors expressed either apprehension or bewilderment thereat. The Imam explained thus: “In order to remember my end, I keep the grave before my eyes.” Be it so, but in reality, it was a silent, unspoken to give up his pure Islamic (ع) protest against those cruel rulers who wanted the Imam teachings. It was a negation of their demand of obeisance. It showed that the worldly rulers who can frighten common men with death can never bend a saint who is ready .to embrace death at any moment

In spite of this fearlessness, he never took part in any secret or subversive activity against the government. Living permanently in a capital where daily conspiracies were sapping the roots of the Abbasside regime, he could never be accused of .treason by the strong secret intelligence of those kings

Can you imagine the extent of the political turmoil of those unstable days? Al-Mutawakkil was opposed by his own son al-Muntasir and he ended

in being slain by his own Turkish slave Baqir ar-Rami. After al-Muntasir's death, the .court nobility decided to take away the governemnt from the ruling dynasty

The regime of al-Mustaan was shaken by the uprising of Yahya ibn Omer ibn Yahya ibn Zaid al-Alawi in Kufa, and by the occupation of Tabaristan by Hassan ibn Zaid (titled "Dai al-Haqq," the caller to justice) and his establishment of a permanent government there; the revolt of the Turkish slaves in Samarra' and al-Mustaan's flight to Baghdad to take refuge in its fort, and in the end his compulsory abdication and murder by al-Mu'tazz. Add to this list the Byzantine aggression during the reign of al-Mu'tazz who feared the danger of his own brother; Muayyad's demise; Muwaffaq's imprisonment in Basra__it was a continuous chain of chaos of which an .opportunist could easily take advantage

could not be suspected even of taking part in any of these (ع) But Imam Ali an-Naqi struggles for power. Any opportunist, excited by greed or revenge, will always take arms against a regime which not only harassed him but also exiled, insulted and imprisoned him. Yet, these sacred souls considered it below their spotless honour and dignity to partake in those vainglorious bids for power. They looked down upon all these struggles and always rose above the vile level of temporal temptations, .declaring that all such acts were below them and their standard of virtue

died during the reign of al-Mu'tazz Billah in Samarra' on the ۳rd (ع) The Imam

of Rajab ۲۵۴ A.H./June ۲۸, ۸۶۸ A.D. His death was attended only by his son Hassan al-'Askari who led the funeral prayers and arranged his burial, laying him to rest in his own residence. Now high stands his mausoleum which is being visited daily by tens of .thousands of pilgrims from all over the world

(Imam Hassan Al-'Askari (as (۸

His name is al-Hassan, "Abu Muhammad." Being a resident of Askar, a suburb of and his mother (ع) Samarra', he is titled "al-'Askari." His father was Imam Ali an-Naqi was Salal Khatun, a role model of piety, adoration, chastity and generosity. He was born in Medina on the tenth of Rabi' al-Akhir, ۲۳۲ A.H./ December ۴, ۸۴۶ A.D. He lived under the care of his respected father upto the age of ۱۱. Then his father had to leave for Samarra' and he was to accompany him and thus share the hardships of the .journey with the family

At Samarra', he spent his time with his father either in imprisonment or in partial freedom. He had, however, the opportunity to benefit from his father's teaching and instruction. His father died in ۲۵۴ A.H./۸۶۸ A.D. when he himself was twenty-two. Four months before his death, the father declared his son to be his successor and executor of his will, asking his followers to bear witnes to the fact. Thus were the responsibilities of Imamate vested upon him which he fulfilled even in the face of .great difficulties and hostilities

Imam Hassan al-'Askari partook in all misfortunes and hardships suffered

by his father, whether imprisonment or confinement. In the early days of his Imamate, al-Mu'tazz Billah, was the al-Abbasi caliph who, when deposed in ۲۵۵ .A.H./۸۶۹ A.D., was succeeded by al-Muhtadi

After The latter’s brief reign of only eleven months and one week, al-Mu'tamid did (ع) ascended to the throne. During these caliphs’ regimes, Imam Hassan al-'Askari not enjoy any peace of mind at all. Although the Abbaside dynasty was involved in constant complications and disorder, each and every king thought it necessary to .keep the Imam imprisoned

would be succeeded (ص) One of the Holy Prophet’s traditions stated that the Prophet by twelve princes, the last of whom would be the Mahdi, Qa’im Ali Muhammad. The Abbasides knew well that the true successors of the Prophet were these very Imams being the eleventh of this series, his son would (ع) With Imam Hassan al-'Askari .(ع) .surely be the twelfth, the last

so that (ع) They, therefore, tried to put an end to the life of Imam Hassan al-'Askari (ع) nobody would succeed him. The house arrest once imposed on Imam Ali an-Naqi so he was imprisoned, ,(ع) was considered inadequate for Imam Hassan al-'Askari away from his family. Undoubtedly, the revolutionary intervals between two regimes gave him brief periods of freedom. Yet as soon as the new king came to the throne, he followed his predecessor’s policy and imprisoned the Imam again. The Imam’s .brief life, therefore, was mostly spent inside dungeon cells

The hardship of imprisonment reached its peak time

during the reign of al-Mu'tamid Billah, although the latter knew the lineage, piety, .knowledge and righteousness of the Imam as did all his predecessors

Once, during a devastating drought, a Christian hermit was able to demonstrate that he could bring rain whenever he prayed to Allah. This led many Muslims to convert to was (ع) Christianity. In order to save Islam from this calamity, Imam Hassan al-'Askari brought out of jail. He noticed how that Christian hermit raised his hands in prayers, .and how as soon as he did so, rain started pouring down

He told the gathering that the piece of bone belonged to the corpse of one of the Prophets of Allah, and he proved his point by raising it himself in his hand, and upon doing so, Lo, rain started pouring down again, as if the skies were weeping for the thus removed the common doubts from the minds of the (ع) prophet! The Imam people and kept them firmly on Islam. Al-Mu'tamid Billah was so impressed that he felt too ashamed to send the Imam back to prison; so, he put him under house arrest .instead. Complete freedom, however, was not granted

carried out their duties of guiding the people (ع) During all circumstances, the Imams was subjected to numerous restrictions, (ع) no matter what. Imam Hassan al-'Askari and their (ع) so much so that those who sought to learn the teachings of Ahl al-Bayt Shi'a point of view could not reach him. In order to solve this

problem, the Imam appointed certain confidants as his deputies in view of their .knowledge of jurisprudence

These persons satisfied the curiosity of inquirers as much as they could. But if they could not solve certain theological problems, they would keep them pending the whenever they got the opportunity to see him. Of (ع) solutions provided by the Imam by a few individuals could be allowed by the (ع) course, the visit to the Imam government but certainly not by groups who wished to see the Imam on a regular .basis

The khums (۱/۵ of total savings), which was being paid to the Imams by the believers who cherished them and regarded them as representatives of the Divine Law, was spent by these sacred saints on religious matters, and to sustain the Prophet's descendants. This khums was now secretly collected by these deputies who spent it .(ع) according to the directives of the Imam

They, accordingly, were in constant danger of being identified as such by the government's powerful secret intelligence service. In order to avert this danger, Othman ibn Sa'd and his son Abu Ja'far Muhammad, two prominent deputies of the in the capital Baghdad, ran a large shop trading in oils. This provided them (ع) Imam with free contact with the concerned people. It was thus that even under the very thumb of the tyrant regime, those devotees managed to run the system of the Divine .law unsuspected

was one of the illustrious series of the immaculate (ع) Imam Hassan al-'Askari

Infallibles each member of whom displayed the moral excellence of human perfection. He was peerless in knowledge, forbearance, forgiveness, generosity, sacrifice, and piety. Whenever al-Mu'tamid Billah asked anybody about his captive fasted during the day and adored his (ع) Hassan al-'Askari, he was told that the Imam Lord during the night, and that his tongue uttered no word but remembrance of his .Maker

During the brief periods of freedom and stay at home, people approached him hoping to avail from his benevolence, and they went back well rewarded. Once when the Abbaside caliph asked Ahmed ibn Abdullah ibn Khaqan, his Minister of Endowments he reported: "I do not know anybody ,(ع) (awqaf), about the descendants of Imam Ali among them who is more distinguished than Hassan al-'Askari. None can surpass him in dignity, knowledge, piety and abstinence, nor can anybody match him in nobleness, ".majestic grandeur, modesty and honesty

died and the family was busy arranging for his (ع) When his father Imam Ali an-Naqi burial, some servants stole certain articles, thinking that none would notice it. When the burial was over, he called the servants and said to them, "I ask you about some missing items; if you tell me the truth, I will pardon you; but if you speak falsely, I shall get all those items from you then punish you." Then he asked each for the items which he had stolen. When they confessed their guilt, he got the articles back from them and .spared them the penalty

Imam

had a brief span of life, only twenty-eight years, but even during (ع) Hassan al-'Askari this short period of time, which was ruffled by a chain of troubles and tribulations, several high ranking scholars benefitted from his ocean of knowledge. He also uprooted the atheism and disbelief which ensued from the philosophers of that age. One of those philosophers was the renown Ishaq al-Kindi who was then writing a .book on what he called "self-contradictions" in the Holy Qur'an

When the news reached the Imam, he waited for an opportunity to refute and rebut asked them: (ع) him. By chance, some of Ishaq's students came to visit him. The Imam "Is there anyone among you who can stop Ishaq from wasting his time in this useless effort fighting the Holy Qur'an?" The students said, "Master! We are his students; how can we object to his teaching?" The Imam urged that they could at least convey to their teacher what he had to tell them. They replied that they would be ready to .cooperate as much as they could

then recited a few verses from the Holy Qur'an which the philosopher (ع) The Imam considered as contradictory of one another. He then explained to them thus: "Your teacher thinks that some of the words in these verses have only one meaning. But according to the Arabic tongue, these words have other meanings too which, when taken into consideration, indicate no contradiction in the overall meaning. Thus, your teacher is not justified for

basing his objections and allegations of contradictions on the premises of the ‘wrong meaning’ which he himself selects for such verses.” He then put up some examples of such words before them so clearly that the students absorbed the point and comprehended the precedents of more than one meaning.

When these students visited Ishaq al-Kindi and, after routine discussions, reproduced the disputed points, he was surprised. He was a fair-minded scholar, and he attentively listened to his students’ explanations.

Then he said, “What you have argued is above your capacity; tell me truly who has taught you these points?” The students first said that it was their own reflection, but when he insisted that they could never have conceived those points, they admitted that they were explained to them by Abu Muhammad Imam Hassan al-'Askari (ع).

Al-Kindi said, “Yes; this level of knowledge is the heritage of that House, and only that House.” Then he asked the students to set all such works of his to fire. This is a famous incident, and the reader is encouraged to research it on his own. This and so many other religious services were performed silently by the Prophet’s descendants.

The Abbaside dynasty, which unfairly claimed to be “the defender of the faith,” was deeply drunk with lustful merriment. Had it ever recovered from its drunkenness and thus come to its senses, it would not have thought that those sincere and saintly souls were a “danger” to its power. It, therefore, issued orders to put

the lofty ,(ع) some more restrictions on their movements. Imam Hassan al-'Askari mountain of dignity and piety, put up with such unfair restrictions and unwarranted .persecution with determined fortitude

was a reliable authority on traditionists who have (ع) Imam Hassan al-'Askari recorded several traditions in their collections on his own authority. One tradition ".about drinking runs thus: "The wine drinker is like an idolater

It has been recorded by Ibn al-Jawzi in his book Tahrim al-Khamr (prohibition of wine drinking) with continuous chain of references tracing its narrators. "Abu Na'im," namely Fadl ibn Waka, states that the tradition is true as it has been narrated by the Prophet's descendants and some of his companions such as Ibn Abbas, Abu Hurayra, .Anas, Abdullah ibn 'Awf al-Aslami and others

In his book titled Kitab al-Ansab (a geneaology book), as-Sam'ani indicates that "Abu Muhammad Ahmed ibn Ibrahim ibn Hashim al-Alawi al-Balathiri heard many ,(ع) i.e. Imam Hassan al-'Askari ,(ع) traditions in Mecca from the Imam of Ahl al-Bayt which he recorded." The names of some of his prominent students who, availing of his :discourses, speeches and addresses, became authors of some books, are given here

۱. "Abu Hashim," Dawud ibn Qasim al-Ja'fari, one of the deputies of the Imam, was a from his son ,(ع) scholar of advanced age. He acquired knowledge from Imam ar-Rida and from the latter's ,(ع) from his son Imam Ali an-Naqi ,(ع) Imam Muhammad at-Taqi .(ع) son Imam Hassan al-'Askari

۲. Dawud ibn Abu Zaid an-Nishapuri(۱). He often visited Imam Ali an-Naqi

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۱- A footnote above discusses the city of Nishapur for the curious reader.

(ع) and Imam Hassan (ع) al-'Askari (ع).

٣. Abu Tahir Muhammad ibn Ali ibn Bilal.

۴. Abul-Abbas Abdullah ibn Ja'far al-Humairi al-Qummi. He was a scholar of a high caliber. He authored many books including Qurb al-Isnad which is a major source of Al-Kafi, etc.

۵. Muhammad ibn Ahmed ibn Ja'far al-Qummi was the Imam's chief deputy.

۶. Ja'far ibn Suhail Saiqal was one of his most distinguished deputies.

٧. Muhammad ibn Hassan as-Saffar al-Qummi was a high ranking scholar, author of several books including the famous classic work titled Basa'ir al-Darajat. He sent written inquiries to the Imam (ع) and received their answers from him.

٨. Abu Ja'far Hamani al-Barmaki (Barmakid); he obtained written answers to his questions in jurisprudence from the Imam (ع) and compiled a book using their text.

٩. Ibrahim ibn Abu Hafs, "Abu Ishaq," al-Katib is a companion of the Imam and author of a book.

١٠. Ibrahim ibn Mehr-Yar. He has a book to his credit.

١١. Ahmed ibn Ibrahim ibn Isma'eel ibn Dawud ibn Hamdan al-Katib an-Nadam. He was an authority on literature and lexicography, author of many books, and a confidant of the Imam (ع).

١٢. Ahmed ibn Ishaq al-Ashari, "Abu Ali," al-Qummi was an acknowledged scholar and author of several books including Hilal as-Sawm.

These are only a few names; the details of all the students and companions would require a whole volume. The best reference the reader may consult is the encyclopوdia titled Ayan ash-Shi'ah, which is discussed above. "Abu Ali" Hassan ibn Khalid ibn Muhammad prepared a commentary of the

himself. The Imam (ع) Holy Qur’an which should be considered the work of the Imam used to dictate its contents and Abu Ali recorded them. Scholars indicate that the (ع) .book consisted of ۱,۹۲۰ pages

Unfortunately, these precious treasures of knowledge are not available now. Baghdad was repeatedly attacked by raiders from various nations that burnt or drowned thousands of precious books. A book recently published under the title Tafsir Hassan al-'Askari (exegesis of Hassan al-'Askari) is a separate work which was traced and rendered to the fourth century A.H. Shaikh as-Saduq, namely Muhammad ibn Ali But the .(ع) Babawayh al-Qummi, says that it was actually dictated by the Imam Shaikh’s sources from which he copied are obscure. The biographers are not, .(ع) however, sure about attributing it to the Imam

These are the details of the Imam’s scholarly attainments, a wonderful performance when one reflects on the fact that he died at the young age of twenty-eight, having served as Imam for only six years, a period constantly disturbed by the troubles .already stated above

A busy man, who is engaged in the service of religion and scholarship, usually does not have time for politics or subversive activities. But the Imam’s spiritual supremacy and his increasing popularity made him intolerable to his contemporary monarchs. Al-died (ع) Mu'tamid Billah, the Abbaside ruler, administered his poisoning, so the Imam on the ۸th of Rabi' al-Awwal of ۲۶۰ A.H./January ۱, ۸۷۴ A.D. and was buried in Samarra’ by his father’s side. His mausoleum, in spite

of hostile circumstances, has been a sacred shrine for his admirers ever since and is .visited daily by tens of thousands of pilgrims from all over the world

(The Awaited One, Imam Al–Mahdi (as (۹

is a facsimile of his name-sake and great (ع) Muhammad son of Hassan al-'Askari in form and in manners. His mother was ,(ص) ancestor, the Holy Prophet Muhammad Nerjis Khatun, granddaughter of the contemporary Byzantine king who was a He .([ع] descendant of prophet Sham'un (Shemon, or Simon, trustee of Jesus Christ was born on the ۱۵th of Sha'ban, ۲۵۵ A.H./July ۲۹, ۸۶۹ A.D. His father, Imam Hassan al-gave away loaves of bread and meat as charity and sacrificed several ,(ع) 'Askari goats for aqiqah, birth celebration. He also instructed his pious sister, Halima Khatun, .to tutor his child in the Divine Law

is usually called by his titles rather than by his first name. These are (ع) Al-Mahdi Famous among .(ع) numerous, second in number to those of Imam Ali ibn Abu Talib :them are

This is the title which has acquired the status of a name to which المهدی :Al-Mahdi .۱ Hence, the concept of .(ص) reference is made in the prophecies of the Holy Prophet al-Mahdi, the Guided One, al-Muntazar, the Awaited One, is commonly acknowledge .by Muslims

Undoubtedly, there are some differences of opinion among scholars in his regard, but these deal with his life events or qualities. The belief in the reappearance of Imam al-from his occultation is entertained by all except those who call themselves (ع) Mahdi Muslims only for

political or other necessities while not believing even in the unseen God. How can we regarding (ص) expect such people to believe in the prophecies of the Holy Prophet ?(ع) Imam al-Mahdi

Al-Mahdi" means: "the guided one." It indicates that Allah is the real Guide; all" creatures are guided by Him. In this sense, the Prophet and all Imams are Mahdis, yet .in reality, this title is exclusively used for the ١٢th Imam

This title is based on some traditions (ahadith) where Prophet القائم ".Al-Qa'im" .٢ asserts that, "This world will not come to its end unless there rises a (ص) Muhammad Qa'im from my offspring who will fill it with equity and justice after its being filled with ".injustice and oppression

master of the time). This is in view of the fact that he is) صاحب الزمان "Sahib az-Zaman" .٣ .the real guide of our time

Every Prophet or Imam is Hujjatullah, the "proof" or "sign" of the حجه الله ".Hujjatullah" .۴ Mercy Allah, our Creator; he fulfills the responsibility of guiding humanity, thus leaving for people no excuse to commit wrongdoing. Since in our time the responsibility of he will be called Hujjatullah till ,(ع) guiding the world is fulfilled by the ١٢th Imam .Doomsday

the expected or awaited one). All Muslim scholars have been) المنتظر "Al-Muntazar" .۵ Not only .(ع) repeating the prophecies regarding the reappearance of Imam al-Mahdi the Muslims but even people of other religions, too, believe in a "comer" to come in the last days. His name in various

creeds may be different, but the coming of such a person is universally accepted. He was expected before his birth, and after birth and disappearance. Now his .reappearance is awaited, hence his title

base their denial on the incorrect claim that there is no (ع) Those who deny al-Mahdi in the Holy Qur'an. There are two considerations to be borne (ع) reference to al-Mahdi :in mind while studying the Holy Qur'an

First: Names of individuals are not always stated explicitly. For example, the holy is mentioned by name as: Muhammad, Ahmed, Taha and Yasin, (ع) Prophet of Islam .whereas he is mentioned implicitly throughout the entire text of the Holy Qur'an

Second: Scholars of the Holy Qur'an tell us that there are at least four meanings for each Qur'anic verse: "ma'na zahir," an apparent or explicit meaning, "ma'na batin," a hidden or implicit meaning, "tanzeel," revelation (the circumstances under which that particular verse was revealed), and "ta'weel," interpretation. In order to fully comprehend a verse, we have to fathom all these four meanings; otherwise, our understanding of it will be extremely shallow, and "little knowledge is a dangerous ".thing

:The following references are all quoted from the most reliable Sunni sources

On p. ۴۴۳ of Yanabi' al-Mawaddah, the Hanafi hafiz Sulayman al-Qanduzi quotes Jabir ibn Abdullah al-Ansari narrating a lengthy hadith in which a Jew named Jandal ibn and the new (ص) Junadah ibn Jubair accepted Islam at the hands of the Prophet (ص) who his wasis were. The Prophet (ص) convert asked the Prophet

([ع] counted them for Jandal till he said, ".. and after him (i.e. Imam Hassan al-'Askari his son Muhammad, who shall be called al-Mahdi and al-Qa'im and al-Hujjah. He shall .occult, then shall he come back

When he comes back, he shall fill the world with justice and equity just as it was filled with injustice and iniquity; blessed are those who persevere during his occultation (ghayba, or absence); blessed are those who persist in their love for them, for they ,are the ones whom Allah described in His book saying

It is guidance sure, without doubt, to those who fear Allah, who believe in the Unseen' ghayb) الغيب)' (Qur'an, ۲:۲-۳)."

On p. ۵۰۵ of the same work, the author, who belongs to the major Sunni sect the explaining (ع) Hanafi, quotes Muhammad ibn Muslim who cites Imam Ja'far as-Sadiq the meaning of verse ۱۵۵ of the same Sura which states the following: "We shall test you with something of fear and hunger; some loss in goods or lives or the fruits (of ".(your toil), but give glad tidings to those who patiently persevere (Qur'an, ۲:۱۵۵

indicated that there would be signs indicating the coming (ع) Imam Ja'far as-Sadiq :which are means whereby Allah tests the faithful (ع) (reappearance) of al-Mahdi

Something of fear" is a reference to masses perishing by contagious diseases;" "hunger" is a reference to high prices of foodstuffs; "some loss in goods" is reference to scarcity and famines; "lives" is reference to mass destruction (of human lives, probably due

to global wars); "fruits" is reference to lengthy periods of droughts; so when all that ."happens, then "give glad tidings to those who patiently persevere

This is its interpretation," continued the Imam, quoting verse ۷ of Ali 'Imran (Qur'an," ۳:۷), which indicates that only those who are "firmly grounded in knowledge" are capable of interpreting the verses of the Holy Qur'an, adding, "We (Ahl al-Bayt) are ".the ones firmly grounded in knowledge

interpreting (ع) On p. ۳۲۱ of the same work, the author quotes Imam Ja'far as-Sadiq verse ۸۳ of Chapter ۳ of the Holy Qur'an then commenting thus: "When the Qa'im, al-reappears, there will be no land on earth where the shahada (the testimony ,(ع) Mahdi that La ilaha illa-Allah, Muhammadun rasulullah: There is no god but Allah, Muhammad is the Messenger of Allah) is not said." This could be a prediction that by reappears, all continents of the world will have Muslim (ع) the time al-Mahdi .populations. They already do

At the end of Vol. ۲ of Fara'id as-Simtayn, and on p. ۲۶۹ of Ibn Khaldun's Introduction, said, "Imam Ali ibn Abu (ص) Ibn Abbas is quoted as saying that the Messenger of Allah is the Imam of my nation and my successor therein after me; among his (ع) Talib offspring is the awaited Qa'im who shall fill the world with justice and equity after it .had been filled with injustice and iniquity

By the One Who sent me in truth a bearer of glad tidings, and a warner, I swear

that those who persist adhering to his Imamate even during his ghaybat (occultation) are more rare than red sulphur." Jabir ibn Abdullah al-Ansari stood up to ask the O Messenger of Allah! Will there be a ghayba for that Qa'im" :(ص) Messenger of Allah answered: "Ay by my Allah! (then he quoted this (ع) from among your offspring?" He verse:) 'Allah desires to purify those that are true.' O Jabir! This is one of Allah's orders and a secret of His which is obscure from His servants; therefore, beware of doubting, for to doubt the order of Allah, the Mighty and the Sublime, is apostasy ".((kufr

On p. ۵۰۷, the hafiz al-Qanduzi states in his book Yanabi' al-Mawaddah the explanation of verse ۸۹ of Chapter ۶ (al-An'am) quoting Muhammad ibn Ja'far as-who is ,(ع) saying, "The person implied in this verse is the Qa'im, al-Mahdi (ع) Sadiq safeguarded by Allah; even if all people perish, Allah will bring him and his companions ".out, for they are the ones entrusted by Allah and who do not disbelieve

Another author who follows the Shafi'i sect and who enjoys the title 'allama is ash-explaining verse ۸۶ of (ع) Shiblinji, author of Nur al-Absar. He quotes Abu Ja'far ((ع) Chapter ۱۱ (Hud) in a lengthy hadith in which the Imam says, "When he (al-Mahdi reappears, he shall lean on the Ka'ba, and three hundred and thirteen men of his :companions shall join him there; the first statement he shall utter there will be

That which is'

’.(left for you by Allah is best for you (Qur’an, ۱۱:۸۶

Then he shall say: ‘I am what is left you by Allah, His vicegerent (a descendant of Adam), and His Proof (Hujjatullah) over you;’ so whenever someone greets him, he ”.’says, ‘Peace be with you, O the one left for us by Allah

The Shafi'i faqih Abd ar-Rahman ibn Abu Bakr as-Sayyuti, quoting the Sunan of Abu Dawud, cites Abu Sa'id al-Khudri on p. ۵۰, Vol. ۶, of his Al-Durr al-Manthur, saying that takes (ع) had said, “The Hour shall not come till al-Mahdi (ع) the Messenger of Allah charge on earth on my own behalf; he shall have a high forehead, a straight nose, and he shall fill the world with justice and equity after being filled with injustice and ”.iniquity

He also indicates that Imam Ahmed ibn Hanbal (founder of one of the four Sunni (ص) sects, i.e. the Hanbali) quotes Abu Sa'id al-Khudri quoting the Messenger of Allah Allah shall send him to my nation, ;(ع) saying, “I bring you the glad tidings of al-Mahdi in time quite different from your own, and after series of earthquakes, and he shall fill the world with justice and equity as it was filled before with injustice and iniquity, and all the residents of the world shall be pleased with him, and he shall distribute the ”.wealth equitably

Allama al-Bahrani, quoting the Shafi'i faqih Ibrahim ibn Muhammad al-Hamawayni who in turn quotes Abdullah ibn Abbas on p. ۶۹۲

had said, “My successors, (ع) of Ghayat al-Maram saying that the Messenger of Allah ”.wasis and hujaj are twelve: the first of them is my brother and the last is my son

He was asked: “O Messenger of Allah! Who is your brother?!” He answered: “Ali ibn who shall fill the world with justice (ع) Abu Talib.” “Then who is your son?” “Al-Mahdi and equity after being filled with injustice and iniquity. By the One Who sent me in truth a bearer of glad tidings and a warner, I swear that if there is only one day left in reappears, (ع) this world, Allah will prolong that day till my son (descendant) al-Mahdi and the Spirit of Allah, Jesus son of Mary, shall say his prayers behind him (then he (:quoted verse ۶۹ of Chapter ۳۹

And the earth will shine with the glory of its Lord’ and his domain shall encompass the‘ ”.East and the West

Before the Imam’s birth, predictions regarding him were put forth by the Holy Prophet and the Infallible Imams. Several scholars of the Sunni School of Muslim Law have written volumes exclusively on this topic. For example, hafiz Muhammad ibn Yousuf al-Kanji ash-Shafi'i has compiled Al-Bayan fi Akhbari Sahib az-Zaman (the clear evidence regarding the tidings of the Master of Age). Hafiz Abu Na’im al-Isfahani has .((ع) title of al-Mahdi) (ع) written Na’t al-Mahdi

in ”(ع) Abu Dawud as-Sijistani has devoted one complete chapter titled “Kitab al-Mahdi his Sunan dedicated entirely to this subject. At-Tirmithi

in his Sahih, Ibn Majah in his Sunan, and al-Hakim in his Mustadrak, have all done .likewise

One tradition recorded by Muhammad ibn Ibrahim al-Hamawi (of Hama, Syria) which ash-Shafi'i cited in his work Fara'id as-Simtayn says, "Ibn Abbas heard the Prophet saying, I am the chief of the Prophets, and Ali is the chief of the Trustees (wasis). (ص) My trustees (or successors) after me are twelve: the first of them is Ali and the last is "'.al-Mahdi

had a tablet (ع) Jabir ibn Abdullah al-Ansari narrated saying that Fatima az-Zahra (mushaf) on which the names of all the succeeding Imams were written down; three of them were named "Muhammad" and four were named "Ali", all being her offspring, .and the last was named al-Qa'im

Shaikh as-Saduq, namely Muhammad ibn Ali ibn Babawayh al-Qummi, records in his book Ikmal ad-Din wa Itmam an-Ni'ma a tradition on the authority of Imam ar-Rida addressed his son (ع) who narrated it from his ancestors. It states that Imam Ali (ع) once saying, "The ninth from your descendants shall rise defending (ع) Imam Husayn ".the truth; he shall protect the faith and promote justice

as saying, "When (ص) As-Saduq, in his book Ikmal al-Deen, also quotes the Prophet the ninth among the descendants of my son Husayn is born, Allah will extend his life-span during the period of absence (occultation) and will project him at the appointed ".time

the chief of martyrs, is quoted as saying, "The ninth of my ,(ع) Imam Husayn descendants is the

Imam who will rise with the truth. Allah will grant life to earth through him after its death. The true faith will supersede all religions through him. His absence shall be lengthy during which multitudes would go astray. Only a few will be on the Right Path. .They shall suffer painfully

People will oppress them, saying, Let us know when this promise is fulfilled!' Those who will bear the pain and deprivation patiently will get the same rewards as those who accompanied the Prophet during his expeditions for Jihad." Imam Zain al-Abidin has said, "Of us one will be born whose birth will remain secret, so much so that (ع) is quoted in (ع) people will say that he was not born at all." Imam Muhammad al-Baqir Al-Kafi by al-Kulayni as saying, "Nine Imams after Husayn are destined; the last of ".them will be al-Qa'im

is quoted by Shaikh as-Saduq in his book 'Ilal ash-Sharai' as (ع) Imam Ja'far as-Sadiq saying: "The fifth descendant of my son, Musa, will be the Qa'im, a descendant of the ".(ص) Prophet

was asked (ع) As recorded in Ikmal ad-Din of Shaikh as-Saduq, Imam Musa al-Kadhim once: "Are you the Qa'im with the truth?" The Imam replied: "I, too, rise truthfully, but the real Qa'im is he who will remove the enemies of Allah from earth and will fill it with justice. He shall be my fifth descendant. His absence will be lengthy during which multitudes will turn away from the faith while only a few

".will uphold it

which (ع) When Du'bal al-Khuza'i, the famous poet, recited his poem to Imam ar-Rida :included these lines

,The Riser will appear, I do confess

:With grace he will rise, blessed and good

And will deal with the faithful and the faithless

;And will distinguish between truth and falsehood

wept. Then, raising his head, he said, "O Du'bal, these lines have (ع) Imam ar-Rida been inspired to you by Gabriel. Do you know who this Riser (Qa'im) is and when he shall rise?" Du'bal said that he did not know the details, but that he had been hearing that an Imam who would purge the world from evils and fill it with justice. The Imam explained: "O Du'bal, my son, Muhammad, will come when I am gone. After him, his descendant, al-Qa'im, will come. He will be awaited during his absence. When he ".appears, the world shall bow down before him

has said, "The Qa'im will be from amongst us, the third (ع) Imam Muhammad at-Taqi ".of my descendants

has said, "My successor is my son, Imam Hassan; but what will (ع) Imam Ali an-Naqi be your condition during the reign of Imam Hassan's successor?" Those who were said, "You (ع) present asked him: "Why, what do you mean by that?" Imam Ali an-Naqi will not have the opportunity to see him; later, you will not be allowed even to mention his name." Then he was asked as to how they should mention him. He said, "You may say that he is the last of Muhammad's

".Infallible) descendants)

Your revered forefathers have said" :(ع) Some people asked Imam Hassan al-'Askari that the earth would never be without a Sign of Allah (Hujjat-Allah) till Doomsday, and he who dies without knowing the Imam of his time dies the death of the days of .said that that was as true as the shining day (ع) ignorance." Imam Hassan al-'Askari

They inquired as to who would be the Imam and who would be the Sign of the Mercy of Allah after his death. Imam Hassan explained thus: "He will be my son, the namesake of the Holy Prophet. He who dies without knowing him will die the death of the days of ignorance. His absence will be so lengthy that the ignorant will wander puzzled and will surely stray; the false will fall into eternal destruction. Those who will ".foretell the exact date of his appearing will be wrong

All these predictions were recorded since the time of the Holy Prophet who prophesied the advent of the Mahdi. The anecdote of Dubal demonstrates that the (ع) concept was quite common. History tells us that friends and foes of Ahl al-Bayt .knew the fact, and sometimes tried to take wrong advantage thereof

For example, one of the Abbasides named Muhammad had assumed the title of al-too, ,(ع) Muhammad son of Abdullah Mahd, an offspring of Imam Husayn .(ع) Mahdi was considered by some people as the Mahdi. The Kaisanis had attributed the same to Muhammad ibn al-Hanafiyya. But these suppositions were refuted

by the Imams who condemned them and explained the qualities of the true Mahdi and asserted his absence. The aforementioned events clearly indicate that the idea .about the advent of the Mahdi was unanimously acknowledged

Besides, the traditions of the Holy Prophet continuously affirmed that he would be succeeded by ۱۲ persons. This number itself sufficed to refute the claims of the false had come, (ع) al-'Askari (ع) pretenders. But when the eleventh Imam al-Hassan who was sought even prior to his birth with the (ع) people keenly awaited al-Mahdi .same eagerness as he is now awaited since his absence

Precedents existed that many Imams did not have an opportunity for education; still, Providence Divine made arrangements to adorn them with learning and moral accomplishments which elevated them to Imamate. For example, Imam Ali an-Naqi (ع) died. Imam at-Taqi (ع) was six years old when his father Muhammad at-Taqi (ع) Outwardly, .(ع) was eight years old at the time of the death of his father Imam ar-Rida a boy of this age cannot be proficient in learning. But once we acknowledge that Allah had specially gifted the Prophet's Progeny, the question of age stands no more. If Jesus Christ could speak in his cradle and assert his prophethood (see the Holy Qur'an, ۱۹:۲۴ and ۱۹:۳۰-۳۳), a believer cannot think that the childhood of Imam al-could enjoy (ع) would negate or render his Imamate faulty. Imam al-Mahdi (ع) Mahdi his father's love and instruction for a very short period of time because

he was only five years old when his father died in ۲۶۰ A.H./۸۷۴ A.D. Even at that young .age, Providence crowned him with Imamate

When the Pharaoh of Egypt heard the prophecy that a child would soon be born to destroy his kingdom, he tried his best to obstruct the child's birth or kill him after his birth. Likewise, the Abbaside ruler knew that a child would be born to Imam Hassan .who would destroy his unjust kingdom (ع) al-'Askari

He, therefore, made every possible arrangement that the child would not be born, in continuous imprisonment away from his wife. (ع) keeping Imam Hassan al-'Askari But even the greatest worldly power cannot fight Providence. In spite of all the efforts of Pharaoh, Moses was born; similarly, in spite of the efforts of the Abbaside .government, the awaited Imam came into the world

His birth and upbringing were kept secret and, as Providence so wished, it remained so. Only a few moments did he appear in public. It was the time when his father's coffin was ready for the funeral prayers. All prominent Shi'ahs were present. The ranks had been formed. Imam Hassan al-'Askari's brother Ja'far stepped forward to lead the prayers and was at the point of reciting the Takbir when suddenly a boy came out from behind the curtains, passed the ranks quickly and took hold of Ja'far's robe and said, "Get back, Uncle; I am more than you worthy of leading the funeral prayers for my father." Ja'far at once

.withdrew and the boy led the prayers

Having performed this duty, the boy went back. It was not possible that the Abbaside ruler could remain ignorant of the fact. The search for him was carried out more seriously than ever before in order to arrest and slay the boy. Some may ask: "How can a boy lead the funeral prayers in the capacity of an Imam?" The question is provided by the Holy Qur'an. Such skeptics should research the Holy Qur'an to see how another boy, namely Yahya (John the Baptist), became a Prophet of Allah even .(while being a young boy. See verse ١٢ of Chapter ١٩ (Surat Maryam

The Prophet and the Imams had predicted al-Mahdi's occultation (disappearance from public eyes, absence) as has already been narrated. His occultation is divided into two periods. The first period is known as the minor occultation. It extended from ٢۶٠ A.H. to ٣٢٩ A.H. (٨٧۴-٩۴١ A.D.) when very pious persons nominated by the Imam .himself acted as his deputies

Their duty was to convey to the Imam all problems of the Shi'as, get their solutions from the Imam or solve them themselves according to their own discretion, collect zakat and khums and spend them in the proper way, and convey the Imam's instructions to the trusted persons. Those deputies, four in number, were the most :pious and learned, and they were the trusted confidants. Here are their names

Abu Amr Othman ibn Sa'd ibn Amr al-Amri al-Assadi. He was a deputy of .١

Having performed .(ع) then of his son Imam Hassan al-'Askari ,(ع) Imam Ali an-Naqi he died in Baghdad and was ,(ع) the same duty for a few years for Imam al-Mahdi .buried there

Abu Ja'far Muhammad ibn Othman ibn Sa'd al-Amri (son of the above). Imam .۲ foretold his being deputized. Then his father, at the time of his (ع) Hassan al-'Askari death, proclaimed under the orders of the Imam his appointment as deputy. He died .in Jumada I of ۳۰۵ A.H./November ۹۱۷ A.D

Abul-Qasim Husayn ibn Ruh ibn Abu Bakr an-Nawbakhti. A member of the famous .۳ Nawbakhti family, he was distinguished for his knowledge, philosophy, astrology and kalam. He was a top ranking scholar and a pious man. Under the directions of Imam Abu Ja'far Muhammad ibn Othman appointed him as his successor. After ,(ع) al-Mahdi .having served for fifteen years in that capacity, he died in Shaban of ۳۲۰ A.H./۹۳۲ A.D

Abu Hassan," Ali ibn Muhammad as-Samari. He was the last deputy, succeeding" .۴ Husayn ibn Rah as directed by the Imam. He performed this duty for nine years only and died on the ۱۵th of Sha'ban of ۳۲۹ A.H./May ۱۵, ۹۴۱ A.D. Having been asked on his deathbed as to who would succeed him, he replied: "Providence now wishes to give ".the matter another shape the duration of which is known by Allah Alone

After the demise of Abul-Hassan, there was no deputy. In this sorrowful year, i.e. ۳۲۹ A.H./۹۴۱ A.D., Imam Ali ibn Babawayh al-Qummi, the revered father of

Shaikh as-Saduq, and Muhammad ibn Ya'qub al-Kulayni, the learned compiler of Al-Kafi, also expired. Besides these sad events, an extra-ordinary phenomenon was also witnessed. In the sky so many stars did shoot that it seemed as if Doomsday had come. That year was, therefore, named "the year of the dispersal of the stars." After this followed a dark period because none was left to approach Imam al-Mahdi (ع).

The period since ۳۲۹ A.H./۹۴۱ A.D. is called "the major occultation" because there is none deputized by the Imam. It was for this period that Imam al-Mahdi (ع) directed "to refer to those who know our traditions the lawful and the unlawful matters because they will guide you on our own behalf." It is in view of this advice that the scholars and mujtahids are called the Imam's successors. But this succession means general guidance of the people and is in no way by personal nomination. They are, therefore, quite different from the deputies who served as such during the minor occultation.

The predictions about these occultations had been made by the Infallible ones. The Holy Prophet affirmed: "He will have an occultation in which many groups will wander aimlessly; during this period, the number of those who believe in and follow him will be meager."

Imam Ali ibn Abu Talib (ع) said, "The Qa'im (ع) will have a long period of absence (occultation). The scene is full in my view when the friends of Ahl al-Bayt will wander during his absence as animals

wander in search of a meadow." Another tradition says that "He will reappear after such a long period of absence during which only true and sincere believers will uphold ".their religion

said, "Allah will prolong his life-span during his absence." Imam al- (ع) Imam al-Hassan said, "He will remain absent during which period so many parties will go (ع) Husayn said, "His absence will be so lengthy that many (ع) astray." Imam Muhammad al-Baqir ".people will go astray

will be the fifth descendant of the seventh (ع) said, "Al-Mahdi (ع) Imam Ja'far as-Sadiq Imam. He will remain unseen." On another occasion, he said that Sahib al-Amr (the master of command) will have an occultation during which everybody must .remember Allah, do good deeds and uphold his religion

said, "His person will remain unseen to the eye but the (ع) Imam Musa al-Kadhim ".believers will never forget him; he will be the Twelfth of our line

predicted that he would be awaited during his absence. Imam (ع) Imam ar-Rida will be awaited during his absence and (ع) explained: "Al-Mahdi (ع) Muhammad at-Taqi ".will be obeyed upon his reappearance

clarified: "The Master of Command will be the one about whom (ع) Imam Ali an-Naqi said, "My son's (ع) people will say: He has not been born yet.'" Imam Hassan al-'Askari absence will cause doubts and disbeliefs in the minds of people except those whom ".Allah guides

had also explained that the Qa'im of Ali Muhammad (ع) Imam Muhammad al-Baqir would have two periods of absence, a very lengthy one

had similarly predicted thus: “One (ع) and a relatively short one. Imam Ja'far as-Sadiq ”.of the two periods of absence will be quite lengthy

his ,(ع) It was due to these predictions that after the death of Imam Hassan al-'Askari followers and sincere believers did not entertain any doubt about him. Instead of acknowledging the Imamate of some present false claimant, they only believed in .the Absent, the Occultant ,(ع) Imam al-Mahdi

still guides people and (ع) Although absent and unrepresented, Imam al-Mahdi defends the faith. Even though unseen, he supervises the world’s affairs and guides it. This curtain will exist as long as Providence deems it necessary; the time will come soon (though “soon” may occur to many too late) when the curtain of absence will be will reappear and fill the world with justice and equity, (ع) removed, Imam al-Mahdi discarding all the prevailing injustices and iniquities. May Allah Almighty bring about .his early reappearance and ease his coming, Allahomma Aameen

اللهم أرزقنا شفاعه الحسين

Conclusion

Imam al-Husayn’s revolution was not only for changing a government, as noble an objective as it was. Had it been so, it would have been wrong to call it a revolution. advocated a drastic change in the social order, in the economic (ع) Imam al-Husayn and political structure, and he enjoined the refining of the Islamic concepts from wanted to (ع) foreign ideas that had crept into them. In other words, Imam al-Husayn change the life of the Muslims for all time to come in

.conformity with the established Islamic laws and principles

In our time and age, there are many Yazids ruling our Muslim world. This is why when the Muslim women were raped in Bosnia, massacred in Chechnya, Kashmir, Palestine, or southern Lebanon, very, very few Muslims stir to action while the rest remain in their slumber, preferring to close their eyes rather than see the horrors of what .happens to their brethren

Yes, there are many Yazids throughout our Islamic world, but there is no Husayn to lead the revolution against them; so, the oppression and the inequity shall continue unabated, and the Muslims shall remain the underdogs of the world till they take Islam more seriously and defend its pristine tenets with all their might and means. Meanwhile, the suffering continues..., Inna Lillah wa Inna Ilayahi Raji'oon (We belong .(to Allah, and to Him shall we return

It is sincerely hoped that the discreet reader has benefitted from this book, that it has brought him closer to His Maker, the One Who created him for one and only reason: to worship Him, and only Him. It is hoped that this book has brought him closer to Him, to His last Prophet (ص), and to the Prophet's Ahl al-Bayt (ع) and distanced himself from all those who do not denounce the murderers of Imam Husayn (ع), those who do not learn any lesson from his epic of heroism, who do not mourn his tragedy, who do not shed tears during the month of Muharram

to commemorate this tragedy the like of which has never been recorded in history…, and unfortunately this description fits the majority of Muslims, for the majority is not always right. Seventy-two verses in the Holy Qur’an condemn the majority. Let this be a lesson for all of us. Might and numerical superiority do not necessarily have to be .right. In most instances, they are not

For sure, whoever bases his belief in the Almighty on solid foundations will be the winner in this life and in the life to come, and the most solid of all foundations is one built on knowledge and conviction, not on ignorance, nor on taking things for granted, nor on hiding the truth or distorting it. This address is directed specifically to new Muslim converts in the West in general and in the U.S. in particular, those who have been taught to glorify certain sahaba and to forget about everyone else, to study the .first few years of the dawn of Islam, and to forget about the rest

These converts should spare no time nor effort to study Islamic history and to find out who actually took Islam seriously and who did not, who shed the blood of innocent Muslims, including members of the Prophet’s family, the very best of all families in the .entire history of mankind, and altered the Sunnah to serve his own ambition

One authentic hadith says, “For everything there is a zakat, and the zakat of knowledge is its dissemination.” The reader

who reads this book ought not keep what he/she has learned to himself/herself but share it with others, believers or non-believers. It will then enhance the conviction of the believers and plant the seed of iman in the hearts of the unbelievers. Who knows? .Maybe one day that seed will grow

It is the Almighty Who permits its growth, and He does so at the right time, the time which He chooses. Pass this book on to a relative or a friend. Translate it into another language. Let on-line computer services benefit from it. Make photocopies of some of its contents and distribute them to others. Write a dissertation or a thesis utilizing its text. Extract excerpts from it for inclusion in your newsletter or magazine, book or booklet. Or write one like it or better. All these options are yours; so, do not sit idle. Move to action, and let the Almighty use you as His tool for disseminating useful .knowledge

Do you, dear reader, think that you have a choice whether to disseminate the knowledge included in this book with others or not? If you think that you do, read the following statement of the great grandson of the Messenger of Allah (ع), namely Imam Musa ibn Ja'far (ع), who quotes his forefathers citing the Messenger of Allah (ع) ,saying

One who reneges from his oath of allegiance, or who promotes what misleads people, or who hides some knowledge with him, or who confines some wealth with him unjustly, or

who knowingly aids an oppressor in committing oppression while being fully aware of .his oppression, is outside the folds of Islam

This tradition is recorded on p. ۶۷, Vol. ۲, of al-Majlisi's Bihar al-Anwar. It clearly demonstrates that one who hides knowledge is on the same level with that who deliberately assists oppressors and tyrants. We, therefore, should spare no means to share what we know with others, with those who listen and who follow the best of what they listen to. Earn rewards by bringing the servants of Allah closer to their Creator Who made and sustained them, Who will try them and place them either in His Paradise or in His hell. If acts of worship are based on shallow conviction, they are as good as nothing. Strengthen your brethren's conviction through this book. They will .surely appreciate it and, above all, Allah, too, will

If the reader appreciates the time and effort exerted in writing this book, I, the author, kindly request him/her to recite Srat al-Fatiha for the soul of my father, the late qari al-Hajj Tuma Abbas al-Jibouri who died in ۱۹۹۱ of diabetes and for the souls of all believing men and women, the living and the dead. If you do so, rest assured that your rewards will be with the Most Generous of all those who reward, with Allah Almighty Who appreciates even the smallest of good deeds. Why do I request the ?kind reader to recite Surat al-Fatiha for my parents

Well, this is

the least a son can do for his deceased father who worked very hard to raise him as a Muslim. My father was a qari of the Holy Qur’an who refused to read any other book besides the Qur’an as long as he lived, a man who never intentionally hurt anyone all his life. Not only will my father receive blessings when you recite Surat al-Fatiha for his soul, but you, too, dear reader, will get your rewards as well. How will you be :rewarded? Well, read on! Here is a glimpse of what you will Insha-Allah receive

On p. ۸۸, Vol. ۱, of Mujma' al-Bayan fi Tafsir al-Qur’an, at-Tibrisi cites a tradition through a chain of narrator wherein the Prophet of Islam is quoted as saying, “Whoever recites Surat al-Fatiha will be rewarded as though he had read two thirds of the Holy Qur’an and will be (in addition to that) given rewards as though he gave charity to each and every believing man and woman.” Just imagine how generous the Almighty is! Ubayy ibn Kab is cited in the same reference saying, “I once recited Surat al-Fatiha in the presence of the Messenger of Allah, peace and blessings of Allah be upon him and his progeny, who said to me, I swear by the One Who controls my life, Allah never revealed any chapter in the Torah, the Gospel, the Psalms, or (even) in the Qur’an like it. It is the mother of the Book, and it is the

seven oft-repeated verses. It is divided between Allah and His servant, and His ”’.servant will get whatever he asks Him for

said once to Jabir ibn Abdullah al-Ansari, one of his (ع) The Messenger of Allah greatest sahaba, may Allah be pleased with all his good sahaba, “O Jabir! Shall I teach you the merits of a Sura which Allah revealed in His Book?” Jabir said, “Yes, O Messenger of Allah! May both my parents be sacrificed for your sake! Please do!” The taught him Srat al-Hamd, the “Mother of the Book,” then said to (ع) Messenger of Allah him, “Shall I tell you something about it?” “Yes, O Messenger of Allah,” Jabir responded, “may my father and mother be sacrificed for your sake!” The Messenger said, “It cures everything except death.” Imam Ja'far as-Sadiq is quoted on (ع) of Allah the same page as saying, “Anyone who is not cured by the Book’s Fatiha cannot be ,has said (ع) cured by anything else.” Imam Ali ibn Abu Talib

has said, “Allah, the Exalted One, the Sublime, said to me: (ص) The Messenger of Allah (O Muhammad!) We have bestowed upon you seven oft-repeated verses and the Great Qur’an (verse ۸۷ of Surat al-Hijr); so, express your appreciation for it by reciting the Book’s Fatia,’ thus comparing it to the entire Qur’an.” Surat al-Fatiha is the most to be (ص) precious of the treasures of the Arsh. Allah specifically chose Muhammad honoured by it without having done so to any of

His prophets with the exception of prophet Sulayman (Solomon) who was granted (only this verse) of it: Bismillahir-Rahmanir-Rahim (verse ٣٠ of Chapter ٢٧, Surat an-Naml); don't you see how He narrates about Balqees(١) saying,

"O Chiefs (of Yemen's tribes)! Surely an honourable letter has been delivered to me; it is from Solomon, and it is: In the Name of Allah, the Beneficent, the Merciful..." (٢٧:٢٩-٣٠)?

So whoever recites it sincerely believing that he/she is following in the footsteps of Muhammad and his progeny, abiding by its injunctions, believing in its apparent as well as hidden meanings, Allah will give him for each of its letters a good deed better than all this world and everything in it of wealth and good things.

And whoever listens to someone reciting it will receive a third of the rewards the reciter receives; so, let each one of you accumulate of such available goodness, for it surely is a great gain. Do not let it pass you by, for then you will have a great sigh in your heart about it."(٢)

Rewards of reciting Surat al-Fatiha are also recorded on p. ١٣٢ of Thawab al-A'mal wa Iqab al-A'mal ثواب الأعمال و عقاب الأعمال cited above. Abu Abdullah Imam Ja'far as-Sadiq has said, "Whoever recites Surat al-Baqara and Surat al-Fatiha, they will both shade him like two clouds on the Day of Judgment. And if the reader wishes to read more about the merits of the Basmala (Bismillahir-Rahmanir-Raham), he is referred to pp. ٧٠-٧١ of my

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١ - Balqees Queen of Saba' (Sheba) belonged to the Arab tribe of Himyar which for centuries has been residing in Yemen. Her people used to worship the sun and the moon and other stars, and some of the ruins of the temples she had built for them can still be seen in Saba'. Solomon (Sulayman), on the other hand, was headquartered in Jerusalem (Ur-o-Shalom, the city of peace, as it is called in Hebrew; the Arabs used to refer to it as Eilya). The place where Balqees met Sulayman, that is to say, his palace, had been built in the ١٠th century B.C. Reference to the grandeur of this palace exists

in ٢٧:۴۴: its glass-covered floor was so smooth, Balqees thought she was in front of a lake. Damascus, a very ancient city not far from Jerusalem, had by then established a reputation for its glass industry. Damascus, in ۹۴۰ B.C. (around the same period of time when Sulayman was ruling in Jerusalem) was the city capital of the Aramaeans, the This is why .(ع) nations that spoke Aramaic, mother-tongue of prophet Jesus Christ Syria used to be called Aram, the land of the Aramaens. Aramaic is still spoken in some .part of Syria even today

.at-Tabari, Tarikh, Vol. ١, p. ٨٨ -٢

book Fast of the Month of Ramadan: Philosophy and Ahkam published by Ansariyan (P.O. Box ۳۷۱۸۵/۱۸۷, Qum, Islamic Republic of Iran). As for the merits of Surat al-Fatiha, :I would like to quote for you here what is published on pp. ۷۱-۷۳ of the same book

At-Tibrisi, in his exegesis Mujma'ul-Bayan fi Tafsir al-Qur’an, provides nine names for :the first chapter of the Holy Qur’an, namely Surat al-Fatiha

۱) al-Fatiha الفاتحه, the one that opens, for it is like a gate: when opened, it leads one to ;the Book of Allah

۲) al-Hamd الحمد, the praise, for its verses are clearly praising the Almighty;

۳) Ummul-Kitab أم الكتاب, the mother of the Book, for its status is superior to all other ;chapters of the Holy Qur’an, or like the war standard: it is always in the forefront

۴) as-Sab’ السبع, the seven verses, for it is comprised of seven verses and the only one whose verses are seven, and there is no room here to elaborate on the merits of the ;number ۷ especially since most readers of this book are already aware of such merits

۵) al-Mathani المثانى, the oft-repeated Chapter, for no other Chapter of the Holy Qur’an ;is repeated as often as this one

۶) al-Kafiya الكافيه, the chapter that suffices and that has no substitute; you simply cannot replace its recitation with that of any other chapter of the Holy Qur’an in the ;first two rek'ats of the prayers, whereas it can substitute others

۷) al-Asas الأساس, the basis or foundation or bed-rock,

p: ۴۹۳

a connotation of its being the foundation upon which the Holy Qur'an stands just as ;the Basmala ("Bismillahir-Rahmanir-Rahim") is the foundation of the Fatiha

has said (ع) the healing, due to the fact that the Messenger of Allah ,الشفاء 'ash-Shifa (٨ the prayers, ,الصلاه that the Fatiha heals from all ailments except death, and ٩) as-Salat or the basic requirement of the daily prayers, one without the recitation of which no prayer can be accepted. The Prophet has quoted the Almighty as saying, "The prayers have been divided between Me and My servant: one half for Me, and one for him;" so when one recites it and says, "Alhamdu lillahi Rabbil-alaman," the Almighty says, "My servant has praised Me." And when he says, "Arrahmanir-Raham," the Almighty says, "My servant has lauded Me." And when he says, "Maliki Yawmid-Dan," Allah says, "My servant has exalted Me." And when he says, "Iyyaka Nabudu wa iyyaka nastaan," Allah will say, "This is a covenant between Me and My servant, and My servant shall be granted the fulfillment of his pleas." Then if he finishes reciting the Fatiha to the end, Allah will again confirm His promise by saying, "This is for [the benefit of] My ".servant, and My servant will be granted the answer to his wishes

is quoted by Abu Ali al-Fadl ibn al-asan ibn al-Fadl at- (ع) The Messenger of Allah Tibrisi, may Allah have mercy on his soul, saying that one who recites al-Fatia will be regarded by the Almighty as though he

recited two-thirds of the Holy Qur'an and as though he gave by way of charity to each and every believing man and woman. "By the One in Whose hand my soul is," the Prophet continues, "Allah Almighty did not reveal in the Torah, the Gospel, or the السبع Psalms any chapter like it; it is the Mother of the Book and as-Sab' al-Mathani the oft-repeated seven verses), and it is divided between Allah and His servant,) المثانی and His servant shall get whatever he asks; it is the best Sura in the Book of the most ".Exalted One, and it is a healing from every ailment except poison, which is death

,He is also quoted by al-Kaf'ami as saying

He (Allah) bestowed it upon me as His blessing, making it equivalent to the Holy" Qur'an, saying, And We have granted you as-Sab' al-Mathani and the Great Qur'an '.((Surat al-ijr, verse ۸۷

It is the most precious among the treasures of the Arsh." Indeed, Allah, the most alone to be honoured by it without doing so to (ص) Sublime, has chosen Muhammad any other Prophet or Messenger of His with the exception of Solomon (Solomon) who was granted the Basmala. One who recites it, being fully convinced of his following in adhering to its injunctions, ,(ع) and his Progeny (ص) the footsteps of Muhammad believing in its outward and inward meanings, will be granted by Allah for each of its letters a blessing better than what all there is in the

world of wealth and good things, and whoever listens to someone reciting it will .receive one third of the rewards due to its reciter

There is no doubt that you, dear reader, know that it is very costly to print books, and philanthropists in the Muslim world are rare and endangered species. Once you find one, you will find out that he is willing to spend money on anything except on a book! This is very sad, very tragic, very shameful. Islam spread through a Book: the Holy .Qur'an

That was all the early generations of Muslims needed besides the presence of the Messenger of Allah. But times have changed; we do not have the presence of the Messenger of Allah in our midst to ask him whenever we need to know, and his Sunnah has suffered acutely of alteration, addition, deletion, custom-designing and tailoring to fit the needs of the powerful politicians of the times, so much so that it is now very hard to find the pristine truth among all the numerous different views and interpretations. This is why the reader has to spend more effort to get to know the truth; nobody is going to hand it to you on a golden platter. You have to work hard to ".acquire it. "Easy come, easy go

Yet readers who would like to earn a place in Paradise through their dissemination of Islamic knowledge, such as the knowledge included in this book, are very much needed and are advised in

earnest to send their contributions to the Publisher of this book in order to help him print more copies of it and make them available to those who cannot afford to purchase them. Some readers erroneously surmise that book publishers are wealthy people who make a lot of money selling books, but, alas, this applies ONLY to non-Muslim publishers.

After all, Allah will judge our actions according to our intentions, and if you help promote a book seeking the Pleasure of Allah, rest assured that you will be richly rewarded. It remains to see how strong you are against the temptations of Satan who will try his best, and his worst, to dissuade you from doing so. He very well knows that nothing in the world stands between him and corrupting the minds of Muslims more than accurate knowledge about Allah and the men of Allah. May Allah Taala include us among the latter, Allahomma Aameen.

May Allah Ta'ala accept our humble effort; may He forgive our sins and shortcomings; may He take our hands and guide us to what He loves and prefers, Allahomma Aameen, Wassalamo Alaikom wa Rahmatullahi wa Barakatuh.

Appendix: Arabic Poems Eulogizing Imam Husayn's Martyrdom

These poems are too beautiful to be translated in any language at all. This is why we leave them as they are, hoping the faithful will recite them during Muharram and other somber occasions:

هذه مختارات من قصائد فی مدیح أبی الشهداء الحسین (ع) و أهل بیته الطیبین الطاهرین آثر المؤلف أن یدرجها فی کتابه هذا للناطقین بالضاد لقراءتها

فی المحرم و مآتم أهل البیت (ع).

أبو البحر صفوان بن إدریس بن إبراهیم النجیبی المرسی (۵۶۱ - ۵۹۸ه):

سلام کأزهار الربی یتنسم علی منزله الهدی یتعلم

علی مصرع للفاطمیین غیبت لا وجههم فیه بدور وأنجم

علی مشهد لو کنت حاضر أهله لعاینت أعضاء النبی تقسم

علی کربلاء لا أخلف الغیث کربلا وإلا فأن الدمع أندی وأکرم

مصارع ضجت یثرب لمصابها وناح علیهن الحطیم وزمزم

ومکه والأستار والرکن والصفا وموقف حج والمقام المعظم

لو أن رسول الله یحیی بعیدهم رأی أبن زیاد أمه کیف تعقم

وأقبلت الزهراء قدس تربها تنادی اباها والمدامع تسجم

تقول: أبی هم غادروا أبنی نهبه کما صاغه قیس ومامج أرقم

وهم قطعوا رأس الحسین بکربلا کأنهم قد أحسنوا حین أجرموا

فخذ منهم ثأری وسکن جوانحاً وأجفان عین تستطیر وتسجم

أبی وأنتصر للسبط وأذکر مصابه وغلته والنهر ریان مفعم

فیا أیها المغرور والله غاضب لبنت رسول الله أین تیمم؟

ألا طرب یقلی ألا حزن یصطفی ألا أدمع تجری ألا قلب یضرم

قفوا ساعدونا بالدموع فأنها لتصغر فی حق الحسین ویعظم

ومهما سمعتم فی الحسین مراثیاً تعبر عن محض الأسی وتترجم

فمدوا أکفاً مسعدین بدعوه

وصلوا على جد الحسين وسلموا

دعبل : أنقل لكم أخوتى فى الأسطر القليله الآتيه بعض القصائد العظيمه لشاعر أهل بيت العصمه (ص) دعبل الخزاعى رضوان الله تعالى عليه ولنشاركه جميعاً بالدمعه والعبره فطالما بكى وأبكى رضوان الله عليه

يا نكبهً جاءتْ مِنَ الشَّرقِ ... لَم تترُكى منّى ولم تُبْقى

مَوْتُ عليٍّ بن موسى الرضا ... مِنْ سَخَطِ الله على الخَلْقِ

وباتَ طَرْفى مانِعاً للكَرى ... و باتت الأحشاء فى الخَفْقِ

وأصبحَ الإسلام مُسْتَعبِراً ... لِثلمَهٍ باينهِ الرَّتقِ

سَقى الغريب المُنْتئى قبرهُ ... بأرضِ طوسٍ ، سبل الودْقِ

ألا أيها القبر الغريب:

ألا أيّها القبرُ الغريبُ مَحَلّهُ ... بطوسٍ ، عليك السّارياتُ هُتونُ

بكَ العِلمُ والتّقوى ، بكَ الحُلمُ والحِجى ... بكَ الدّين والدّنيا ، وأنت ضمينُ

جرى الموتُ على خَيْرِ النّبيين فارتقى ... ولكننى فيما دهاكَ ظنينُ

ومِن قَبلُ موسى كمْ بَدَت منهُ آيه ... فأمسى يُعانى السّمّ وهو سجينُ

فيا لَقَتيلَىْ غَدْرهٍ قدْ سُقيتما ... بها السّمّ ، والمَكْرُ الخَفِىُّ يبينُ

سأبكيكما عمرى وألعن غادراً ... ومَنْ كان أوحى ، والحديثُ شُجونُ

نذكر هناك فى الأسطر القادمه قصيدتان لدعبل الخزاعى رضوان الله تعالى عليه فى رثاء سيدنا ومولانا قتيلُ العَبْره سيد الشهداء أبى عبدالله الحسين عليه أفضل الصلاه والسلام

جاؤوا من الشّام:

جاؤوا منَ الشّام المَشومهِ أهلها ... بالشّؤمِ يَقدُمُ جندهم إبليسُ

لُعِنوا ، وقد لُعِنوا بقتل إمامهم ... تركوه وهو مُبَضّعٌ مَحموسُ

و سَبَوْا –فواحَزنى– بنات محمّدٍ ... عَبْرى حَواسِرَ ما لهنّ لَبوسُ

تباً لكم ، يا وَيْلكم ، أرضيتم ... بالنّار ؟ ذَلّ هُنالك المَحبوسُ

بِعتمْ لدنيا غيركم ، جَهْلاً لكم ... عِزّ الحياه ، وإنّهُ لَنفيسُ

أخْسِرْ بها مِن بيعهٍ أمَوِيّهٍ ... لُعِنَت ، و حَظّ البايعين خسيسُ

بؤساً

p: ۴۹۹

لِمن بايعتم ، وكأنني ... بإمامكم وَسْطَ الجحيم حبيسُ

يا آل أحمدَ ما لقيتم بعدهُ ... مِن عُصبةٍ هم في القياس مجوسُ ؟

كمْ عبرةٍ فاضت لكم وتقطّعت ... يوم الطّفوفِ على الحُسَيْنِ نفوسُ

واحَسرتاهُ !! لكم جسومٌ بالعرا ... فيها ، وفَوْقَ الذّابلاتِ رؤوسُ

صبراً موالينا ، فسوف يُديلُكم ... يومٌ على آل اللعين عبوسُ

ما زلتُ متّبعاً لكم ولأمركم ... وعليه نفسي ما حييت أسوسُ

رأس ابن بنت محمد:

رأس ابن بنتِ محمّدٍ و وَصيّهُ ... يا للرجال ، على قناهٍ يُرْفعُ

والمسلمون بمنظرٍ وبمسمعٍ ... لا جازعٌ مِن ذا ، ولا متَخَشّعُ!!

أيْقظْتَ أجفاناً وكنتَ لها كرىً ... و أنَمْتَ عَيْناً لم تكُن بكَ تهْجَعُ

كُحِلَتْ بِمنظرِكَ العيونُ عِمايةً ... و أصمَّ نَعْيُكَ كلَّ أذنٍ تسمعُ

ما روضةٌ إلّا تمنّت أنّها ... لك مضجعٌ ، و لَخَطَّ قبرك مَوْضِعُ

قصيده جداً رائعه من أجمل قصائد نزار قباني:

سأل المخـالف حين انـهكـه العـجب هل للحـسين مع الرواف ـض من نسب

لا يـنـقضى ذكـر الحسين بثـغرهم وعلى امتداد الدهـر يُوقِـدُ كاللَّـهب

وكـأنَّ لا أكَـــلَ الزمـــانُ على دمٍ كدم الحـسين بـكـربلاء ولا شــرب

أوَلَمْ يَـحِنْ كـفُّ البـكاء فــما عسى يُـبدى ويُـجدى والحسين قد احــتسب

فأجـبـتـه ما للـحـسين وما لـــكم يا رائـــدى نـــدوات آلـيـه الطـرب

إن لم يـكن بين الحـــسين وبـيـنـنـــا نـسبٌ فـيـكـفـيـنا الـرثاء له نــسب

والحـر لا يـنـسى الجـمــــيل وردِّه ولَـإنْ نـسى فـلـقـــد أسـاء إلى الأدب

يالائ_مى ح_ب الح_سين أج______ن_نا واج___تاح أودى___ه الض____مائر واشرأبّْ

فل_قد ت_ش_رَّب فى الن___خاع ولم ى___زل س_ريانه حتى تس____لَّ_ط فى ال_رُك___ب

من م_ث_له أح___يى الك_رامه ح_ى___ن_ما م_اتت على أى___دى ج___باب_ره ال_ع_رب

وأف_اق دن_ى_اً ط_أط_أت ل_ولات_____ها ف___رقى ل_ذاك ون_ال ع___اليه ال_رت___ب

و غ___دى الص_م_ود بإث_ره م_ت_حفزاً وال_ذل عن وه_ج الحى_اه قد احت_ج_ب

أما ال_ب_كاء ف___ذاك م___ص_در ع_زنا وبه ن_واس_ى_ه_م لى_وم ال_من_ق_ل_ب

ن_ب_كى على ال___رأس

المــــــرتــل آیــه والـــــرمح مــنــبــره وذاک هو العــجــب

نــبــکی علی الثــغــر المــکــســر ســـــنه نــبکی علی الجــســد الســلیب الــمُنته ــب

نــبــکی علی خــدر الفـــــواطــم حــــسره وعــلی الــشــبــیــبه قــطــعــوا إربــاً إرب

دع عنــک ذکـــــر الخــالــدیــن وغــبــطهم کی لا تـــــکون لــنــار بــارئــهــم حــــطب

قصیده الجواهری فی رثاء الحسین ع:

فِدَاءً لمثواکَ من مَضْـــــجَعِ تَنَــوَّرَ بالأبلَــجِ الأروَعِ

بأعبقَ من نَفحاتِ الجِنــانِ رُوْحَاً ومن مِسْكِها أَضْــوَعِ

وَرَعْیاً لیومِکَ یوم "الطُّفوف" وسَقْیاً لأرضِکَ مِن مَصْــرَعِ

وحُزْناً علیکَ بِحَبْسِ النفوس علی نَهْجِکَ النَّیِّــرِ المَهْیَــعِ

وصَوْناً لمجدِکَ مِنْ أَنْ یُذَال بما أنتَ تأبــاهُ مِنْ مُبْــدَعِ

فیا أیُّها الوِتْرُ فی الخالدِینَ فَــذَّاً ، إلی الآنَ لم یُشْفَــعِ

ویا عِظَةَ الطامحینَ العِظامِ للاهینَ عن غَــدِهِمْ قُنَّــعِ

تعالیتَ من مُفْزِعٍ للحُتوفِ وبُــورِکَ قبــرُکَ من مَفْــزَعِ

تلوذُ الدُّهورُ فَمِنْ سُجَّدٍ علی جانبیــه ومــن رُکَّــعِ

شَمَمْتُ ثَرَاکَ فَهَبَّ النَّسِیمُ نَسِیــمُ الکَرَامَــةِ مِنْ بَلْقَــعِ

وعَفَّرْتُ خَدِّی بحیثُ استراحَ خَــدٌّ تَفَرَّی ولم یَضْــرَعِ

وحیثُ سنابِکُ خیلِ الطُّغَاةِ جالتْ علیــهِ ولم یَخْشَــعِ

وَخِلْتُ وقد طارتِ الذکریاتُ بِروحی إلی عَالَــمٍ أرْفَــعِ

وطُفْتُ بقبرِکَ طَوْفَ الخَیالِ بصومعــةِ المُلْهَــمِ المُبْــدِعِ

کأنَّ یَدَاً مِنْ وَرَاءِ الضَّرِیحِ حمراءَ " مَبْتُــورَةَ الإصْبَــعِ"

تَمُدُّ إلى عَالَـمٍ بالخُنُـوعِ وَالضَّيْـمِ ذى شَرَقٍ مُتْـرَعِ

تَخَبَّطَ فى غابـهِ أطْبَقَـتْ على مُذْنِبٍ منـه أو مُسْبِـعِ

لِتُبْدِلَ منهُ جَدِيـبَ الضَّمِيرِ بآخَـرَ مُعْشَوْشِـبٍ مُمْـرِعِ

وتدفعَ هذى النفوسَ الصغارَ خوفـاً إلى حَـرَمٍ أَمْنَـعِ

تعاليتَ من صاعِقٍ يلتظى فَإنْ تَـدْجُ داجِيَـةٌ يَلْمَـعِ

تأرّمُ حِقداً على الصاعقاتِ لم تُنْءِ ضَيْـراً ولم تَنْفَـعِ

ولم تَبْذُرِ الحَبَّ إثرَ الهشيمِ وقـد حَرَّقَتْـهُ ولم تَـزْرَعِ

ولم تُخْلِ أبراجَها فى السماء ولم تأتِ أرضـاً ولم تُدْقِـعِ

ولم تَقْطَعِ الشَّرَّ من جِذْمِـهِ وغِـلَّ الضمائـرِ لم تَنْـزعِ

ولم تَصْدِمِ الناسَ فيما هُـمُ عليهِ مِنَ الخُلُـقِ الأوْضَـعِ

تعاليتَ من "فَلَـكٍ" قُطْـرُهُ يَدُورُ على المِحْـوَرِ الأوْسَـعِ

فيابنَ البتـولِ وحَسْبِى بِهَا ضَمَاناً على كُلِّ ما أَدَّعِـى

ويابنَ التى لم يَضَعْ مِثْلُها كمِثْلِكِ حَمْـلاً ولم تُرْضِـعِ

ويابنَ البَطِيـنِ بلا بِطْنَـةٍ ويابنَ

الفتى الحاس ـرِ الأنْـ زَعِ

ويا غُصْنَ "هاشِ ـمَ" لم يَنْفَتِحْ بأزْهَ ـرَ من ـكَ ولم يُفْ ـرِعِ

ويا واصِلاً من نشيدِ الخُلود خِتَ ـامَ القصى ـدهِ بالمَطْلَ ـعِ

يَسِيرُ الوَرَى بركابِ الزمانِ مِنْ مُسْتَقِي ـمٍ ومن أظْلَ ـعِ

وأنتَ تُسَيِّرُ رَكْبَ الخل ـودِ م ـا تَسْتَجِ ـدُّ ل ـهُ يَتْبَ ـعِ

تَمَثَّلْتُ يومَكَ فى خاط ـرِى ورَدَّدْتُ صوتَكَ فى مَسْمَعِ ـى

وَمَحَّصْتُ أمْرَكَ لم أرْتَهِ ـبْ بِنَقْلِ " الرُّوَاهِ " ولم أُخْ ـدَعِ

وقُلْتُ: لع ـلَّ دَوِىَّ السنين بأص ـداءِ حادثِ ـكَ المُفْجِ ـعِ

وَمَا رَتَّلَ المُخْلِصُونَ الدُّعَاهُ من " مُرْسِلِينَ " ومنْ "سُجَّ ـعِ"

ومِنْ "ناثراتٍ" عليكَ المساءَ والصُّبْحَ بالشَّعْ ـرِ والأدْمُ ـعِ

لعلَّ السياسهَ فيما جَنَ ـتْ على لاصِ ـقٍ بِكَ أو مُدَّعِ ـى

وتشريدَهَا كُلَّ مَنْ يَدَّلِى بِحَبْلٍ لأهْلِي ـكَ أو مَقْطَ ـعِ

لعلَّ لِذاكَ و"كَوْنِ" الشَّجِىّ وَلُوعَاً بكُ ـلِّ شَ ـجٍ مُوْل ـعِ

يداً فى اصطباغِ حديثِ الحُسَيْن بلونٍ أُرِي ـدَ لَ ـهُ مُمْتِ ـعِ

وكانتْ وَلَمّا تَزَلْ بَ ــــ رْزَهً يدُ الواثِ ـقِ المُلْجَأ الألمع ـى

صَناعَاً متى ما تُرِدْ خُطَّهً وكيفَ ومهما تُ ـرِدْ تَصْنَ ـعِ

ولما أَزَحْتُ طِلاءَ القُرُونِ وسِتْرَ الخِدَاعِ عَنِ المخْ ـدَعِ

أريدُ "الحقيقهَ" فى ذاتِهَ ـا بغيرِ الطبيع ـهِ لم تُطْبَ ـعِ

وجَدْتُكَ فى صورهٍ ل ـم أُرَعْ بِأَعْظَ ـمَ منه ـا ولا أرْوَعِ

وماذا! أأرْوَعُ مِنْ أنْ يَكُون لَحْمُكَ وَقْفَاً على المِبْضَ ـعِ

وأنْ تَتَّقِى - دونَ ما تَرْتَئِـ ـِى- ضميرَكَ بالأسَّـ ـلِ الشُّـ ـرَّعِ

وأن تُطْعِمَ الموتَ خيرَ البنينَ مِنَ "الأَكْهَلِيـ ـنَ" إلى الرُّضَّـ ـعِ

وخيرَ بنى "الأمِّ" مِن هاشِمٍ وخيرَ بنى " الأب " مِنْ تُبَّـ ـعِ

وخيرَ الصِّحابِ بخيرِ الصُّدُورِ كَانُـ ـوا وِقَـ ـاءَكُ ، والأذْرَعِ

وقَدَّسْتُ ذِكراكَ لم انتحِـ ـلْ ثِيَـ ـابَ التُّقَـ ـاهِ ولم أَدَّعِ

تَقَحَّمْتَ صَدْرِى ورَيْبُ الشُّكُوكِ يِضِـ ـجُّ بِجُدْرَانِـ ـهِ الأَرْبَـ ـعِ

وَرَانَ سَحَابٌ صَفِيقُ الحِجَاب عَلَىَّ مِنَ القَلَـ ـقِ المُفْـ ـزِعِ

وَهَبَّتْ رِياحٌ من الطَّيِّبَـ ـاتِ و" الطَّيِّبِيـ ـنَ " ولم يُقْشَـ ـعِ

إذا ما تَزَحْزَحَ عَنْ مَوْضِعٍ تَأَبَّى وعَـ ـادَ إلى مَوْضِـ ـعِ

وجَازَ بِىَ الشَّـ ـكُّ فيما مَعَ " الجدودِ " إلى الشَّكِّ فيما معى

إلى أن أَقَمْتُ عَلَيْهِ الدَّلِيـ ـلَ مِنْ " مبدأٍ " بِدَمٍ مُشْبَـ ـعِ

فأسْلَمَ طَوْعَاءً إليكَ القِيَـ ـادَ وَأَعْطَاكَ إذْعَانَـ ـهَ المُهْطِـ ـعِ

فَنَوَّرْتَ ما اظْلَمَّ مِنْ فِكْرَتِى وقَوَّمْتَ ما اعْوَجَّ من أضْلُعِـ ـى

وآمَنْتُ إيمانَ مَنْ لا يَـ ـرَى سِوَيالعَقْل فى الشَّكِّ مِنْ مَرْجَعِ

بأنَّ

p: ۵۰۲

(الإباءَ) ووحيَ السَّمَاءِ وفَيْضَ النُّبُوَّهِ ، مِـنْ مَنْبَـعِ

تَجَمَّعُ فى (جوهرٍ) خالِصٍ تَنَزَّهَ عن (عَرَضِ) المَطْمَـعِ

قصيده لآبى الحسن على بن أحمد الجرجانى فى رثآء الحسين عليه السلآم

زادوا عليه بحبس الماء غلته تبا لرأى فريق فيـه مغبـون

نالوا أزمـه دنياهم ببغيـم فليتهم سمحوا مـنها بماعـون

حتى يصيح بقنسرين راهبها يا فرقه الغى يا حزب الشياطين

أتهزؤن برأس بـات منتصبا على القنـاه بدين الله يوصينى

آمـنت ويحكـم بالله مهتـديا وبالنبى وحـب المرتضى دينى

فجدلوه صريعا فوق جبهـته وقسـموه بأطراف السـكاكين

وأوقروا صهوات الخيل مـن _ إحن على اساراهم فعل الفراعين

مصفدين على أقتاب أرحلهـم محموله بين مضروب ومطعون

أطفال فاطمـه الزهراء قد فط مـوا من الثدى بأنياب الثعابين

يا أمـه ولى الشـيطان رايتها ومـكن الغى منها كل تمكين

ما المرتضى وبنوه من معاويه ولا الفواطم من هند وميسون ؟

آل الرسول عباديد السيوف فمن هام على وجهه خوفا ومسجون

يا عين لا تدعى شيئا لغادىـه تهمى ولا تدعى دمعا لمحزون

قومى على جدث بالطف فانتق ضى بكل لؤلؤ دمع فيك مكنون

يا آل أحمد إن الجوهرى لكـم سيف يقطع عنكم كل موصون

قال على بن الحسين علاء الدين الحلى فى قصيدته السادسه فى رثاء الحسين عليه السّلام:

عسى موعد إن صح منك قبول تؤديه إن عزّ الرسول قبول

قتیل بکت حزنا علیه سماءها و صبّ لها دمع علیه همول

ءأنسی حسینا للسهام رمیه و خیل العدی بغیا علیه تجول

له من علی فی الخطوب شجاعه و من أحمد عند الخطابه قیل

کفاه

p: ۵۰۳

علوا فی البریه أنه لأحمد و الطهر البتول سلیل

فما کل جد فی الرجال محمد و لاکل أم فی النساء بتول

بنفسی و أهلی عافر الخط حوله لدا الطف من آل الرسول قبیل

قضی ظامیا و الماء طام تصدّه شرار الوری عن ورده و نغول

وآب جواد السبط یهتف ناعیا و قد ملأ البیداء منه صهبل

فلما سمعن الطاهرات نعیه لراکبه و السرج منه یمیل

برزن سلیبات الحلی نوادبا لهن علی الندب الکریم عویل

فیا لک عینا لا تجف دموعها و نارا لها بین الضلوع دخیل

أیقتل ظمانا حسین وجده إلی الناس من رب العباد رسول

بها من علی فی علاک مناقب یقوم علیها فی الکتاب دلیل

إذا لظقت آی الکتاب بفظلکم فماذا عسی فیما أقول أقول

لسانی علی التقصیر فی شرح وصفکم قصیر و شرح الاعتذار طویل

للصنوبری :

یا خیر من لبس

النبوه *** من جميع الأنبياء

وجدى على سبطيك وجد *** ليس يؤذن بانقضاء

هذا قتيل الأشقياء *** و ذا قتيل الأدعياء

يوم الحسين هرقت دمع *** الأرض بل دمع السماء

يوم الحسين تركت باب *** العز مهجور الفناء

يا كربلاء خلقت من *** كرب على و من بلاء

كم فيك من وجه تشرب *** ماؤه ماء البهاء

نفسى فداء المصطلى *** نار الوغى أى اصطلاء

حيث الأسنه فى الجواشن *** كالكواكب فى السماء

فاختار درع الصبر حيث *** الصبر من لبس السناء

و أبى إباء الأسد إن *** الأسد صادقه الإباء

و قضى كريما إذ قضى *** ظمآن فى نفر ظماء

منعوه طعم الماء لا *** وجدوا لماء طعم ماء

من ذا لمعفور الجواد *** ممال أعواد الخباء

من للطريح الشلو عر *** يانا مخلى بالعراء

من للمحنط بالتراب و *** للمغسل بالدماء

من لابن فاطمه المغيب *** عن عيون الأولياء

للامام الشافعى :

تأوه قلبى و الفؤاد كئيب *** و أرق نومى فالسهاد عجيب

فمن مبلغ عنى الحسين رساله *** و إن كرهتها أنفس و قلوب

ذبيح بلا جرم كأن قميصه *** صبيغ بماء الأرجوان خضيب

فللسيف إعوال و للرمح رنه *** و للخيل من بعد الصهيل نحيب

تزلزلت الدنيا لآل محمد *** و كادت لهم صم الجبال تذوب

و غارت نجوم و اقشعرت كواكب *** و هتك أستار و شق جيوب

يصلى على المبعوث من آل هاشم *** و يغزى بنوه إن ذا لعجيب

لئن كان ذنبى حب آل محمد *** فذلك ذنب لست عنه أتوب

هم شفعائى يوم حشرى و موقفى *** إذا ما بدت للناظرين خطوب

للجوهرى :

عاشورنا ذا ألا لهفى على الدين *** خذوا حدادكم يا آل ياسين

اليوم شقق جيب الدين و انتهبت *** بنات أحمد نهب الروم و الصين

اليوم قام بأعلى

الطف نادبهم *** يقول من ليتيم أو لمسكين

اليوم خضب جيب المصطفى بدم *** أمسى عبير بخور الحور و العين

اليوم خرت نجوم الفخر من مضر *** على مناخر تذليل و توهين

اليوم أطفئ نور الله متقدا *** و جررت لهم التقوى على الطين

اليوم هتك أسباب الهدى مزقا *** و برقعت غره الإسلام بالهون

اليوم زعزع قدس من جوانبه *** و طاح بالخيل ساحات الميادين

اليوم نال بنو حرب طوائلها *** مما صلوه ببدر ثم صفين

اليوم جدل سبط المصطفى شرقا *** من نفسه بنجيع غير مسنون

نقل الكنجى فى الكفايه فى رثاء الحسين عليه السّلام قصيده منها:

و أبكت جفونى بالفرات مصارع لآل النبى المصطفى و عظام

فكم حرّه مسبيه فاطميه و كم من كريم قد علاه حسام

أفاطمه أشجانى بنوك ذو و العلا فشبّت و إنى صادق لغلام

المصادر: كفايه الطالب: ص ٢٩٧.

قال الحافظ البرسى فى قصيدته فى رثاء الإمام السبط الشهيد عليه السّلام:

ما هاجنى ذكر ذات البان و العلم و لا السلام على سلمى بذى سلم

لكن تذكرت مولاى الحسين و قد أصخى بكرب البلاء فى كربلاء ظمى

و هام إذ همّت العبرات من عدم قبلى و لم استطع مع ذلك منع دمى

بكربلاء هذه تدعى فقال: أجل اجالنا بين تلك الهضب و الأكم

فهاهنا تصبح الأكباد من ظمأ

حری و أجسادها تروی بفیض دم

و راح ثم جواد السبط یندبه عالی الصهیل خلیا طالب الخیم

فمذ رأته النساء الطاهرات بدا یکادم الأرض فی خد له و فم

فجئن و السبط ملقی بالنصال أبت من کف مستلم أو ثغر ملتثم

و الشمر ینحر منه النحر من حنق و الأرض ترجف خوفا من فعالهم

فتستر الوجه فی کم عقیلته و تنحنی فوق قلب واله کلم

هذی سکینه قد عزّت سکینتها و هذه فاطم تبکی بفیض دم

یا جد لو نظرت عیناک من حزن للعتره الغر بعد الصون و الحشم

أین النبی و ثغر السبط یقرعه یزید بغضا لخیر الخلق کلهم

یا ویله حین یأتی الطهر فاطمه فی الحشر صارخه فی موقف الأمم

أیا نبی الوحی و الذکر الحکیم و من و لا هم أملی و البرء من ألمی

نجل الحسین سلیل الطهر فاطمه و ابن الوصی علی کاسر الصنم

یابن النبی و یابن الطهر حیدره یابن البتول و یابن الحل و الحرم

متی نراک فلا ظلم و لا ظلم

و الدین فی رغد و الکفر فی غمم

أو یختشی الزله البرسی و هو یری و لا کم فوق ذی القربی و ذی الرحم

المصادر: الغدیر: ج ۷ ص ۶۲.

قال علاء الدین الحلی فی قصیدته فی رثاء الحسین علیه السّلام:

أبرق ترائی عن یمین ثغورها أم ابتسمت عن لؤلؤ من ثغورها

سلام علی الدار التی طالما عدت جلاآ لعینی دره من درورها

و لولا مصاب السبط بالطف ما بدا بلیل عذاری السبط و خط قتیرها

و ما أنس لا أنسی الحسین مجاهدا بنفس خلت من خلها و عشیرها

بنفسی مجروح الجوارح آیسا من النصر خلوا ظهره من ظهیرها

یتوق إلی ماء الفرات و دونه حدود شفار أحدقت بشفیرها

قضی ظامیا و الماء یلمع طامیا و عوذر مقتولا دوین غدیرها

و أعلنت الأملاک نوحا و أعولت له الجن فی غیطانها و حفیرها

علی مثل هذا الرزء یستحسن البکاء و تقلع من أنفس عن سرورها

أیقتل خیر الخلق أما و والدا و أکرم خلق اللّه و ابن نذیرها

و یمنع من ماء الفرات و تغتدی

و حوش الفلا ريانه من نميرها

يدار على رأس السنان برأسه سنان ألا شلّت يمين مديرها

و يؤتى بزين العابدين مكبّلا أسيرا ألا روحى الفداء لأسيرها

و يمسى يزيد رافلا فى حريره و يمسى حسين عاريا فى حرورها

و دار بنى صخر بن حرب أنيسته بنشد أغانيها و سكب خمورها

و دار على و البتول و أحمد و شبّرها مولى الورى و شبيرها

معالمها تبكى على علمائها و زائرها يبكى لفقد مزورها

فيا يوم عاشوراء حسبك إنك المشوم و إن طال المدى من دهورها

متى يظهر المهدى من آل هاشم على سيره لم يبق غير يسيرها

و تنظر عينى بهجه علويه و يسعد يوما ناظرى من نصيرها

المصادر: الغدير: ج ۶ ص ۳۷۳.

أيضا لعلاء الدين الحلى من قصيدته الخامسه فى رثاء السبط الشهيد الحسين عليه السّلام:

حلّت عليك عقود المزن يا حلل و صافحتك أكف الطل يا طلل

مالت إلى الهجر من بعد الوصال و عهد الغانيات كفى ء الظل نسعل

من معشر عدلوا عن عهد حيدره

و قابلوه بعدوان و ما قبلوا

و بدّلو قولهم يوم الغدير له غدرا و ما عدلوا فى الحب بل عدلوا

و أجمعوا الأمر فيما بينهم و غوت لهم أمانيهم و الجهل و الأهل

أن يحرقوا منزل الزهراء فاطمه فيا له حادث مستصعب جلل

بيت به خمسه جبريل سادسهم من غير ما سبب بالنار يشتعل

و أخرج المرتضى عن عقر منزله بين الأراذل محتف بهم و كل

لهفى سبط رسول اللّه منفردا بين الطغاه و قد ذاقت به السبل

ألقى الحسام عليهم راكعا فهوت بالترب ساجده من وقعه العلل

أردمه كالطود عن ظهر الجواد حميد الذكر ما راعه ذل و لا فشل

لهفى و قد راح ينعاه الجواد إلى خبائه و به من أسهم قزل

لهفى لزينب تسعى نحوه و لها قلب تزايد فيه الوجد و الوجل

تدافع الشمر عنه باليمين و با لشمال تستر وجها شأنه الخجل

تقول: يا شمر لا تعجل عليه ففى قتل ابن فاطمه لا يخمد العجل

أ ليس ذا ابن على و البتول و من بجده ختمت فى الأمه الرسل

أبى الشقى لها إلا الخلاف

و هل يجدى عتاب لأهل الكفران عذلوا

يا آل أحمد يا سفن النجاه و من عليهم بعد رب العرش اتكل

فدونكم من على عبد عبدكم فريده طاب منها المدح و الغزل

أعددتها جنّه من حر نار لظى أرجو بها جنّه أنها رها عسل

المصادر: الغدير: ج ۶ ص ۳۹۰.

قال جنّى فى رثاء الحسين عليه السّلام:

أبكى ابن فاطمه الذى من قتله شاب الشعر

و لقتله زلزلتم و لقتله نكسف القمر

و احمرّ آفاق السماء هن العشيه و السحر

و تغيرت شمس البلاد له و أظلمت الكور

ذاك ابن فاطمه المصاب به الخلائق و البشر

أورثنا ذلّا به جد ع الأنوف مع الغرر

المصادر:. ناسخ التواريخ: ج ۳ الإمام الحسين عليه السّلام ص ۲۴۵.:

قال حكيم بن داود الرقى: إن جدى حدثنى أنه إذا قتل الحسين عليه السّلام رثاه جنّ بهذه الأشعار:

يا عين جودى بالعبر و ابكى فقد حقّ الخبر

أبكى ابن فاطمه الذى ورد الفرات و ما صدر

الجن تبكى شجوها

لما أتى منه الخبر

قتل الحسين و رهطه تعثا لذلک من خبر

فلأبكينّک حرقه عند العشاء و بالسحر

المصادر: ناسخ التواریخ: ج ۳ مجلد الإمام الحسين عليه السّلام ص ۲۴۰.

قال ابن العودى النيلى فى قصيدته:

متى يشتفى من لاعج القلب مغرم و قد لجّ فى الهجران من ليس يرحم

و أصفيت مدحى للنبى و صنوه و للنفر البيض الذين هم هم

هم التين و الزيتون آل محمد هم شجر الطوبى لمن يتفهّم

هم جنه المأوى هم الحوض فى غده هم اللوح و القف الرفيع المعظم

هم آل عمران هم الحج و النسا هم سبأ و الذاريات و مريم

هم آل ياسين و طه و هل أتى هم النحل و الأنفال إن كنت تعلم

فلولا هم لم يخلق اللّه خلقه و لا هبطا للنسل حوا و آدم

هم باهلوا نجران من داخل العبا فعاد المنادى فيهم و هو مضحم

أبوهم أمير المؤمنين وجدهم

أبو القاسم الهادى النبى المكرم

و خالهم إبراهيم و الأم فاطم و عمهم الطيار فى الخلد ينعم

كأنهم كانوا من الروم فالتقت سراياكم صلبانهم و ظفرتم

منعتم تراثى ابنتى لا أبا لكم فلم أنتم آباءكم قد ورثتم

و قلتم نبى لا تراث لولده ألأجنبى الإرث فيما زعمتم

فهذا سليمان لداود وارث و يحيى لزكريا فلم ذا منعتم

فحسبهم فى ظلم آل محمد من اللّه فى العقبى عقاب و مأثم

فيا رب بالأشباح آل محمد نجوم الهدى للناس و الأفق مظلم

و بالقائم المهدى من آل أحمد و آبائه الهادين و الحق معصم

تفضل على العودى منك برحمه فأنت إذا استرحمت تعفو و ترحم

المصادر: الغدير: ج ۴ ص ۳۷۲ ح ۴۸.

قال الشريف الرضى فى قصيده يرثى الحسين علیه السّلام يوم عاشوراء:

هذى المنازل بالغميم فنادها و اسکب سخى العين بعد جمادها

لم يبق ذخر للمدامع عنكم

كلا و لا عين جرى لرقادها

شغل الدموع عن الديار بكاؤنا لبكاء فاطمه على أولادها

لم يخلفوها فى الشهيد و قد رأى دفع الفرات يزاد عن أورادها

أترى درت أن الحسين طريده لقنا بنى الطرداء عند ولادها

كانت ماتم بالعراق تعدها أمويه بالشام من أعيادها

وا لهفتاه لعصبه علويه تبعت أميه بعد عزّ قيادها

يا غيره اللّه اغضبى لنبيه و تزحزحى بالبيض عن أغمادها

من عصبه ضاعت دماء محمد و بنيه بين يزيدها و زيادها

صفدات مال اللّه ملئ أكفها و أكف آل اللّه فى أصفادها

ضربوا بسيف محمد أبناءه ضرب الغرائب عدن بعد ذيادها

المصادر: ١. الغدير: ج ۴ ص ٢١۵، عن ديوان الشريف الرضى. ٢. ديوان الشريف الرضى، على ما فى الغدير. ٣. المنتخب للطريحى: ص ١١٠، شطرا منه.

قال مهيار الديلمى فى قصيده فى ٧٠ بيتا مستهلها:

من جب غارب هاشم و سنامها

و لوی لویا فاستزلّ مقامها

و مضی بیثرب مذعجا ما شاء من تلك القبور الطاهرات عظامها

یبکی النبی و یستنیح لفاطم بالطف فی أبنائها أیامها

أتناکرت أیدی الرجال سیوفها فاستسلمت أم أنکرت إسلامها

أم غال ذا الحسین حامی ذودها قدر أراح علی الغدو سوامها

المصادر: الغدیر: ج ۴ ص ۲۱۱.؛ دیوان مهیار الدیلمی: ج ۳ ص ۲۶۶.

کلام الصنوبری یرثی فیها أمیر المؤمنین علیه السّلام و ولده السبط الشهید علیه السّلام بقوله:

نعم الشهیدان رب العرش یشهد لی و الخلق أنهما نعم الشهیدان

من ذا یعز النبی المصطفی بهما من ذا یعزیه من قاص و من دان

من ذا لفاطمه اللهفاء ینبؤها عن بعلها و ابنها أنباء لهفان

من قابض النفس فی المحراب منتصبا و قابض النفس فی الهیجاء عطشان

نجما فی الأرض بل بدران قد أفلا نعم و شمسان إما قلت شمسان

سیفان یغمد سیف الحرب إن برزا و فی یمینیهما للحرب سیفان

و له یرثی الإمام السبط الشهید علیه السّلام:

یا خیر من لبس النب وه من جمیع الأنبیاء

و جدی علی سبطیك و ج د

ليس يؤذن بانقضاء

هذا قتيل الأشقيا ء و ذا قتيل الأدعياء

يوم الحسين هرقت دم ع الأرض بل دمع المساء

يوم الحسين تركت با ب العزّ مهجور الفناء

يا كربلا خلقت من كرب عليّ و من بلاء

من للطريح الشلو عر يانا فحلى بالعراء

من للمحنط بالترا ب و للمغسل بالدماء

من لابن فاطمه المغى ب عن عيون الأولياء

المصادر: الغدير: ج ٣ ص ٣٧١.

كلام الشيخ هادى ابن الشيخ أحمد النحوى فى رثاء الإمام السبط عليه السّلام:

يمينا بنا حادى السرى إن بدت نجد يمينا فللعانى العليل بها نجد

كأنى بمولاى الحسين و رهطه حيارى و لا عون هناك و لا عضد

يسائلهم هل تعرفونى مسائلا وسائل دمع العين سال به الخد

فقالوا نعم أنت الحسين بن فاطم و جدك خير المرسلين إذا عدو

كلام للشاعر المذكور فى رثاء الإمام السبط الشهيد عليه السّلام:

دمع يبدّده مقيم نازح و دم يبدّده مقيم

نازح

هو سيد الكونين بل هو أشرف الثقلين حقا و النذير الناصح

و الأم فاطمه البتول و بضعه الهادی الرسول المهيمن مانح

حوريه إنسيه لجلالها و جمالها الوحی المنزل شارح

حزنی لفاطم تلطم الخدين من عظم المصاب لها جوی و تبارح

يا فاطم الزهراء قومی و انظری وجه الحسين له الصعيد مصافح

كلام الحافظ البرسی فی رثاء الإمام السبط عليه السّلام:

ما هاجنی ذكر ذات البان و العلم و لا السلام علی سلمی بذی سلم

أين النبی و ثغر سبط يقرعه يزيد بغضا لخير الخلق كلهم

يا ويله حين تأتی الطهر فاطمه فی الحشر صارخه فی موقف الأمم

فليس للدين من حام و منتصر إلا الإمام الفتی الكشاف للظلم

نجل الحسين سليل الطهر فاطمه و ابن الوصی علی كاسر الصنم

يابن النبی و يابن الطهر حيدره يابن البتول و يابن الحل و الحرم

كلام الحسين عليه السّلام لما رأی العباس صريعا علی شاطئ الفرات:

تعدّيتم يا شر قوم ببغيكم و خالفتم دين النبی محمد

أما كانت الزهراء أمی دونكم ؟

أما كان من خير البريه أحمد؟

کلام الحسین علیه السّلام لما رکب فرسه و تقدم إلی القتال:

کفر القوم و قدما رغبوا عن ثواب اللّه رب العالمین

من له جد کجدی فی الوری أو کشیخی فأنا ابن العالمین

فاطم الزهراء أمی و أبی قاسم الکف ببدر و حنین

کلام الحسین علیه السّلام حین وقف قباله القوم و سیفه مصلّت فی یده، آیسا من الحیاه عازما علی الموت:

أنا ابن علی الطهر من آل هاشم کفانی بهذا مفخرا حین أفخر

وجدی رسول اللّه أکرم من مضی و نحن سراج اللّه فی الأرض نزهر

و فاطم أمی من سلاله أحمد و عمی یدعی ذا الجناحین جعفر

کلام سیف بن عمیره فی قصیدته:

حلّ المصاب بمن أصبنا فأعذری یا هذه و عن الملامه فاقصری

رزؤ الحسین الطهر أکرم من بری باری الوری من سوقه و مؤمر

و البضعه الزهراء فاطم أمه حوراء طاهره و بنت الأطهر

یابن النبی المصطفی خیر الوری و ابن البتوله و الإمام الأطهر

یدعون أمهم البتوله فاطما

دعوی الحزین الواله المتحیر

یا أمنا هذا الحسین مجدلا ملقی عفیرا مثل بدر مزهر

یا أمنا نوحی علیه و عولی فی قبرک المستور بین الأقبر

یا أمنا لو تعلمین بحالنا لرأیت ذا حال قبیح المنظر

أنا ابن علی الطهر من آل هاشم کفانی بهذا المفخر حین أفخر

و فاطم أمی ثم جدی محمد و عمی یدعی ذا الجناحین جعفر

و قال بعد حین:

کفر القوم و قدما رغبوا عن ثواب اللّه رب الثقلین

أمی الزهراء حقا و أبی وارث العلم و مولی الثقلین

من له جد کجدی فی الوری أو کأمی فی جمیع المشرقین

۳۶. فی ج ۲ ص ۴۶۶: فی کلام الشاعر المحب فی قصیدته:

و لم أنس من بین النساء سکینه تقول و دمع العین یهمی و یهمل

و تشکو إلی الزهراء بنت محمد بقلب حزین بالکابه مقفل

۳۷. ج ۲ ص

۴۶۸: کلام فی المدائح و المراثی لأهل البیت علیهم السّلام:

تمسک بالکتاب و من تلاه فأهل البیت هم أهل الکتاب

شفیعی فی القیامه عند ربی نبیی و الوصی أبو تراب

و فاطمه البتول و سیدا من یخلد فی الجنان من الشباب

۳۸. ج ۲ ص ۴۷۲: کلام محمد بن حماد فی رثاء الحسین علیه السّلام:

لغیر مصاب السبط دمعک ضائع و لم نحظ بالحظ الذی أنت طامع

و کل مصاب دون رزء ابن فاطم حقیر و رزؤ السبط و اللّه فازع

و للفاطمیات العفاف تلهف علی شربه و الذئب و الکلب شارع

۳۹. ج ۲ ص ۴۷۵: کلام محب فی رثاء الحسین علیه السّلام:

و لم أنس مولای الحسین و قد غدا یودّع أهلیه و یوصی و یعجل

و قمن النساء الفاطمیات و لها فأبصرن منه ما یسوء و یذهل

و تشکو إلی الزهراء فاطم حالها و تندب مما نالها و تولول

أیا أم قومی من ثری القبر و انظری حبیبک ملقی فی الثری لا یغسل

و هل أنت یا ست النساء علیمه بأنّا

حیاری نستجیر و نسأل

و هل لک علم من علی فإنه أسیر علیل فی القیود مغلّل

کلام الخلیعی فی قصیدته:

ما لدمعی لم یطف حر غلیلی للقتیل الظامی و أی قتیل

و أتت زینب إلیه تنادی وا أخی وا مؤملی وا کفیلی

یابن أمی یا واحدی یا شقیقی وا سبائی وا ذلتی وا غلیلی

ثم تدعو بأمها أم یا أم أدرکینی و عجّلی و اندبی لی

یابن بنت النبی جفنی بتسکاب دموعی علیک غیر بخیلی

۴۲. فی ج ص ۵۰۰: کلام أم کلثوم حین توجّهت إلی المدینه، جعلت تبکی و تقول:

مدینه جدنا لا تقبلینا فبالحسرات و الأحزان جئنا

أفاطم لو نظرت إلی السبایا بناتک فی البلاد مشتّتینا

أفاطم ما لقیت من عداکی و لا قیراط مما لقینا

کلام القطان لرثاء الحسین علیه السّلام:

یا أیها المنزل المحیل جادک مسحنفر «۱» هطول

یا قوم ما بالنا جفینا فلا کتال و لا رسول

لو وجدوا بعض ما

وجدنا لكاتبونا و لم يحولوا

يسطو علينا بلحظ جفن كأنه مرهف صقيل

كما سطت بالحسين قوم أراذل ما لهم أصول

يا أهل كوفان لم غدرتم بنا و لم أنتم نكول

و أم كلثوم قد تنادى و قد عزا أطرفها الذهول

أين الذى حين أرضعوه ناغاه فى المهد جبرئيل

أين الذى حيدر أبوه و أمه فاطم البتول

ما الرفض دينى و لا اعتقادى و مذهبى عنه لا أحول

۱۴. ج ۲ ص ۱۲۸: فى كلام على بن أحمد النيشابورى فى مدح أهل البيت و أولاد فاطمه عليها السّلام:

أيا سائلى عن مذهبى و طريقتى محبه أولاد النبى عقيدتى

هما الحسنان اللؤلؤان تلالئا و فاطمه الزهراء بنت خديجه

سرور فؤاد المصطفى علم الهدى محمد المختار هادى الخليفه

و قره عين المرتضى أسد الوغى أبى الحسن الكرار مردى الكتيبه

و خذ سبعه من بعدهم و افتخر بهم مع اثنين ثم امح سواهم أو أثبت

فلاتر منى بالفرض ويلك إننى لفى من يعادينى شديد الوقيعه

كلام الشافعى فى حب فاطمه عليها السّلام و ذكر

الشیعه:

إذا فی مجلس ذکروا علیا و سبطیه و فاطمه الزکیه

یقول لما یصح ذووا فهذا سقیم من حدیث الرافضیه

برئت إلی المهیمن من أناس یرون الرفض حب الفاطمیه

إذا ذکروا علیا أو بنیه أفاضوا بالروایات الوقیه

کلام الشریف السید الرضی فی قصیده له:

شغل الدموع عن الدیار بکاؤها لبکاء فاطمه علی أولادها

وا لهفتاه لعصبه علویه تبعت أمیه بعد عزّ قیادها

یا غیره اللّه اغضبی لنبیه و تزخرحی بالبیض عن أغمادها

من عصبه ضاعت دماء محمد و بنیه بین یزیدها و زیادها

کلام الجوهری الجرجانی فی قصیدته:

وجدی بکوفان لا وجدی لکوفان تهمی علیه ضلوعی قبل أجفان

فمن قتیل بأعلی کربلاء علی جهد الصدی فتراه غیر صدیان

قتلتم ولدی أصبر علی الظماء هذا و ترجون عند الحوض إحسان

سبیتم ثکلتکم أمهاتکم بنی البتول و هم روحی و جثمان

ماذا تجیبون و الزهراء خصمکم

و الحاكم اللّه للمظلوم و الجانی

أهل الكساء صلاه اللّه ما نزلت علیكم الآی من مثنی و وحدان

۲۰. ج ۲ ص ۱۳۷: كلام المنسوب إلی عبد اللّه بن عمار البرقی المقتول سنه ۲۴۵ ه؛ قطع لسانه و خرق دیوانه بسبب شعره فی قصیدته الطویله:

إذا جاء عاشور تضاعف حسرتی لآل رسول اللّه انهلّ دمعتی

أریقت دماء الفاطمیین بالفلا فلو عقلت شمس النهار لخرّت

كأنی ببنت المصطفی قد تعلّقت یداها بساق العرش و الدمع أذرت

۲۱. ج ۲ ص ۱۳۹: كلام الصاحب بن عباد فی قصیدته الطویله:

بلغت نفسی مناها بالموالی آل طاها

برسول اللّه من حا ز المعالی و حواها

و ببنت المصطفی من أشبهت فضلا أباها

۲۳. ج ۲ ص ۱۴۵: كلام جعفر بن عفان فی قصیده طویله:

تبكی العیون لركن الدین حین و هی و للرزایا العظیمات الجلیلات

هل لإمرئ عاذر فی خزن أدهمه بعد الحسین و سبی الفاطمیات

ینقلن من عند جبار یؤنّبها لآخر مثله نقل السبیات

۲۴. ج ۲ ص ۱۴۵: كلام

الناشئ علی بن وصیف الشاعر المعروف- المتوفی ۳۶۶ ه- مما یناح فی الماتم:

أما سبحاک یا سکن قتل الحسین و الحسن

ظمأت من فرط الحزن و کل و غدنا هل

یقول یا قوم أبی علی البر الأبی

و فاطم بنت النبی أمی و عنی سائلوا

فیا عیونی إسکبی علی بنی بنت النبی

بفیض دمع و اهضبی کذاک یبکی العاقل

۲۵. ج ۲ ص ۱۵۲: کلام الصاحب بن عباد فی قصیدته:

عین جودی علی الشهید القتیل و اترکی الخد کالمحل المحیل

و استباحوا بنات فاطمه الز هراء صرخن حول القتیل

سوف تأتی الزهراء تلتمس الحکم إذا حان محشر التعدیل

قد کفانی فی الشرق و الغرب فخرا أن یقولوا من قیل إسماعیل

۲۶. ج ۲ ص ۱۵۶: کلام العوین الشاعر فی قصیده:

أیا بضعه من فؤاد النبی بالطف أضحت کئیبا مهیلا

و یا حبه من فؤاد البتول بالطف سلّت فأصحت أکیلا

قتلت فأبکیت عین الرسول و أبکیت من رحمه جبرئیلا

۲۷. ج ۲ ص ۱۵۷: کلام بعض الشعراء

فیما یناح به فی قصیده:

یا حسین بن علی یا قتیل ابن زیاد

لو رأی جدک یبکی بدموع کالعهاد

لو رأی حیدر أودی فیه لا سیف المرادی

أو رأت فاطم ناحت نوح ورقاء بوادی

و أقامت و هی و لهی لک تبکی و تنادی

ولدی قره عینی کبدی حب فؤادی

أنت روحی قسّموها لصعید و صعاد

لقد ذبحوا الحسین بن البتول و قالوا نحن أشیاع الرسول

و إن موفّقا إن لم یقاتل أمامک یابن فاطمه البتول

فسوف یصوغ فیک محبرات تنقل فی الحزون و فی السهول

و حکی سهیل بن ذبیان بن فضل قال: دخلت علی الإمام علی بن موسی الرضا علیه السّلام فی بعض الأیام قبل أن یدخل علیه أحد من الناس، فقال لی:

مرحبا بک یابن ذبیان؛ الساعه أراد رسولنا یأتیک لتحضر عندنا. فقلت: لماذا یابن رسول اللّه؟ فقال: لمنام رأیته البارحه و قد أزعجنی و أرقّنی. فقلت: خیرا یکون إن شاء اللّه تعالی. فقال: یابن ذبیان، رأیت کأنی نصب لی سلّم فیه مائه مرقاه؛ فصعدت إلی أعلاه.

فقلت: یا مولای، أهنّئک بطول العمر، ربما تعیش مائه سنه، لکل مرقاه سنه. فقال

لی: ما شاء اللّه کان، ثم قال: یابن ذبیان، فلما صعدت إلی أعلی السلم رأیت کأنی دخلت فی قبه خضراء یری ظاهرها من باطنها، و رأیت جدی رسول اللّه صلّی اللّه علیه و آله جالسا فیها، و إلی یمینه و شماله غلامان حسنان یشرق النور من وجوهما، و رأیت إمرأه بهیه الخلقه، و رأیت بین یدیه شخصا بهی الخلقه جالسا عنده، و رأیت رجلا واقفا بین یدیه و هو یقرء هذه القصیده: «لأم عمر بـاللوی مربع». فلما رآنی النبی صلّی اللّه علیه و آله قال لی: مرحبا بک یا ولـدی یا علی بن موسی الرضا؛ سلّم علی أبیک علی علیه السّلام، فسلّمت علیه. ثم قال لی: سلّم علی أمک فاطمه الزهراء علیها السّلام، فسلّمت علیها. فقال لی: و سلّم علی أبویک الحسن و الحسین علیهما السّلام، فسلّمت علیهما. ثم قال لی: و سلّم علی شاعرنا و مادحنا فی دار الدینا السید إسماعیل الحمیری، فسلّمت علیه و جلست.

فالتفت النبی صلّی اللّه علیه و آله إلی السید إسماعیل و قال له: عد إلی ما کنا فیه من إنشاد القصیده.

فأنشد یقول:

لأم عمرو باللوی مربع طامسه أعلامه بلقع

فبکی النبی صلّی اللّه علیه و آله. فلما بلغ إلی قوله: «و وجهه کالشمس إذ تطلع»، بکی النبی صلّی اللّه علیه و آله و فاطمه علیها السّلام معه و من معه، و لما بلغ إلی قوله:

قالوا له لو شئت أعلمتنا إلی من الغایه و المفزع

رفع النبی صلّی اللّه علیه و آله یدیه و قال: إلهی أنت الشاهد

عليّ و عليهم إنى أعلمتهم إن الغايه و المفزع على بن أبى طالب عليه السّلام، و أشار بيده إليه و هو جالس بين يديه.

قال على بن موسى الرضا عليه السّلام: فلما فرغ السيد إسماعيل الحميرى من إنشاد القصيده التفت النبى صلّى اللّه عليه و آله إلىّ و قال لى: يا على بن موسى الرضا، أحفظ هذه القصيده و أمر شيعتنا بحفظه و أعلمهم أن من حفظها و أدّ من قراءتها ضمنت له الجنه على اللّه. قال الرضا عليه السّلام:

و لم يزل يكرّرها علىّ حتى حفظتها منه. القصيده هذه:

لأم عمرو باللوى مربع طامسه أعلامه بلقع

تروح عنه الطير وحشيه و الأسد من خيفته تفزع

برسم دار ما بها مونس إلا ظلال فى الثرى وقّع

رقش يخاف الموت من نفثها و السم فى أنيابها منقع

لما وقفن العيس من رسمها و العين من عرفانه تدمع

ذكرت من قد كنت ألهو به فبتّ و القلب شج موجع

كأن بالنار لما شفنى من حب أروى كبد تلذع

عجبت من قوم أتوا أحمدا بخطبه ليس لها موضع

قالوا له: لو

شئت أعلمتنا إلى من الغايه و المفزع

إذا توفّيت و فارقتنا و فيهم فى الملک من يطمع

يذبّ عنها ابن أبى طالب ذبا كجرباء إبل شرّع

و العطر و الريحان أنواعه ذاک و قد هبت به زعزع

ريح من الجنه مأموره ذا هبه ليس لها مرجع

إذا دنوا منه لكى يشربوا قال لهم تبا لكم فارجعوا

دونكم فالتمسوا منهلا يرويكم أو مطمع يشبع

هذا لمن والى بنى أحمد و لم يكن غيرهم يتبع

فالفوز للشارب من حوضه و الويل و الذل لمن يمنع

و الناس يوم الحشر راياتهم خمس فمنها هالک أربع

فرايه العجل و فرعونها و سامرى الأمه المشنع

و رايه يقدمها أذلم عبد لئيم لكع أكوع

و رايه يقدمها حبتر

p: ۵۲۹

للزور و البهتان قد أبدع

و رايه يقدمها نعثل لا برّد اللّه له مضجع

أربعه فی سقر أودعوا لیس لهم من قعرها مطلع

و رايه يقدمها حيدر و وجهه كالشمس إذ تطلع

غدا يلاقى المصطفى حيدر و رايه الحمد له ترفع

مولا له الجنه مأموره و النار من إجلاله تفزع

إمام صدق و له شيعه يرووا من الحوض و لم يمنع

بذاك جاء الوحی من ربنا يا شيعه الحق فلا تجزع

الحميرى مادحكم لم يزل و لو يقطع إصبع إصبع

و بعدها صلوا على المصطفى و صنوه حيدره الأصلع

فقال لو أعلمتكم مفزعا كنتم عسيتم فيه أن تصنعوا

صنيع أهل العجل إذ فارقوا هارون فالترك له أودع

و فی الذی قال بيان لمن

كان إذا يعقل أو يسمع

ثم أتته بعد ذا عزمه من ربه ليس لها مدفع

أبلغ و إلا لم تكن مبلغا و اللّه منهم عاصم يمنع

فعندها قام النبی الذی کان بما يأمره يصدع

يخطب مأمور و فی کفه کف علی ظاهرا يلمع

رافعها أكرم بكف الذی يرفع و الكف الذی ترفع

يقول و الأملاک من حوله و اللّه فيهم شاهد يسمع

من كنت مولاه فهذا له مولی فلم يرضوا و لم يقنع

فاتهموه و جنت منهم علی خلاف الصادق الأضلع

و طل قوم غاضهم فعله كأنما آنافهم تجدع

حتی إذا واروه فی قبره و انصرفوا عن دفنه ضيع

ما قال بالأمس و أوصی به و اشتروا الضرّ بما ينفع

و قطعوا أرحامه بعده فسوف يجزون بما

p: ۵۳۱

قطّع

و أزمعوا غدرا بمولاهم تبا لما كان به أزمع

لا هم عليه يردوا حوضه غدا و لا هو فيهم يشفع

حوض له ما بين صنعا إلى أيله و العرض به أوسع

ينصب فيه علم للهدى و الحوض من ماء له مترع

يفيض من رحمته كوثر أبيض كالفضه أو أنصع

حصاه ياقوت و مرجانه و لؤلؤ لم تجنه أصبع

بطحاؤه مسك و حافاته يهتزّ منها مونق مربع

أخضر ما دون الورى ناضر وفاقع أصفر أو أنصع

فيه أباريق و قد حانه يذبّ عنها الرجل الأصلع

المصادر: المنتخب للطريحى: ص ٣١٥.

قال ابن منير الطرابلسى فى قصيدته:

عذبت طرفى بالسهر و أذبت قلبى بالفكر

و مزجت صفو مودتى من بعد بعدك بالكدر

و اليت آل أميه الطهر الميامين الغرر

و جحدت بيعه حيدر و

عدلت عنه إلى عمر

و إذا رووا خبر الغدير أقول ما صح الخبر

و إذا جرى ذكر الصحابه بين قوم و اشتهر

قلت المقدم شيخ تيم ثم صاحبه عمر

كلا و لا صدّ البتول عن التراث و لا زجر

و أقول إن يزيد ما شرب الخمور و لا فجر

و لجيشه بالكف عن أبناء فاطمه أمر

و الشمر ما قتل الحسين و لا ابن سعد ما غدر

و اللّه يغفر للمسى ء إذا تنصّل و اعتذر

إلا لمن جحد الوصى ولاءه و لمن كفر

المصادر: ١. الغدير: ج ۴ ص ٣٢۶ ح ۴۵، عن ثمرات الأوراق. ٢. ثمرات الأوراق: ج ٢ ص ۴۴. ٣. تذكره ابن العراق، على ما فى الغدير. ۴. مجالس المؤمنين: ص ۴۵٧، على ما فى الغدير. ۵. أنوار الربيع: ص ٣۵٩، على ما فى الغدير. ۶. الكشكول لصاحب الحدائق: ص ٨٠، على ما فى الغدير. ٧. نامه دانشوران: ج ١ ص ٨۵، على ما فى الغدير. ٨. تزئين الأسواق: ص ١٧۴، على ما فى الغدير. ٩. نسمه السحر فيمن تشيّع و شعر، على ما فى الغدير. ١٠. أمل الآمل، على ما

فی الغدیر، شطرا منها.

عن أبی الصلت الهروی، قال: دخل دعبل بن علی الخزاعی علی الرضا علیه السّلام بمرو فقال له: یابن رسول اللّه، إنی قد قلت فیکم قصیده و آلیت علی نفسی أن لا أنشدها أحدا قبلک. فقال الرضا علیه السّلام: هاتها. فأنشد:

تجاوبن بالأرنان و الزفرات نوائح عجم اللفظ و النطقات

یخبرن بالأنفاس عن سر أنفس أساری هوی ماض و آخر آت

علی العرصات الخالیات من ألمها سلام شج صبّ علی العرصات

فعهدی بها خضر المعاهد مألفا من العطرات البیض و الخفرات

لیالی یعدین الوصال علی القلی و یعدی تدانینا علی العزبات

و إذ هنّ یلحظن العیون سوافرا و یسترن بالأیدی علی الوجنات

و إذ کل یوم لی بلحظی نشوه یبیت بها قلبی علی نشوات

فکم حسرات هاجها بمحسر وقوفی یوم الجمع من عرفات

ألم تر للأیام ما جرّ جورها علی الناس من نقض و طول شتات

و من دول المستهزئین و من غدا بهم طالبا للنور فی الظلمات

فیکف و من أنّی بطالب زلفه إلی اللّه بعد الصوم و

الصلوات

سوی حب أبناء و رهطه و بغض بنی الزرقاء و العبلات

و هند و ما أدّت سمیه و ابنها أولوا الکفر فی الإسلام و الفجرات

هم نقضوا عهد الکتاب و فرضه و محکمه بالزور و الشبهات

و لم تک إلا محنه کشفتهم بدعوی ضلال من هن و هنات

تراث بلا قربی و ملک بلا هدی و حکم بلا شوری بغیر هداه

رزایا أرتنا خضره الأفق حمره وردت أجاجا طعم کل فرات

و ما سهلت تلک المذاهب فیهم علی الناس إلا بیعه الفلتات

و ما قیل أصحاب السقیفه جهره بدعوی تراث فی الضلال نتات

و لو قلّدوا الموصی إلیه أمورها لزمت بمأمون علی العثرات

أخی خاتم الرسل المصفی من القذی و مفترس الأبطال فی الغمرات

فإن جحدوا کان الغدیر شهیده و بدر و أحد شامخ الهضبات

و آی من القرآن تتلی بفضله و إیثاره بالقوت فی اللزبات

و عز خلال أدرکته بسبقها

مناقب كانت فيه مؤتنفات

مناقب لم تدرك بخير و لم تنل بشى ء سوى حد القنا الذربات

نجى لجبريل الأمين و أنتم عكوف على العزى معا و منات

بكيت لرسم الدار من عرفات و أذريت دمع العين بالعبرات

و بان عرى صبرى و هاجت صبابتى رسوم ديار قد عفت و عرات

مدارس آيات خلت من تلاوه و منزل وحى مقفر العرصات

لآل رسول اللّه بالخيف من منى و للسيد الداعى إلى الصلوات

ديار على و الحسين و جعفر و حمزه و السجاد ذى الثفنات

ديار لعبد اللّه و الفضل صنوه نجى رسول اللّه فى الخلوات

و سبطى رسول اللّه و ابنى وصيه و وارث علم اللّه و الحسنات

منازل وحى اللّه ينزل بينها على أحمد المذكور فى الصلوات

منازل قوم يهتدى بهداهم فيؤمن منهم زله العثرات

منازل كانت للصلاه و للتقى

و للصوم و التطهير و الحسنات

منازل لا تيم يحلّ بربعها و لا ابن صهاك فاتك الحرمات

ديار عفاها جور كل منابذ و لم تعف للأيام و السنوات

قفا نسأل الدار التى خفّ أهلها متى عهدها بالصوم و الصلوات

و أين الأولى شطّت بهم غربه النوى أفانين فى الأقطار مفترقات

هم أهل ميراث النبى إذا اعتزوا و هم خير سادات و خير حماه

إذا لم نناج اللّه فى صلواتنا بأسمائهم لم يقبل الصلوات

مطاعيم للأعسار فى كل مشهد لقد شرّفوا بالفضل و البركات

و ما الناس إلا غاصب و مكذّب و مضطغن ذو إحنه و ترات

إذا ذكروا قتلى ببدر و خيبر و يوم حنين أسبلوا العبرات

فكيف يحبون النبى و رهطه و هم تركوا أحشاءهم و غرات

لقد لا ينوه فى المقال و أضمروا قلوبا على الأحقاد منطويات

فإن لم يكن إلا بقربى محمد

فهاشم أولى من هن و هنات

سقى اللّه قبرا بالمدينه غيثه فقد حلّ فيه الأمن بالبركات

نبى الهدى صلى عليه مليكه و بلّغ عنا روحه التحفات

و صلى عليه اللّه ما ذرّ شارق و لاحت نجوم الليل مبتدرات

أفاطم لو خلت الحسين مجدلا و قد مات عطشانا بشط فرات

إذا للطمت الخد فاطم عنده و أجريت دمع العين فى الوجنات

أفاطم قومى يابنه الخير و اندبى نجوم سماوات بأرض فلات

قبور بكوفان و أخرى بطيبه و أخرى بفخ نالها صلواتى

و أخرى بأرض الجوزجان محلها و قبر بباخمرى لدى الغربات

و قبر ببغداد لنفس زكيه تضمّنها الرحمن فى الغربات

و قبر بطوس يا لها من مصيبه ألحّت على الأحشاء بالزفرات

إلى الحشر حتى يبعث اللّه قائما يفرّج عنا الغم و الكربات

على بن موسى أرشد اللّه أمره

و صلى عليه أفضل الصلوات

فأما الممضات التى لست بالغا مبالغها منى بكنه صفات

قبور ببطن النهر من جنب كربلاء معرّسهم منها بشط فرات

توفّوا عطاشا بالفرات فليتنى توفّيت فيهم قبل حين وفاتى

إلى اللّه أشكو لوعه عند ذكرهم سقتنى بكأس الثكل و الفظعات

أخاف بأن ازدارهم فتشوقنى مصارعهم بالجزع فالنخلات

تغشّاهم ريب المنون فما ترى لهم عقره مغشيه الحجرات

خلا أن منهم بالمدينه عصبه مدينين أنضاء من اللزبات

قليله زوار سوى أن زورا من الضبع و العقبان و الرخمات

لهم كل يوم تربه بمضاجع ثوت فى نواحى الأرض مفترقات

تنكبّت لأواء السنين جوارهم و لا تصطليهم جمره الجمرات

و قد كان منهم بالحجاز و أرضها مغاوير نجّارون فى الأزمات

حمى لم تزره المذنبات و أوجه تضى ء لدى الأستار و الظلمات

إذا وردوا خيلا بسمر من القنا

مساعیر حرب أقحموا الغمرات

فإن فخروا یوما أتوا بمحمد و جبریل و الفرقان و السورات

و عدّوا علیا ذا المناقب و العلی و فاطمه الزهراء خیر بنات

و حمزه و العباس ذا الهدی و التقی و جعفرا الطیار فی الحجبات

أولئک لا ملقوح هند و حزبها سمیه من نوکی و من قذرات

ستسأل تیم عنهم وعدیها و بیعتهم من أفجر الفجرات

هم منعوا الآباء عن أخذ حقهم و هم ترکوا الأبناء رهن شتات

و هم عدلوها عن وصی محمد فبیعتهم جاءت عن الغدرات

ولیهم صنو النبی محمد أبو الحسن الفرّاج للغمرات

ملامک فی آل النبی فإنهم أحبّای ما داموا و أهل ثقاتی

تخیّرتهم رشدا لنفسی إنهم علی کل حال خیره الخیرات

نبذت إلیهم بالموده صادقا و سلّمت نفسی طائعا لولاتی

فیا رب زدنی فی هوای بصیره

وزد حبهم يا رب فی حسناتی

سأبكيهم ما حج للّه راكب و ما ناح قمریّ علی الشجرات

و إنی لمولاهم و قال عدوهم و إنی لمحزون بطول حياتی

بنفسی أنتم من كهول وفتيه لفكّ عتاه أو لحمل ديات

و للخيل لما قيّد الموت خطوها فأطلقتم منهن بالذربات

أحب قصی الرحم من أجل حبكم و أهجر فيكم زوجتی و بناتی

و أكتم حبيكم مخافه كاشح عنيد لأهل الحق غير موات

فيا عين بكيهم وجودی بعبره فقد آن للتسكاب و الهملات

لقد خفت فی الدنيا و أيام سعيها و إنی لأرجوا لأمن بعد وفاتی

ألم ترانی مذ ثلاثون حجه أروح و أغدو دائم الحسرات

أری فيئهم فی غيرهم متقسّما و أيديهم من فيئهم صفرات

و كيف أداوی من جوی بی و الجوی أميه أهل الكفر و اللعنات

و آل زياد فی الحرير مصونه و

آل رسول اللّه منهتكات

سأبكيهم ما ذرّ فی الأفق شارق و نادی مناد الخیر بالصلوات

و ما طلعت شمس و حان غروبها و باللیل أبکیهم و بالغدوات

دیار رسول اللّه أصبحن بلقعا و آل زیاد تسکن الحجرات

و آل رسول اللّه تدمی نحورهم و آل زیاد ربه الحجلات

و آل رسول اللّه یسبی حریمهم و آل زیاد آمنوا السربات

إذا و تروا مدّوا إلی واتریهم أکفّا عن الأوتار منقبضات

فلولا الذی أرجوه فی الیوم أو غد تقطّع نفسی إثرهم حسرات

خروج إمام لا محاله خارج یقوم علی إسم اللّه و البرکات

یمیز فینا کل حق و باطل و یجزی علی النعماء و النقمات

فیا نفس طیبی ثم یا نفس فابشری فغیر بعید کل ما هو آت

و لا تجزعی من مده الجور إننی أری قوتی قد آذنت بثبات

فیا رب عجّل ما أءمّل فیهم لأشفی نفسی من أسی المحنات

فإن قرب الرحمان من تلک مدتی

و أخّر من عمری و وقت وفاتی

شفیت و لم أترک لنفسی غصه و رویت منهم منصلی و قناتی

فإنی من الرحمن أرجو بحبهم حیاه لدی الفردوس غیر تباتی

عسی اللّه أن یرتاح للخلق إنه إلی کل قوم دائم اللحظات

فإن قلت عرفا أنکروه بمنکر و غطّوا علی التحقیق بالشبهات

تقاصر نفسی دائما عن جدالهم کفانی ما ألقی من العبرات

أحاول نقل الصم عن مستقرها و إسماع أحجار من الصلدات

فحسبی منهم أن أبوء بغصه تردّد فی صدری و فی لهواتی

فمن عارف لم ینتفع و معاند تمیل به الأهواء للشهوات

کأنک بالأضلاع قد ضاق ذرعها لما حملت من شده الزفرات

لما وصل إلی قوله: «و قبر ببغداد»، قال علیه السّلام له: أفلا ألحق لک بهذا الموضع بیتین بهما تمام صیدتک؟ قال: بلی یابن رسول اللّه. فقال: «و قبر بطوس» و الذی یلیه. قال دعبل: یابن رسول اللّه! لمن هذا القبر بطوس؟ فقال: قبری، و لا ینقضی الأیام و السنون حتی تصیر طوس مختلف شیعتی؛ فمن زارنی فی غربتی کان معی فی درجتی یوم القیامه، مغفورا له. و نهض الرضا علیه السّلام و قال: لا تبرح، و أنفذ إلیّ صرّه فیها مائه دینار ...

المصادر:

۱. بحار الأنوار: ج ۴۹ ص ۲۴۵ ح ۱۳، عن کشف الغمه. ۲. العدد القویه: ص ۲۸۸ ح ۱۵، بزیاده فیه. ۳. رجال الکشی: ص ۴۲۶، شطرا منه و زیاده فی آخره. ۴. الأغانی: ج ۲۰ ص ۶۹، علی ما فی العدد. ۵. کشف الغمه: ج ۲ ص ۳۱۸. ۶. حلیه الأبرار: ج ۴ ص ۳۱۹ المنهج التاسع الباب الثامن. ۷. حلیه الأبرار: ج ۴ ص ۴۱۵ المنهج التاسع الباب التاسع. ۸. عیون الأخبار: ج ۲ ص ۲۶۷ ح ۳۴، شطرا من الحدیث. ۹. عیون الأخبار: ج ۲ ص ۱۴۱ ح ۸، شطرا قلیلا منه.

معمر بن خلاد و جماعه قالوا: دخلنا علی الرضا علیه السّلام، فقال له بعضنا: جعلنی اللّه فداک، ما لی أراک متغیر الوجه؟! فقال علیه السّلام: إنی بقیت لیلتی ساهرا مفکّرا فی قول مروان بن أبی حفصه:

أنّی یکون و لیس ذاک بکائن لبنی البنات وراثه الأعمام

ثم نمت، فإذا أنا بقائل قد أخذ بعضادتی الباب و هو یقول:

أنّی یکون و لیس ذاک بکائن للمشرکین دعائم الإسلام

لبنی البنات نصیبهم من جدهم و العم متروک بغیر سهام

ما للطلیق و تراث و إنما سجد الطلیق مخافه الصمصام

قد کان أخبرک القرآن بفضله فمضی القضاء به من الحکام

إن ابن فاطمه المنوه بإسمه

حاز الوراثه عن بنی الأعمام

و بقی ابن نثله واقفا متردّدا یرثی و یسعده ذوو الأرحام

المصادر: ۱. عیون أخبار الرضا علیه السّلام: ج ۲ ص ۱۷۵ ح ۲. ۲. بحار الأنوار: ج ۴۹ ص ۱۰۹ ح ۳. ۳. عوالم العلوم: ج ۲۲ ص ۱۹۴ ح ۵، عن العیون.

قال العونی فی رثاء الحسین علیه السّلام:

فیا بضعه من فؤاد النبی یا لطف أجرت کثیبا مهیلا

و یا کبدا فی فؤاد البتوله یا لطف ثلت فأضحت أکیلا

قتلت فأبکیت عین الرسول و أبکیت من رحمه جبرئیلا

المصادر: تاریخ الأمم و الملوک للطبری: ج ۴ ص ۴۲۲.

سافر أبو المحاسن إلی مکه و معه کثیر من الدراهم و الدنانیر و الأموال. فلاقاه جماعه بنی داود بن موسی بن عبد اللّه بن محض بن حسن مثنی بن حسن بن علی بن أبی طالب و هجموا علیه و أخذوا أمواله. فکتب أبو المحاسن حاله و قصته إلی ملک عزیز بن أیوب حاکم یمن، و دفع سادات بنی الحسن و حرّضه بهذه الأشعار:

أعیت صفات نداک المصقع اللسنا و حزت فی الجواد حد الحسن و الحسنا

و ما ترید بجسم لا حیاه له من خلّص الزبد ما أبقی لک اللبنا

و لا تقل ساحل الأنج أفتحه

فما يساوى إذا قايسته عدنا

و إن أردت جهادا دون سيفک من قوم أضاعوا فروض اللّه ذو السننا

طهّر بسيفک بيت اللّه من دنس و ما أحاط به من خسه و خنا

و لا تقل أنهم أولاد فاطمه لو أدرکوا آل حرب حاربوا الحسنا

فإذا أنشد أبو المحاسن هذه القصيده و أرسل إلى ملک عزيز لقتل أولاد الحسن بن على عليه السّلام و نهبه، قال: رأيت فى المنام إن فاطمه بنت رسول اللّه عليها السّلام مشغول بطواف بيت الحرام. فسلّمت عليها فأعرضت عنى و لم يردّ الجواب. فخرج أبو المحاسن بالذل و الضراعه مما رأى من السيده. فسئل عنها عن ذنبه، فأجابه فاطمه عليها السّلام بهذه الأشعار:

حاشا بنى فاطمه کلهم من خسه تعرض أو من خنا

و إنما الأيام فى عذرها و فعلها السوء أساءت بنا

فتب إلى اللّه فمن يعترف إثما بنا يأمن ممن حنا

لئن أساء من ولدى واحد يجعل کل السبت عمدا لنا

فأکرم لعين المصطفى أحمد و لا تهن من آله أعينا

فکمل ما نالک منهم غدا تلق به فى الحشر منا و منا

فنهص أبو المحاسن بالوحشه و الرعده من نومه و لا يرى فى بدنه جراحه مما أصابت من بنى داود، و أنشد هذه الأشعار للتوبه و المعذره:

عذرا إلى بنت

نبی الهدی تصفح عن ذنب محب جنا

و توبه تقبلها من أخی مقاله توقعه فی العنا

و اللّه لو قطعنی واحد منهم بسیف البغی أو بالقنا

لم أر ما یفعله سیئا بل إنه فی الفعل قد أحسنا

المصادر: ۱. ناسخ التواریخ: ج ۲ من مجلدات الإمام الحسن علیه السّلام ص ۳۸۹. ۲. دیوان أبی المحاسن، علی ما فی الناسخ. ۳. در النظیم فی مناقب الأئمه اللهامیم علیهم السّلام، علی ما فی الناسخ. ۴. دار السلام للمحدث النوری: ج ۲ ص ۵. ۵. عمده الطالب، علی ما فی دار السلام. ۶. بیت الأحزان: ص ۱۳، عن عمده الطالب. ۷. جواهر العقدین فی فضل الشرفین: ص ۳۵۵، بتغییر فیه.

قال الجوهری فی مراثی ولد فاطمه علیها السّلام: ...

فجدّلوه صریعا فوق جبهته و قسّموه بأطراف السکاکین

مصفّدین علی أقتاب أرحلهم محموله بین مضروب و مطعون

أطفال فاطمه الزهراء قد فطموا من الثدی بأنیاب الثعابین

یا أمه ولی الشیطان رأیتها و مکّن الغی منها کل تمکین

ما المرتضی و بنوه من معاویه و لا الفواطم من هند و میسون

و قال فی ص ۲۲۲:

أریقت دماء الفاطمیین بالملأ

فلو عقلت شمس النهار لخرّت

ألا بأبى تلك الدماء التى جرت بأيدى كلاب فى الجحيم استقرّت

بنفسى خدود فى التراب تعفّرت بنفسى جسوم بالعراء تعرّت

بنفسى من آل النبى خرائد حواسر لم تقذف عليهم بستره

المصادر: ناسخ التواريخ: ج ۴ من مجلدات سيد الشهداء عليه السّلام ص ۲۲۲.

فى المنتخب من أشعار محمود الطريحى فى مراثى ولد فاطمه عليها السّلام:

هجوعى و تلذاذى على محرم إذا أهلّ فى دور الشهور محرم

أجدّد حزنا لا يزال مجدّدا ولى مدمع هام همول مجسم

و أبكى على الأطهار من آل هاشم و ما ظفرت أيد أولى البغى منهم

وجدهم الهادى النبى و أمهم بتول و مولانا على أبوهم

يعزّ على المختار و الطهر حيدر و فاطمه بالطف زرء معظم

و قد صار بالرهط الحسين بن فاطمه لكتب من الطاغين بالخدع تقدم

إلى أن أتى أرض الطفوف بأهله فلم ينبعث مهر و لم يجر منسم

و فى هذه تبدوا البنات حواسرا و توجع ضربا بالسياط و تشتم

إلى أن فنوا أصحابه و رجاله

و أضحى فريدا لفّه «۴» الترب و الدم

و زينب فى صدر الحسين مرضفا فصاحت و نار الحزن فى القلب تضرم

المصادر: ۱. ناسخ التواريخ: ج ۴ من مجلدات سيد الشهداء عليه السّلام ص ۱۹۵، عن المنتخب. ۲. المنتخب للطريحى، على ما فى الناسخ.

عن ذى النون المصرى، قال: خرجت فى بعض سياحتى حتى كنت ببطن السماوه، فأفضى لى المسير إلى تدمر. فرأيت بقربها أبنيه عاديه قديمه؛ فساورتها فإذا هى من حجاره منقوره فيها بيوت و غرف من حجاره، و أبوابها كذلك بغير ملاط و أرضها كذلك حجاره صلده. فبينا أجول فيها إذ بصرت بكتابه غريبه على حائط منها. فقرأته فإذا هو:

أنا ابن منى و المشعرين و زمزم و مكه و البيت العتيق المعظم

و جدى النبى المصطفى و أبى الذى ولايته فرض على كل مسلم

و أمى البتول المستضاء بنورها إذا ما عددناها عديله مريم

و سبطا رسول اللّه عمى و والدى و أولاده الأطهار تسعه أنجم

متى تعتلق منهم بحبل ولايه تفزّ يوم يجزى الفائزون و تنعم

أئمه هذا الخلق بعد نبيهم فإن كنت لم تعلم بذلك فاعلم

أنا العلوى الفاطمى الذى ارتمى به الخوف و الأيام بالمرء ترتمى

فضاقت بى الأرض

و الفضاء برحبها و لم استطع نيل السماء بسلّم

فألممت بالدار التى أنا كاتب عليها بشعرى فاقرأ إن شئت و المم

و سلّم لأمر اللّه فى كل حاله فليس أخو الإسلام من لم يسلّم

قال ذو النون: فعلمت إنه علوى قد هرب، و ذلک فى خلافه هارون، وقع إلى ما هناک.

فسألت من ثم من سكان هذه الدار- و كانوا من بقايا القبط الأول- هل تعرفون من كتب هذا الكتاب؟ قالوا: و اللّه ما عرفناه إلا يوما واحدا، فإنه نزل فأنزلناه. فلما كان صبيحه ليله غدا، فكتب هذا الكتاب و مضى. قلت: أى رجل كان؟ قالوا: برجل عليه أطمار رثه، تعلوه هيبه و جلاله و بين عينيه نور شديد؛ لم يزل ليلته قائما و راكعا و ساجدا، إلى أن انبلج له الفجر، فكتب و انصرف.

المصادر: ۱. بحار الأنوار: ج ۴۸ ص ۱۸۲ ح ۲۵، عن المقتضب. ۲. مقتضب الأثر: ص ۵۵.

من أشعار ابن الحناط فى ذكر بنى فاطمه الزهراء عليها السّلام:

أبناء فاطمه رسل العلا رضعوا و بالسماح غذو و الجود إذ فطموا

قوم إذا حلف الأقوام أنهم خير البريه لم يحنث لهم قسم

سما لهم من سماء المجد من شرف بيت تداعت إليه العرب و العجم

مناقب سمحت فى كل مكرمه كأنما هى فى ألف العلا شمم

المصادر:

تاریخ الأدب العربی: ج ۴ ص ۴۸۶.

قال أبو العلاء السروی فی مدح بنی الزهراء:

ضدان جالا علی خدیک فاتفقا من بعد ما افترقا فی الدهر و اختلفا

هذا بأعلام بیض اغتدا فبدا و ذا بأعلام سود انطوی فعفا

أعجب بما حکیا فی کتب أمرهما عن الشعارین فی الدنیا و ما وصفا

هذا ملوک بنی العباس قد شرعوا لبس السواد و أبقوه لهم شرفا

و ذاکهول بنی السبطین رأیتهم بیضاء تخفق إما حادث أزفا

کم ظل بین شباب لا بقاء له و بین شیب علیه بالنهی عطفا

هل المشیب إلی جنب الشباب سوی صحیح هنالک عن وجه الدجی کشفا

و هل یؤدّی شباب قد تعقبه شیب سوی کدر أعقبت منه صفا

لو لم یکن لبنی الزهراء فاطمه من شاهد غیر هذا فی الوری فکفی

فرایه لبنی العباس عابسه سوداء تشهد فیه التیه و السرفا

و رایه لبنی الزهراء زاهره بیضاء لعرف فیه الحق من عرفا

شهاده کشفت عن وجه أمرهما

فبجّ بها و انتصف إن كنت منتصفا

المصادر: ١. المناقب لابن شهر آشوب: ج ٣ ص ٣٠٠. ٢. المناقب لابن شهر آشوب: ج ٢ ص ٧٢. ٣. الغدير: ج ۴ ص ١١٩.

قتل المتوكل من أصحاب الرضا عليه السّلام أهل التقى مثل يعقوب بن السكيت الأديب، و سبب قتله أنه كان معلّما للمعين و المؤيد ابنى المتوكل، إذ أقبل فقال له: يا يعقوب! أهما أحبّ إليك أم الحسن و الحسين عليهما السّلام؟ فقال: و اللّه أن قنبرا غلام على عليه السّلام خير منهما و من أبيها. فقال المتوكل: سلّوا لسانه من قفاه. فسلّوه فمات؛ و مثل دعبل الخزاعى. و انتهت بالمتوكل العداوه لأهل البيت عليهم السّلام إلى أن أمر بهجو على و فاطمه عليهما السّلام و أولادها. فهجاهم ابن المعتز بن الجهم و ابن سكره و آل أبى حفصه و نحوهم، لعنهم اللّه جميعا، و صار من أمر المتوكل إلى أن أمر بهدم البناء على قبر الحسين عليه السّلام و إحراق مقابر قريش، و فى ذلک أنشد حيث قال:

قام الخليفه من بنى العباس بخلاف أمر إلهه فى الناس

ضاها بهتک حريم آل محمد سفها فعال أميه الأرجاس

و اللّه ما فعلت أميه فيهم معشار ما فعلوا بنو العباس

ما قتلهم عندى بأعظم مأتما من حرقهم من بعد فى الارماس

ثم جرى الظلم على ذلک

إلى هدم سبكتكين مشهد الرضا عليه السّلام و أخرج أبوابه و أخرج منه و قرّ ألف جمل مالا و ثيابا و قتل عده من الشيعه. قيل: و ممن دفن حيا من الطالبيين عبد العظيم الحسنى بالرى و محمد بن عبد اللّه بن الحسين.

و لم يبق فى بيضه الإسلام بلده إلا قتل فيها طالبى أو شيعى، حتى ترى الظلمه يسلّمون على من يعرفونه دهريا أو يهوديا أو نصرانيا و يقتلون من عرفوه شيعيا، يسفكون دم من إسمه على؛ ألا تسمعون بيحيى المحدث كيف قطعوا لسانه و يديه و رجليه و ضربوه ألف سوط ثم صلبوه، و بعلى بن يقطين كيف اتهموه، و زراره بن أعين كيف جبّهوه، و أبى تراب الرموزى كيف حبسوه، و منصور بن الزبرقان من قبره كيف نبشوه، و لقد لعن بنو أميه عليا عليه السّلام ألف شهر فى الجمع و الأعياد و طافوا بأولاده فى الأمصار و البلاد

المصادر: المنتخب: ج ۱ ص ۶.

قال القضاعى: إن سيده انتقلت من المنزل الذى نزلت به إلى دار أبى جعفر خالد بن هارون السلمى، و هى التى وهبها لها أمير مصر السرى بن الحكم فى خلافه المأمون. فأقامت بها حينا إلى زمن وفاتها، و حفرت قبرها بيدها فى بيتها، و كانت تصلّى فيها كثيرا ...، لا زالت كذلك إلى أول جمعه من شهر رمضان، فزاد بها الألم و هى صائمه. فدخل عليها الأطباء الحذّاق و أشاروا عليها بالإفطار لحفظ القوه، فقالت: وا عجبا لى! ثلاثون سنه أسأل اللّه عزوجل أن يتوّفانى و أنا صائمه فأفطر؟! معاذ اللّه.

ثم أنشدت تقول:

اصرفوا عنى طبيبى

و دعونی و حبیبی

زاد بی شوقی إلیه و غرامی فی لهیب

قالت زینب: ثم إنها بقیت کـذلک إلی العشر الأواسط من شـهر رمضان، فاحتضـرت و اسـتفتحت بقراءه سوره الأنعام. فلا زالت تقرأ إلی أن وصلت إلی قوله تعالی: «قُلْ لِلَّهِ کَتَبَ عَلی نَفْسِهِ الرَّحْمَهَ»، ففاضت روحه الکریمه.

و فی درر الأصداف عنها: فلما وصلت إلی قوله تعالی: «لَهُمْ دارُ السَّلامِ عِنْدَ رَبِّهِمْ وَ هُوَ وَلِیُّهُمْ بِما کانُوا یَعْمَلُونَ» «۱»، غشی علیها. فضـممتها لصدری، فتشـهدت شـهاده الحق و قبضت علیها، و ذلک فی سـنه ثمان و مائتین، و دفنت بمزار بدرب السـباع، و کان یوم دفنها یوما مشـهودا، و أتوها من البلاد و النواحی یصلّون علیها بعد دفنها، و أوقدت الشموع تلک اللیله و سمع البکاء من کل دار بمصر و عظم الأسف علیها.

و أقامت بمصر سبع سنین و یزورون قبره بهذه الکلمات عند ضریحها:

السـلام و التحیه و الإـکرام و الرضا من العلی الأعلی الرحمان علی السـیده نفیسه سـلاله نبی الرحمه و هادی الأمه؛ من أبوها علم العشـیره و هو الإمام حیدره. السـلام علیک یا بنت الحسن المسـموم علیه السّلام أخی الإمام الحسین علیه السّلام المظلوم. السلام علیک یا بنت فاطمه الزهراء علیها السّلام بنت خدیجه الکبری ...

قال المقریزی: قبر السیده نفیسه أحد المواضع المعروفه بإجابه الدعاء بمصر.

المصادر: نور الأبصار: ص ۲۰۷.

اللهم ارزقنا شفاعه الحسین

Glossary of Islamic Terms

A ,ا،أ، آ، ع

A'imma :أئمه Plural of امام imam, religious leader. There are many types of such leaders in Islam: The most common is the امام الجماعه mam al-jama'a, leader of congregational prayers. Imamite Shi'ites follow

Imams who start from Ali ibn Abu Talib and end with the Awaited One, Imam al- ۱۲ imam is given a much broader meaning in verse ۱۲۴ of Ch. ۲, The امام Mahdi. The word Cow, of the Holy Qur’an where it refers to an imam of an entire nation. Such imams of entire nations, we are told in ۱۷:۷۱, will be gathered on the Judgment Day with their .followers for questioning

parish, diocese A.D.: stands for "Anno Domini" ("year of the Lord"). It :أبرشيه Abrashiyya is used to refer to pre-Hijra dates. Hijra is the migration of the Prophet from Mecca to Medina. According to some reports, the Prophet entered Medina on the ۱۲th of Rabi` I which then coincided with the ۲۴th of September according to the Julian calendar or .the ۲۷th of September according to the Gregorian calendar of the year ۶۲۲ A.D

ethics, rules of conduct, morals, arts :آداب Adab or Aadaab

fair, just, equitable, impartial, unbiased :عادل Adil`

Usually, it refers to the concept of the justice of Allah (God). This is one of the :عدل Adl` principles of the Islamic creed: The Almighty is fair and just to everyone and does not .discriminate among His servants

Pl.; singular: hadith, a statement (usually stated/attributed :أحاديث Ahadith or Ahadeeth or to one of the members of his Progeny or companions); (ص) either to the Prophet these are one of the two sources of the Sunna, the other being the Holy Qur'an. But this Sunna has been distorted so much since the

beginning of the Islamic history by politicians and interest seekers, so much so that it is very difficult now to sift through them and identify what is authentic, genuine, and what is fabricated. Mu`awiyah played a major role in distorting the Islamic creed by paying writers to tailor design "traditions" to serve his interests and support his .deviated views

plural of hilal, crescent :أهله Ahilla

people of opinion. It refers to qualified people who are consulted :أهل الرأى Ahl ar-Ra'i .on Islamic matters

parties. "Ahzab" occurs in Ch. ۳۳ of the Holy Qur'an to describe the :أحزاب Ahzab different tribes that fought the Muslims in the Battle of Khandaq (ditch, moat) which .took place in ۵ A.H./۶۲۷ A.D. Refer to the meaning of khandaq below for full details

prevailed, overrode, predominated, triuphed over. It :علا_ على ;rose, ascended :علا_ Ala also means soared or indulged in pride, acted arrogantly, thought too much of .himself. Other meanins: mounted, towered over

scholar, theologian, a highly knowledgeable person :عالم Alim`

This :الله أكبر Allahu Akbar or Allaho Akbar, Allahu Akber, Allahoo Akber, Or Allah Akbar statement is said by Muslims quite often and on various occasions. During the call for prayers, during prayers, when they are happy, when they wish to express their approval of what they hear, when they slaughter an animal, and when they want to ".praise a speaker..., Muslims utter this expression. Its means: "Allah is the Greatest

secular, multi-confessional "علمانى Almani

highly recommended acts of adoration :أعمال A`mal

custodian or guardian, someone who :أمين Amin or Ameen

is loyal, faithful, trustworthy, secretary

leader or commander, prince, one in charge :أمير Amir or Ameer

Commander of the Faithful: title :أمير المؤمنين Amir al-Mumineen or Ameerul-Mu'mineen the Prophet's Prgeny, apply it ,(ع) of the caliphs, Islamic rulers. Followers of Ahl al-Bayt on account of the "Ghadeer Khumm (ع) particularly to Imam Ali ibn Abu Talib Declaration". This Declaration took place on the ١٨th of Thul-Hijja of the year ١١ A.H. which then coincided, according to the Gregorian Christian calendar, with the ٩th of March (or the ۶th of March according to the Julian Christian calendar) of the year ۶٣٣ A.D. The Ghadeer, swamp or small lake of shallow water formed mostly by rainfall, is located in the Juhfa desert between Mecca and Medina on the pilgrims' route to articulated his famous statement: "To (ص) Mecca. It is there and then that the Prophet whom I have been a mawla, master, this Ali is his master! Lord befriend whoever befriends him and be the enemy of whoever antagonizes him!" It is there and then that Ali was called "Amir al-Mu'mineen", commander of the faithful. Numerous classic books (mostly in Arabic) detail this incident. One of them is al-Bukhari's book titled At-Tarikh Al-Kabir where the author details the incident in Vol. ١, Part ١, p. ٣٧۵ (Hayderabad, India, edition). Alhamdu-Lillah, I have written an entire book about this .incident which I titled Ghadeer Khumm: Where Islam was Perfected

helpers, supporters. These were the people of Medina who :أنصــار Ansar or Ansar responded to the

Prophet's call to Islam and helped establish Islam's first city-state power. One of the most famous of the Ansar is the great sahabi "Abu Ayyub" Khalid ibn Zaid (some say ibn Kulayb) al-Ansari who hosted the Prophet (ص) upon his arrival at Medina following his Hijra, migration, from Mecca.

Aqaba or Aqabah عقبـه: Literally, this word means: obstacle, obstruction, stumbling block, hindrance. It also refers to a place in Mina just outside Mecca where the first Muslims of Yathrib (Medina) pledged allegiance to the Prophet in the year ۶۲۱ A.D. shortly before the migration (hijra). A similar meeting took place the next year when more Muslims from Yathrib pledged their allegiance to the Prophet (ص).

Aqiqa عقيقــه: a dinner reception held after a child is born; relatives, friends, and neighbors are invited for such an occasion; sacrifice of a sheep or goat at the time of the ritual shaving of the baby's first grown hair

Arafat or Arafah or Arafa عرفه: a hill and plain north of Mecca. Muslims believe that it is on this hill and its surrounding plain that mankind will start their resurrection on the Judgment Day for questioning, judgment and settling accounts. During the hajj on the ninth day of the month of Thul-Hijja, Muslim pilgrims gather in this area for one day.

Arsh عرش: Literally, it means throne, symbol of the Almighty's Authority.

Asabiyya عصبيه: fanaticism, extremism, excessive tribal loyalty

Asala or Asaalah أصاله: Purism, purity, genuineness, authenticity, excellence

Ashar أسحار: plural of sahar, the time immediately preceding daybreak

Assalamu Alaikum or Assalamo

This is an expression which Muslims utter "السلام عليكم Alaikum, As-Salamo Alaikom whenever they meet one another. It is a statement of greeting with peace. Its meaning is: "Peace be upon/with you" or "May the peace and the Mercy of Allah be upon/with you," The complete statement is "Assalamu Alalikum Wa Rahmatullahi Wa which means: "May the peace, mercy, and السلام عليكم و رحمه الله و بركاته" ,Barakatuh ".blessings of Allah be upon/with you

late afternoon, time for one of the five obligatory salat, prayer, rites " عصر Asr

This is an expression used by a Muslim when :أستغفرالله Astaghfirullah or Astaghfir-Allah he pleads for Allah's forgiveness. The meaning is: "I ask Allah for His forgiveness." A Muslim utters this statement many times, even when he is talking to another person. When a Muslim abstains from doing wrong, or even when he wants to prove that he is innocent of an incident of which he is charged, he uses this expression, too. After every salat (payer), a Muslim utters this statement at least three times. One hadith (Prophet's tradition) says that Istighfar, the uttering of this statement, is the essence .of adoration

Literally, it means old, obsolete, antinquated, ancient. But the Venerable :عتيق Ateeq which has more than one meaning: the البيت العتيق Ka'ba has always been referred to as that is, it ,(ع) House which was spared the destruction of the flood of Prophet Noah was "freed" or spared the destruction caused by the flood. According to the famous lexicon Lisan al-Arab, what

is the best, the choicest, the most precious of everything. This fits the Ka'ba عتيق is more than any other place or spot or monument on earth. Lisan al-Arab also says that because the Almighty freed it from the hegemony of البيت العتيق the Ka'ba is described as any tyrant in all human history: None could demolish it or obliterate its precincts or put an end to the pilgrimage to it which was first started by our father Adam, and it will continue till the Last Day. Adam was taught by arch-angel Gabriel how to perform the pilgrimage so he would be forgiven for having eaten of the forbidden fruit in Paradise. The time when Adam was kicked out of Paradise was in the late afternoon, so Gabriel taught him to pray ٣ rek'ats (prostrations): one on behalf of himself, another on behalf of his wife, our mother Eve, and one on behalf of his offspring, our human species. .This is why sunset prayers are performed in ٣ rek'ats

the call for prayers; mu'aththin is one who performs the 'athan :أذان Athan or Adhan

one who is widely recognized as an authority in his ,ثبت plural of thabat :أثبات Athbat field

gift, present, grant, boon :عطيه Atiyya

أعوذ بالله A'uzu billahi minashaitanir-rajim or A'oodhu billahi minash-Shaitan ar-Rajeem This is a statement which Muslims have to recite before reciting the :من الشيطان الرجيم Holy Qur'an, before speaking, before doing almost anything, even before making a supplication, performing the ablution or entering the wash room. Its

meaning is: "I seek refuge with Allah from the outcast Satan." "Allah" is the Arabic name of God which the Muslims prefer over "God" simply because it is unique: You cannot derive a dual, plural, or feminine derivation from it. One of its meanings is: "The One about Whom the minds wonder" because nobody can grasp the essence or greatness of the Almighty. Satan is the source of evil and he always tries to misguide and mislead people, so one needs to seek refuge against the mischief of Satan with the omni-Potent and all-Powerful Lord of lords, Allah.

Awl عول: one sought during the time of need, a reliable helper

Awqiyya أوقيه: weight, undefined measure for weighing items

Awra عوره: Private parts, body parts that are not supposed to be exposed to others, nudity, nakedness, intimate bodily parts, shame. For men, they are from the navel to the knee. For women, all the body except the hands, feet, and face.

Aya or Ayat آيه: Verse (from a sacred scripture); plural: ayat. The literal meaning of "aya" is miracle or sign. The Qur'an is considered to be a miracle by itself. Each verse is called an ayat, a miracle.

'Aza عزاء: consolation, comfort, solace, condolence; a ceremony held at one's death or martyrdom; الحسين (ع) :عزاء Commemorations of the somber occasion of the martyrdom of Imam al-Husayn (ع) which include the recounting of the heroic epic of his martyrdom, lamentations, religious lectures, admonishments and other rites. They also include the distribution of traditional foods served on

the occasion and other gifts to the attendants of the majalis where such .commemmorations are held

ب, B

point

starting point, the beginning/start of something, the onset :بداء 'Bada

desert or semi-arid environment :باديه Badiya

Geographically, Badr is a highway station located ۲۰۰ miles from Mecca and :بدر Badr ۸۰ miles from Medina, and it is the site of the early Muslims' first battle in defense of the creed. The Muslims numbered only ۳۱۳ men who had to fight mostly on foot because they had only ۲ horses and ۷۰ camels. Their enemies, the polytheists of Quraish, numbered between ۹۰۰ and one thousand men. But the Muslims were fired with holy zeal and enthusiasm, so much so that they defeated their enemies, killing seventy of them and wounding many others. Their losses were: ۱۴ from among the Muhajir fighters and ۸ from the Ansar. The battle started on the ۱۷th of the month of .Ramadan in ۲ A.H., which coincided with March ۱۶, ۶۲۴ A.D

transgressed, behaved in an aggressive or unfairly hostile way, oppressed :بغی Bagha

hated, contemptible, abhorred :بغیض Baghidh

destitute, needy, indigent, distressed, wretch, miserable :بائس Ba'is

weepers. These were the people who could :بکائون Bakka'in or Bakka'un or Bakka'oon not accompany the Prophet on his Tabuk campaign because they lacked the .resources. They started to weep when they realized that they could not go

wise rhetoric, elocution, mastery of oratory and language :بلاغه Balagha or Balaaghah

the cemetery where some members of the Prophet’s family and :بقیع Baqi` or Baqee many sahaba are buried. It is

located in the south-east side of Medina. The tomb of the Mother of the Faithful Khadija daughter of Khuwaylid, the Prophet's first wife and main supporter in spreading Islam, was also located there before it was demolished by Saudi authorities, and so was the grave of Hamzah, uncle and strong supporter of the Prophet. Only traces of both graves can now be seen at the Baqee'. A number of .graves of other sahaba were gradually razed as well

dissociation, rejecting responsibility for; it also is one of the :براءه Bara'a or Baraa'ah Chapters of the Holy Qur'an and it has another name: Surat at-Tahreem, Chapter of Prohibition (Ch. ٩). It was revealed to ban non-Muslims from entering the Haram of the Ka`ba in Mecca up to a certain perimeter. It is the only Qur'anic chapter which .does not start with the basmala

This is an expression which means "May :بارك الله Barak-Allah or Barakalla, Barakalah the blessings of Allah (be upon/with you)." When a Muslim wants to thank another person, he uses different statements to express his thanks, appreciation and ".gratitude. One of them is to say "Baraka Allah

blessing, Divine Grace :بركه Barakah or Baraka

barrier, separator, the place and time wherein the souls undergo a life of :برزخ Barzakh their own in the spiritual world till the Day of Judgment when each soul is re-outfitted with an eternal, indestructible, body, physical form or shape; see the Holy Qur'an, .٢٣:١٠٠, ٥٥:٢٠ and ٢٥:٥٣

intellectual) vision, insight, circumspection, discernment) :بصيره Basira or Baseerah

the :بسمله Basmala

p: ٥٦٣

uttering of "Bismillahir-Ramanir-Raam" (In the Name of Allah, the most Gracious, the most Merciful); see also Bismillah... below. Basmala (or Bismillah, Arabic بسمله) is an Arabic language noun which is used as the collective name of the whole of the recurring Islamic phrase bismi-llahi ar-rahmani ar-rahim. This phrase constitutes the first verse of every "sura" (or chapter) of the Qur’an (except for the ninth sura), and is used in a number of contexts by Muslims. It is recited several times as part of Muslim daily prayers, and it is usually the first phrase in the preamble of the constitutions of Islamic countries.

bismi-llahi ar-rahmani ar-rahimi بسم الله الرحمن الرحيم

"In the name of Allah, the Most Gracious, the Most Merciful"

The word "basmala" itself was derived by a slightly unusual procedure in which the first four pronounced consonants of the phrase bismi-llahi... were taken as a quadri-literal consonantal root b-s-m-l (ب س م ل). This abstract consonantal root was used to derive the noun basmala, as well as related verb forms which mean "to recite the basmala". The practice of giving often-repeated phrases special names is paralleled by the phrase Allahu Akbar, which is referred to as the "Takbir تكبير" (also Ta’awwudh تعوذ etc.); and the method of coining a quadri-literal name from the consonants of such a phrase is paralleled by the name "Hamdala" for Alhamdulillah.

In the Qur'an, the phrase is usually numbered as the first verse of the first sura, but according to the view adopted by at-Tabari, it precedes the

first verse. It occurs at the beginning of each subsequent sura of the Qur'an, except for the ninth sura (see, however, the discussion of the ۸th and ۹th chapters of the Qur’an at eighth sura), but is not numbered as a verse except, in the currently most .(common system, in the first sura (chapter

The Basmala occurs twice in the ۲۷th sura, at the beginning and in verse ۳۰ (where it prefaces a letter from Sulayman (Prophet Solomon) to the Queen of Sheba, Balqees .((or Balqis

The Basmala has a special significance for Muslims, who are to begin each task after reciting the verse. It is often preceded by Ta’awwudh. In Arabic calligraphy, it is the most prevalent motif, more so even than the Shahada. The three definite nouns of the Basmala, Allah, ar-Rahman and ar-Rahim correspond to the first three of the traditional ۹۹ Names of Allah in Islam. Both ar-Rahman and ar-Rahim are from the same triliteral root, rahm "to feel sympathy or pity". According to Lane, ar-rahman is more intensive, including in its objects the believer and the unbeliever, and may be rendered as "The Compassionate", while ar-rahim has for its peculiar object the believer, considered as expressive of a constant attribute, and may be rendered as .""The Merciful

In a commentary on the Basmala in his Tafsir at-Tabari writes: “The Messenger of said that Jesus was handed by his mother Mary over to a school in order (ص) Allah :that he might be taught. [The teacher] said to him

Write “Bism (In the name of)”.’ And Jesus said to him: ‘What is “Bism”?’ The teacher‘ said: ‘I do not know.’ Jesus said: ‘The “Ba” is Baha’u'llah (the glory of Allah), the “Sin” is ”.(His Sana’ (radiance), and the “Mim” is His Mamlakah (sovereignty

The total value of the letters of "Bismillah ar-Rahman ar-Rahim" according to one Arabic system of numerology is ۷۸۶. There are two methods of arranging the letters of the Arabic alphabet. One method is the most common alphabetical order (used for etc. The ث tha ,ت ta ,ب ba ,ا most ordinary purposes), beginning with the letters Alif other method is known as the “Abjad nimerals’ method” or ordinal method. In this method the letters are arranged in the following order:: Abjad, Hawwaz, Hutti, Kalaman, Sa'fas, Qarshat, Sakhaz, Zazagh; and each letter has an arithmetic value assigned to it from one to one thousand. (This arrangement was done, most probably in the ۳rd century of Hijrah during the 'Abbasid period, following the practices of (.speakers of other Semitic languages such as Aramaic, Hebrew, Syriac, Chaldean etc

Taking into account the numeric values of all the letters of the Basmala, according to the Abjad order, the total is ۷۸۶. In the Indian subcontinent the Abjad numerals have become quite popular. Some people, mostly in India and Pakistan, use ۷۸۶ as a substitute for Bismillah ("In the name of Allah" or "In the name of God"). They write this number to avoid writing the name of God, or Qur'anic verses

on ordinary papers, which can be subject to dirt or come in contact with unclean materials. This practice does not date from the time of Muhammad and is not .universally accepted by Muslims

The basmala, or the phrase bismillah ar-Rahman ar-Rahim, is one of the most oft-recited phrases in the life of every single observant Muslim. It occupies a key place in the Qur'an itself, for it is the only non-Qur'anic phrase that all copies of the Qur'an included, apparently as a ‘marker’ between the Suras. Numerous works have been written specifically about the basmala. In this response, a brief linguistic and grammatical explanation will be offered, followed by a discussion of the name ar-.Rahman

The Basmala as Portrayed in Early and Medieval Islamic Sources

The first verse of the Qur'an has almost unanimously been portrayed as being Qur'an, ۹۶:۱, ‘Recite in the name of your Lord who created.’ From this, some derived that the status of a rudimentary basmala was established, as the ‘name of your Lord’ is invoked. In another early Meccan Sura, Noah is told to ride the Arc ‘...in the name of God’ (Qur'an, ۱۱:۴۱). In yet another Meccan Sura, reputed to have been revealed after this one, Solomon writes a letter to the Queen of Sheba in which her advisors tell her, “This (letter) is from Solomon, and it (says): In the name of God, the Rahman, the .(Rahim” (Qur'an, ۲۷:۳۰

The fact that the basmala in its present form was introduced to the Meccan Arabs by ,the Prophet is quite explicitly mentioned in many sources. One incident

recorded in some canonical works of hadith and the Sirah of Ibn Ishaq (d. ۱۵۰/۷۶۷), mentions that during the writing of the Treaty of Hudaybiyyah in ۶ A.H., one of the emissaries of Mecca, Suhayl ibn Amr, refused to allow the Prophet to begin the treaty with the basmala. His reputed reason was, "As for this 'ar-Rahman', I do not know who He is, but rather, write as we are accustomed to write, 'In your name, O God! (bismik Allahumma)'".

There are quite a few prophetic traditions that expound upon the blessings of this phrase and when it should be said. It might also have served a more mundane role: Ibn Abbas is alleged to have said that the Prophet was not able to recognize the end of one Sura from the beginning of the next until the basmala was recited by Gabriel.

The basmala is the only phrase of the Qur'an that Sunni scholars have disagreed about: is it a verse of the Qur'an or not? There is agreement that it is a part of Qur'an, ۲۷:۳۰, where it is mentioned in Solomon's letter to Sheba, and there is also agreement that it does not form a part of Sura ۹. But there was a disagreement about its status at the beginning of all other Suras, especially the first, al-Fatiha. This disagreement is found amongst the four canonical schools of law as well as the ten recitations (qira'at) of the Qur'an. Some of them opined that the basmala was a separate

verse at the beginning of every Sura, others said it was part of the first verse. A third group claimed it was only a verse at the beginning of the al-Fatiha, while a fourth denied that it was a verse in any of these instances. And a fifth group posited that it was a verse by itself, not connected to any Sura, which had been placed there as a 'divider' to separate two consecutive Suras. This difference of opinion had a direct impact on certain rituals, such as whether one was obliged to recite the basmala out loud in every prayer or not.۶

A Grammatical Breakdown and Exegetical Explanation of the Basmala

The basmala consists of four words, the first of which has a prepositional letter attached to it. All of these words are nouns; no verbs or verbal nouns are present. The first letter of the basmala, the 'b-' is a prepositional letter (harf jar), thus causing the first word ('bism') to be in a genitive state The preposition b- has many uses, but over here appears to be for seeking help (istianah).۷ The word ism is the Arabic for 'noun'. Linguists differed whether it originated from sumuw (s-m-w), meaning 'to elevate', or from wasam (w-s-m), meaning 'to brandish'; the Basran school opted for the former, .whilst the Kufan preferred the latter

Due to the fact that the phrase bism is in a genitive state, it needs some actor (amil) to which it can be attached (taalluq). The Kufan school of grammar typically assumes that all missing actors must be

verbs, as that is the basis of words for them. In contrast, the Basran school considers all missing actors to be nouns due to their position that nouns are the basis of words. The Kufans then split up amongst themselves in three specific issues regarding the basmala. Firstly: what was this missing verb? Was it, ‘I recite,’ or ‘I begin,’ or perhaps a verb that varied depending upon the action being done at that time? Secondly, what was the tense of the verb: was it a command or was it in present tense? In other words, is the recitor saying, ‘I recite with the name of God’, or is God saying ‘I command you to recite with the name of God?’ Thirdly, what was the position of this missing verb: before the ‘bism’ or after?

Most Kufans, as well as az-Zamakhshari in his al-Kashshaf, came to the conclusion that the verb is specific to the context of invoking the basmala (hence it can be used for any permissible act), that it was in the present tense (since the purpose of the basmala is to obtain God’s blessings upon the recitor), and that the missing verb’s place was after the ‘bismi’ (since it is more blessed to begin with the name of God, and since it reminded one that the purpose of doing any act was for God, and because it is a clear refutation of the pagans who would begin by saying ‘In the name of al-Lat’).

The Basrans, on the other

hand, generally held that the missing noun was ‘My recitation’ (qira'ati), or ‘My beginning’ (ibtida'i), and that it was placed before the genitive. The question also arose: what does it mean seeking help from the ‘name’ (ism) of God? Specifically, the issue concerned the theological controversy over the implication of the Divine Names: are these Names God Himself, or do they belong to God, or originate from Him, or is the noun ‘ism’ superfluous (za'id) and only needed for emphasis? The Asharites, Mutazilites and Ahl al-Hadith (to name the more prominent groups) each had their .own positions

The next noun in the basmala is the divine name ‘Allah’. This name raises a whole slew of questions, of which only a few will be dealt with here. There is no doubt that the name ‘Allah’ was the primary name of the Islamic divinity. The name appears more than ۲,۷۰۰ times in the Qur'anic text, and there is an overwhelming amount of evidence to show that this name was used for many centuries by the pagan Arabs to refer to a Supreme God – a god that even they, with their permissive idolatry, refused .to draw or carve images of

The linguistic meaning and origin of this name has always been a topic of much discussed in Muslim scholarship. Although a minority of Sunni theologians and linguists considered this name to be a proper name, devoid of any meaning, the majority of them considered it to be derived from some three letter root. Some

suggested that it was a rare transmutation from walaha, which means 'to confound and confuse', as if the nature of God ('Allah') confuses and befuddles the minds of all those who try to grasp or understand Him. Others suggested that it is from laha, which means 'to conceal and cover', since the true nature of God is concealed from all. However, the most prevalent opinion, amongst linguistics, theologians, and exegetes, is that the name is derived from alaha, which means 'to show servitude and worship'; hence God ("Allah") is the only Being that is worthy of servitude and worship.

Some Western Islamists have posited Aramaic, Syriac or Hebrew origins for this name; strong evidence to substantiate this claim, however, remains lacking.

To summarize before moving on, the first two words of the basmala translate as, 'My recitation is with the name of Allah' for the Basris, and as, 'With the name of Allah I recite...' for the Kufans.

This name (viz., 'Allah'), is then followed by two other nouns, ar-Rahman, and ar-Rahim. Both can be derived from the root r-h-m, which means 'to have mercy, to be compassionate.' Both utilize known and common morphological forms: falan for the first and fail for the second. Before translating the basmala, it is crucial to understand the grammatical role of these two nouns, as that will decidedly determine the understanding of the basmala. We shall discuss the alleged origins of 'ar-Rahman' in the next section.

Almost all classical works that I was able to reference (including works

of theology, exegesis, and shuruh al-hadith) appear to understand these two nouns as adjectives of the first noun, viz., 'Allah'. Many books of grammatical analysis do not even mention any other opinion. If these two nouns are understood as being adjectives (i.e., nat), it will imply that both ar-Rahman and ar-Rahim describe and characterize God ('Allah'). So it is as if the basmala translates as (according to the Kufan understanding), "With the name of Allah, who is ever Merciful (ar-Rahman) and ".extremely Compassionate (ar-Rahim), I begin this recitation

Numerous opinions are found in classical sources regarding the difference between these two names. Most scholars (but not all) are in agreement that the two names are not synonymous or even as efficacious as each other, but rather that ar-Rahman is more indicative of God's mercy than ar-Rahim. Some opine that ar-Rahman is indicative of God's mercy to believers and unbelievers in this world, and ar-Rahim is indicative of His special mercy to believers in both worlds. Yet another opinion is that ar-Rahman indicates that God's Mercy is an essential part of His character, whereas .ar-Rahim indicates that God's actions are always merciful

Many scholars have sought to understand the wisdom of this particular order of names. At-Tabari posited that the reason these three names are in this order is that the Arabs typically start off with the primary name and then with its descriptions. God's primary name is 'Allah', hence it was used here. And since ar-Rahman was more specific to God than

.ar-Rahim, it was given precedence to it

So far we have considered both nouns to be adjectives, and this is by far the 'standard' opinion. There seems to be another opinion, rarely expressed, that considers these two nouns to be substitutes (badal). As a substitute, the basmala would translate as (according to the Basran opinion this time, for ease of understanding), 'My recitation begins with the name of Allah; my recitation begins with the name of ar-Rahman; my recitation begins with the name of ar-Rahim.' The purpose of these reiterations would obviously not be to express three distinct deities but rather to express three of God's ۹۹ names. A modern theologian, Muhammad Abduh, who appeared to lean towards such an explanation, claimed that this reiteration was meant as a refutation of the Trinity of the Christians, who began their rites with 'In the Name of the Father, the Son and the Holy Ghost.' By mentioning three of His Names, God intended to demonstrate to the Christians that even if He has .many attributes, He is still One in His essence

Some modern Islamists pose a third position, and that is that only the first of these two nouns is a substitute (badal), and the second is an adjective (nat) of it. If this understanding is taken, the basmala would translate as, 'My recitation begins with the name of Allah, the merciful ar-Rahman.' I was not able to find any scholar within the Muslim tradition who understood it in this manner. Additionally, since

both ar-Rahman and ar-Rahim are placed after the first noun, in the same grammatical context, one would have to show why one of these nouns should be given a different grammatical role than the other, as this would be an awkward .rendering of the Arabic expression

If this third position is taken, then obviously the question arises as to why two names are emphasized ('Allah' and 'ar-Rahman'), and what the relationship is between them. In order to do this, we need to first discuss the opinions regarding the origins of the .'name 'ar-Rahman

Origin of the Attribute ar–Rahman

The discussion regarding the origins of the name ar-Rahman is an ancient one. The Qur'an itself quite explicitly states that this name was unknown to the Quraysh (as in Qur'an, ۲۵:۶۰). Most scholars are of the opinion that ar-Rahman is a unique name of God, and so cannot be used to describe the creation, unlike most other Divine Names, including ar-Rahim. This is due to ۱۷:۱۱۰, where the two names 'Allah' and 'ar-Rahman' .appear to be equivalent in sanctity

There is also a tradition in the canonical works, a hadith Qudsi, in which God is reported as saying 'I am ar-Rahman; I created the ties of kinship (ar-Rahm), and from it derived one of My Names.' This was one of the primary evidences used by those who claimed that this name is derived from r-h-m. On the other hand, a number of early Islamic authorities, such as al-Mubarrad, considered ar-Rahman to have a Jewish origin. Quite a few authorities

.are on record as stating that this name was a name given to 'ancients' as well

It is clear that the Qur'an itself considers the name ar-Rahman to be an ancient name. Apart from the reference in Solomon's letter (already given), this name is used as the God of all previous nations in Qur'an, ۴۳:۴۵; Abraham beseeches God with it (Qur'an, ۱۹:۴۴); Aaron uses it to remind the Israelites of their God (Qur'an, ۲۰:۱۹); it appears on the tongue of an Israelite community (Qur'an, ۳۶:۱۵); and it appears on the tongue of .(Mary, mother of Jesus twice (in ۱۹:۱۸ and ۱۹:۲۶

It is claimed by some that this name was a Meccan name that was later not emphasized as much, and perhaps even sidelined by later Muslims as a primary name of God. However, the name is mentioned in quite a few Medinan verses as well (for example, Qur'an, ۲:۱۶۳, and ۵۹:۲۲). In addition, every single Sunni theologian who discussed the Divine Names considered the name 'ar-Rahman' as being one of those .۹۹ names

To conclude, as with many issues dealing with the academic study of religion, how one chooses to interpret the basmala has a lot to do with one's basic theological and historical premises. If one believes that Muhammad conjured up a new monotheistic system in order to unite the Arabs, then it is plausible to suggest that he might have wished to unite various factions of Arabia under the deities that they would be familiar with, hence 'Allah' for the

Arabs of Hijaz and ‘ar-Rahman’ for the Arabs of Southern Arabia. And this is indeed .the position of many modern Islamists

But such a position does lead to other questions, such as: why did he only choose the name of the god of one faction of Arabia (Southern Arabia), and not other areas and provinces? And why was he so stubbornly opposed to all the Meccan (and Hijazite) pagan deities, allowing no compromise with those deities whatsoever? Also the question arises as to how the name of this obscure divinity reached him. The claim that Muhammad was reaching out to convert Arabs in Southern Yemen while he was still in the early stages of his career at Mecca presupposes that he was envisioning this new religion to be a dominant force in the farthest corners of Arabia, even while .being persecuted and rejected in his own city

That ar-Rahman should have been the name of a single God in central and southern" Arabia is in no way incompatible with the fact that, when adopted by Islam, it assumes ".a grammatical form of a word derived from the root rahm

Batil or Baatil باطل: false or falsehood, nullified, voided

Batsh بطش: Despotic behavior, tyranny

Batul or Batool بتول: ascetic. It is ascribed to Fatima (the Prophet's daughter) and Virgin .Mary

Bawadi بوادی: plural of Badiya

Bay'a or Bay'ah بيعه: oath of allegiance, pledge to a man of authority or prominence

Bayan بيان: Statement, account, declaration, explanation, clarification, announcement

Bayt al-Mal بيت المال: State Treasury in the Islamic State

Beed بيض:

abyad, white أبيض plural of

innovation, novelty, (in religion) heresy :بدعه Bid`a or Bid`ah

prostitution :بغاء 'Bigha

This is a verse/statement from the : بســـم الله الرحمــن الرحيــم Bismillahir-rahmanir-rahim Qur'an which is articulated before the recitation of the Qur'an. It is also recited before doing any daily activity, even when a husband starts making love to his wife, for love-making between legal spouses is as sacred as anything else can be, and it is rewardable by the Almighty, too, Who will surely punish those who permit themselves to have intercourse outside of the sacred limits of marriage unless they regret, repent .and do good deeds to wipe out the bad ones

Islam is not just a religion, it is a way of life, the most clean and the most fulfilling, one which brings happiness in both this life and in the Hereafter. The Basmala means: "In the name of Allah, the Most Beneficent, the Most Merciful." In the Fatiha, the first chapter of the Holy Qur'an, the Basmala is a verse all by itself, whereas in all other chapters, with the exception of Bara'ah or Tawbah where it is not recited, it serves as an introduction to other verses. On pp. ۳۹-۴۰, Vol. ۱, of his Tafsir, al-Qummi chronologically arranges the isnad of one particular statement made by Imam Ja'far .and recounts the longest list of narrators we have ever come across (ع) as-Sadiq

The list of narrators ends with Abu Busayr, a well-known companion of this great saying that he ,(ع) Imam

about the exegesis of the Basmala. The Imam said the (ع) once asked Imam as-Sadiq is س baha-Allah," the Splendor of Allah; the" بهاء الله is derived from ب following: "The ملك الله is derived from م sanaa-Allah," the Majesty of Allah; the" سناء الله derived from is the One الرحمان ;mulk-Allah," the Kingdom of Allah; "Allah" is the God of everything" is the One Who singles out those who believe الرحيم ;Who is Merciful to all His creation ".in Him to receive the greatest share of His mercy

is quoted as (ص) the Messenger of Allah ,مصباح الكفعمى On p. ۵۰۶ of Misbah al-Kaf'ami saying that when a teacher, who teaches a child to recite the Holy Qur'an, tells the child to recite this Basmala, and when the child recites it, the Almighty will decree a clearance for the child, for his parents and for the teacher from hell, and that it is comprised of nineteen letters, the same number that corresponds to the number of the keepers of the gates of hell; therefore, whoever pronounces it, Allah will permit .these letters to close the gates of hell against him

the beginning of the Prophet's mission, his call to Prophethood, which :بعثه Bi'tha started during the month of Ramadan, ۱۳ years before the hijra, which coincided in .the year ۶۱۰ A.D

garment, gown :برده Burda

partially ripe dates :بصر Busr

falsehood, untruth :بهتان Buhtan

د، ذ, D

burial. In Islam, there are numerous rules relevant to burying the dead. One :دفن Dafn is that

their dead must not be buried together with followers of other creeds. Muslims have to have their own cemeteries when they live in non-Muslim countries. The corpses have to be given their burial bath then clothed in clean white cotton sheets, shrouds. It is highly recommended to write verses of the Holy Qur'an on these shrouds. It is also recommended a small copy of the Holy Qur'an be buried with the deceased .person, and two will be even better, one on each of his/her sides

Visiting graves has always been an Islamic tradition especially on certain religious occasions when the Qur'an is recited at the grave of a loved one whose soul, rest assured, will hear the recitation and appreciate it tremendously. The body dies, but the soul is immortal. Performing prayers on behalf of the dead, especially the parents, .has numerous rewards of which only the Almighty is familiar

Doing acts of charity on behalf of the dead has its rewards to both the doer and the person for whom they are done. Graveyards, cemeteries, burial grounds and the like have their own sanctity in Islam and must meet certain conditions to qualify to be called as such. There are also rules restricting the burying of Muslim dead to certain ways and certain places which must be distinguished from those of non-Muslims. A Muslim must not be buried at non-Muslims' cemetery. "Life" in the grave is a big topic in Islam and is worth researching. This text touches on

.it lightly due to space constrictions

time, age, eternity, forever :دهر Dahr

propagation of Islam. It can also ,دعوه Muslim missionary involved in da'wa :داعی Da'i have a general meaning referring to someone who calls others to a certain belief or .ideology or to a gathering, meeting, banquet, wedding, etc

it will ,الدائم .Permanent, continuous; if preceded by the definite article, i.e :دائم Daim then refer to the Almighty Who is always there and neither time, nor place, nor .anything material applies to Him, the One and only God of everyone and everything

One whose father is unknown and someone joins him to his own lineage, a :دعی Da`iyy foundling, illegitimately born

Impostor, charlatan, deceiver, pretender :دجال Dajjal

evidence, proof, argument, indication, clue, guide, directory :دلیل Daleel

current, common, familiar, parlance, colloquial, vernacular :دارج Darij

inviting others to Islam, any missionary activity :دعوه Da'wa

debt. It may be debt to other people or to the Almighty. Some people die :دین Dayn leaving debts behind which they owe to others who had loaned them to the Almighty to Whom they owe everything and Who required them to do what is surely within their human ability. These debts, to people or to the Almighty, must be paid by the relatives of these unfortunate dead, and there is hardly one who leaves this temporary abode without leaving behind him/her many debts. This is why Islam emphasizes the need for writing wills. Remember that whatever you owe people, or you owe your Maker, in this life will be so hard for you to

.pay in the life to come

religion, creed, faith. Islam is all of this and much more; it is a complete and :دين Deen perfect way of life. Islam is referred to as a "deen" while it is much, much more than that, it is a complete, perfect and flawless way of life which leads to one's happiness in the life of this world and in the Hereafter. It regulates one's relations with other people on one hand and with his/her Creator on the other. It is provides a complete .social, political and economic system

a collection of poem; also a place of meeting :ديوان Deewan or Diwan Diwan

undignified, lowly, contemptible, one living in an undignified one :ذليل Dhaleel

slander, maligning, vilifying, speaking ill of someone. This is the habit of :ذم Dhamm many people which will in the end lodge them in hell unless they regret, repent and amend. Beware of speaking ill of people unless they are publicly exposing their own sinning and perhaps even bragging about it. In such case, you should condemn them .as should everyone else

pretext, excuse, ostensible motive, excuse :ذريعه Dharee`ah

.remembrance or the praising of Allah :ذكر Dhikr or Thikr or Zikr

a non-Muslim individual who lives under the :ذمى Dhimmi or Thimmi or Zimmi protection of a Muslim state. He is exempt from Islamic duties and obligations, .including military service, but he must pay a protection tax called jizya

offspring, issue, progeny, descendants, children :ذريه Dhurriyya

an Islamic (now Arab) gold currency varying in :دينار Dinar or Deenar

weight

historically an) Islamic silver currency weighing approx. ۳.۱۲ grams) :درهم Dirham

blood money, monetary compensation for manslaughter or intentional :دیـه Diyya murder

supplication, invocation, prayer :دعاء 'Du `a

plural of da'iya or da`iyah, a caller to Islam or any ideology :دعاه Du'at

smoke. Chapter ۴۴ of the Holy Qur'an is called "Al-Dukhan", the smoke. If :دخان Dukhan you read the first ۱۶ verses (out of a total of ۵۹), you will notice how the Almighty warns those who disbelieve in the message brought from Him to Prophet Muhammad :(ص)

Keep waiting, therefore, for the day when the sky brings an evident smoke that shall" .(overtake men" (Qur'an, ۴۴:۱۰-۱۱

The Prophet, in a tradition dealing with the signs that denote the approach of the Day of Judgment, is quoted as having said, "The first of such signs is the smoke [to which reference is made in these verses]." He was asked what smoke it would be. He said, "It will cover the east of the earth and the west; it will remain for forty days and nights. It will affect the believer just like a cold [catarrh]. As to the unbeliever, he will feel as though he is intoxicated. It [smoke] will come out of his nostrils, ears and rear ".end

is quoted as having said, "There will be a smoke that will (ع) Imam Ja'far as-Sadiq overwhelm both ends of the earth (east and west or north and south), causing the death of two thirds of the world's population." This "smoke" can now be

said as caused by the explosion of nuclear and hydrogen bombs and by the poison .gases they release

this world or life as opposed to the Hereafter, mortality :دنيا Dunya

E ,ع

an Islamic feast, a joyous celebration, a merry or festive :عيد Eid or Īd or `Eid or Eed occasion. The word 'Eid is an Arabic noun which means: a festivity, celebration, recurring happiness. In Islam, there are two major 'Eids: the feast marking the end of the fast of the month of Ramadan, which is called 'EId al-Fitr, and the Feast of .Sacrifice, 'Eid al-Adhha. Friday is also regarded as the greatest of all feasts

F ,ف

point

a garden oasis in Khaybar, a tract of land approximately thirty miles from : فدك Fadak Medina, and it was known for its water-wells, dates, and handicrafts. When the Muslims defeated the people of Khaybar at the Battle of Khaybar, which took place in the year ۶۲۸ A.D., the oasis of Fadak was part of the booty given to the Prophet Upon his death, he bequeathed it to his daughter, Fatima. It became .(ص) Muhammad the object of dispute between Fatima and Abu Bakr (۵۷۳ – ۶۳۴ A.D.) after the latter had .assumed power in the year ۶۳۲ A.D. following the Prophet’s death

A brief history of Khaybar tells us that in the ۷th century, this oasis was inhabited by Arab Jews who pioneered the cultivation of the oasis and made their living growing date trees as well as through commerce and craftsmanship, accumulating

considerable wealth. The oasis was divided into three regions: an-Natat, ash-Shiqq الشِّق, and al-Katiba الكتيبه, probably separated by natural diversions, such as the desert, lava drifts, and swamps. Each of these regions contained several fortresses or redoubts containing homes, storehouses and stables. Each fortress was occupied by a clan and surrounded by cultivated fields and palm-groves. In order to improve their defensive capabilities, the fortresses were raised up on hills or basalt rocks.

Prophet Muhammad (ص) led the march on Khaybar oasis on Thul-Qa'da ۶, ۷ A.H., corresponding to May ۷, ۶۲۹ A.D., with approximately ۱۵۰۰ men and one to two hundred horses. Primary sources, including the Seerat Rasool Allah (Biography of the Prophet) of Ibn Ishaq, describe the conquest of Khaybar, detailing the agreement of Muhammad with the Jews to remain in Fadak and cultivate their land, retaining one-half of the produce of the oasis.

This agreement was distinct from the agreement with the Jews of Khaybar, which essentially entailed the practice of share-cropping. It is not entirely clear how Muhammad managed his possession of Fadak. Some Muslim commentators agree that after the conquest of Fadak, the property belonged exclusively to the Prophet (ص). Various primary sources describe the acquisition of Fadak in the following way:

An account indicates that eleven fruit trees in Fadak were planted by the Prophet (ص) himself. Other scholars who accept the view of Fadak as belonging exclusively to the Prophet (ص) after the conquest of Khaybar include Ali bn Ahmed as-Samhudi, Ibn Hisham and Abul-Fida.

Upon the

on Rabi’ I ۲ or ۱۲, ۱۱ A.H./May ۳۱st or June ۱۲th, ۶۳۲ A.D., his (ص) death of the Prophet daughter Fatima declared her claim to inherit Fadak as the estate of her father. The claim was rejected by Abu Bakr on instigation from Omer ibn al-Khattab on the grounds that Fadak was public property and arguing that the Prophet had “no heirs”. Sources report that Ali together with Umm Ayman testified to the fact that Muhammad granted it to Fatima when Abu Bakr required Fatima to summon witnesses for her claim. Various primary sources contend that Fadak was gifted by Muhammad to Fatima, drawing on the Qur'an as evidence. These include narrations of Ibn 'Abbas who argued that when the Qur'anic verse on giving rights to kindred .was revealed, Muhammad called to his daughter and gifted the land of Fadak to her

Various scholars commenting on the Qur'an, Surat Al-Hashr (Chapter ۵۹), verse ۷, and commanded him to give the (ص) write that the Angel Gabriel came to the Prophet :appropriate rights to “Thul Qurba” (near kin). The verse reads

مَّا أَفَاء اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لا يَكُونَ دُولَةً بَيْنَ الأَغْنِيَاء مِنكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

What Allah has bestowed on His Messenger (and taken away) from the people of the towns, belongs to Allah, to His Messenger, and to (the Prophet’s) kindred and ;orphans, the needy and the wayfarers

so that it may not be taken in turn by the rich among you. So take what the Messenger assigns to you, and abstain from what he withholds from you. And fear Allah, for Allah .(is strict in punishment (۵۹:۷

about who those “Thul Qurba” were referred to in (ص) When asked by the Prophet that verse, Gabriel replied: “Fatima” and that by “rights” was meant “Fadak”, upon .which Muhammad called Fatima and presented Fadak to her

When Omer became caliph, the value of the land of Fadak along with its dates was, according to some account, ۵۰,۰۰۰ dirhams. Ali again claimed Fatima’s inheritance during Omer's era but was denied with the same argument as in the time of Abu Bakr. Omer, however, restored the estates in Medina to `Abbas ibn `Abd al-Muttalib and .Ali, as representatives of Muhammad's clan, the Banu Hashim

During Othman's caliphate, Marwan ibn al-Hakâm, his cousin, was made trustee of Fadak. After Othman, Ali became caliph but did not overturn the decision of his predecessor. He maintained Marwan's position as trustee of the Fadak. During Ali's caliphate, Fadak was regarded to be under the control of the Prophet's family, so the caliph did not make a formal declaration of personal possession in order to avoid .resurrecting old feuds and jealousies and thus the causing of disunity regarding

Under the Umayyads (۶۶۱ – ۷۵۰ A.D.), Mu'awiyah, their first self-impose ruler, the latter did not return Fadak to Fatima's descendants. This way was continued by later Umayyad Caliphs until

the time of caliph Omer ibn Abd al-Aziz. When Omer ibn Abd al-Aziz, known as Omer .II, became Caliph in ۷۱۷ A.D., the income from the property of Fadak was ۴۰,۰۰۰ dinars

Fadak was returned to Fatima's descendants by an edict given by Omer II, but this decision was renounced by later caliphs and may have been the cause of Omer being killed as well. Omer II's successor, Yazid ibn Abd al-Malik (known as Yazid II) overturned his decision, and Fadak was again made public trust. Fadak was then .managed this way until the Ummayad Caliphate expired

Under the Abbasids (۷۵۰ – ۱۲۵۸ A.D.), in ۷۴۷ A.D., a huge revolt against the Umayyad Caliphate took place. The Umayyad's were eventually defeated by the Abbasid army under the rule of "Abu Abbas" Abdullah as-Saffah (as-Saffah means in Arabic "blood-shedder" which perfectly describes him and his dynasty just as it describes the Umayyads as well. The last Umayyad ruler, Marwan II, was killed in a lesser battle a few months after the Battle of the Zab of ۷۵۰ A.D., thus ending the Umayyad Caliphate. .Historical accounts differ about what happened to Fadak under early Abbasid rulers

Most likely they collected its revenues and spent it as they pleased. There is, however, consensus among Islamic scholars that Fadak was returned to the descendants of .(.Fatima during Al-Ma'mun's reign (۸۳۱-۸۳۳ A.D

Al-Ma'mun even decreed this to be recorded in his diwāns. Al-Ma'mun's successor, al-Mutawakkil (۸۴۷-۸۶۱ A.D.), repossessed Fadak, confiscating it from the descendants of Fatima. Al-Muntasir

A.D.), however, apparently maintained the decision of al-Ma'mun, thus ۸۶۱-۸۶۲) allowing Fatima's offspring to manage Fadak. What happened thereafter is uncertain, but Fadak was probably seized by again and managed exclusively by the ruler of the .time as his own personal property, and thus do some people behave

In the ۷th century, the Khaybar oasis was inhabited by Arab Jews who pioneered the cultivation of the oasis and made their living growing date palm trees as well as through commerce and craftsmanship, accumulating considerable wealth. Some objects found by the Muslims following their conquest of Khaybar and its fortresses included a siege-engine, ۲۰ bales of Yemenite cloth, and ۵۰۰ cloaks, an indication of an .intense trade carried out by those Jews

The oasis was divided into three regions: an-Natat, ash-Shiqq الشِّق, and al-Katiba الكتيبه, probably separated by natural diversions, such as the desert, lava drifts, and swamps. Each of these regions contained several fortresses or redoubts containing homes, storehouses and stables. Each fortress was occupied by a clan and surrounded by cultivated fields and palm-groves. In order to improve their defensive capabilities, the .fortresses were raised up on hills or basalt rocks

One may wonder what brought those Jews to Medina. There are two theories. One says that those Jews were motivated by the desire to be the first to believe in the new Arabian Prophet whose name they have in their religious books and whose mission .was about to start, so they made a mass immigration to Medina

Their high rabbis told

would ,(ص) them that Medina would be the place where the new Prophet, Muhammad be preaching the divine message. This view is supported by verses ۴۰ – ۱۰۳ of Surat al-Baqara (Chapter of the Cow, i.e. Ch. ۲) which repeatedly admonishes the Israelites and strongly rebukes them for seeing the truth but turning away from it. According to this theory, those Jews with religious fervor had come from Jerusalem in particular and .Greater Syria (Sham) in particular

The other theory seeks an explanation from the historic events that took place in southern Arabia, particularly Yemen, concluding that those Jews had migrated from there seeking religious freedom and better economic conditions. This is how :advocates of this theory reason

The immigration of the majority of Jews into Yemen from abroad appears to have taken place about the beginning of the ۲nd century A.D., although the province is mentioned neither by Josephus, better known as Yoseph ben (ibn, i.e. son of) Mattithyahu (۳۷ – cir. ۱۰۰ A.D.), a Romano-Jewish historian and hagiographer of priestly and royal ancestry, nor by the main books of the Jewish oral law, namely the Mishnah and Talmud. According to some sources, the Jews of Yemen enjoyed .prosperity until the ۶th century A.D

The Himyarite King, Abu-Karib Asad Toban, converted to Judaism at the end of the ۵th century, while laying siege to Medina. It is likely some of his soldiers preferred to stay there for economic and perhaps other reasons. His army had marched north to battle the Aksumites

who had been fighting for control of Yemen for a hundred years. The Aksumites were only expelled from the region when the newly Jewish king rallied the Jews together .from all over Arabia, together with pagan allies. But this victory was short-lived

In ۵۱۸, the kingdom of Yemen was taken over by Zar'a Yousuf, who was of "royal descent" but was not the son of his predecessor, Ma'di Karib Ya'fur. Yousuf converted to Judaism and instigated wars to drive the Aksumite Ethiopians from Arabia. Zar'a Yusuf is chiefly known by his cognomen "Thu Nuwas", in reference to his "curly hair." The Jewish rule lasted till ۵۲۵ A.D., only ۸۵ years before the inception of the Islamic .Prophetic mission

Some historians, however, date it later, to ۵۳۰, when Christians from the Aksumites Kingdom of Ethiopia defeated and killed Thu Nuwas, taking power in Yemen. According to a number of medieval historians, Thu Nuwas announced that he would persecute the Christians living in his kingdom, mostly in Najran, because Christian states persecuted his fellow co-religionists (the Jews) in their realms. This persecution, which took place in the year ۵۲۴ A.D., is blamed on one Dimnon in Najran, .that is modern al-Ukhdud (or al-Okhdood) area of Saudi Arabia

Any reader of the Holy Qur'an must have come across verse ۴ of Surat al-Buruj (Chapter ۸۵) of the Holy Qur'an which refers to أَصْحَابُ الأُخْدُودِ, fellows of the Ukhdud, which is imprecisely translated as "the ditch self-destructed". To the author of this book, my

dear reader, “the ditch self-destructed” does not make much sense at all. Actually, this “ukhdud” was a long ditch filled with firewood. It was lit and the believers were .thrown into it if they refused to abandon their faith

Some ran away from this inferno, which may remind one of a similar situation which took place with Prophet Ibrahim (Abraham) at the hands of Nimrud of ١٣th Century B.C. Assyria. The survivors, most likely Christians and Jews, fled up north in the direction of Medina which they made it home. The Almighty in ٨٥:٤ condemns this .massacre in the strongest of terms

According to some sources, after seizing the throne of the Himyarites, in ٥١٨ or ٥٢٣ A.D., Thu Nuwas attacked the Aksumite (mainly Christian) garrison at Zafar, capturing them and burning their churches. He then moved against Najran, a Christian and Aksumite stronghold. After accepting the city's capitulation, he massacred those inhabitants who would not renounce Christianity in this ukhdud incident. Estimates of the death toll from this event range up to ٢٠,٠٠٠ in some sources. So, believers in God, Christians and Jews, had reasons to go somewhere else where they would practice their religion freely while enjoying better business opportunities among Arabs who, at .the time, were mostly nomads

winners, those who earn the Pleasure of the Almighty :فائزين أو فائزون Fa'izeen or Fa'izùn and His rewards

unrepentant sinner, adulterer; according to p. ٩٤, ٩٤, Vol. ٥ (Dar Sadir, Beirut, :فاجر Fajir Lebanon, edition of ١٩٩٧), of the famous lexicon Lisan

p: ٥٩٢

by Ibn Manzour, it also means one who commits too many sins while لسان العرب al-Arab putting off repentance for them; another meaning is: wrongdoer

Daybreak, obligatory pre-sunrise salat, prayer rite; another meaning for it, :فجر Fajr according to p. ۹۴, Vol. ۵ (Dar Sadir, Beirut, Lebanon, edition of ۱۹۹۷), of Lisan al-Arab .lexicon, is abundance of wealth

jurist, one who is knowledgeable in Islamic jurisprudence (law), the Shari`a :فقيه Faqih

parasang (a loan Persian word), a measure of ,فرسخ plural of farsakh :فراسخ Farasikh distance. According to Lisan al-`Arab lexicon, it may be three to six miles. "It is called so," the author of the famous lexicon goes on, "because one who walks one farsakh will have to sit to rest," suggesting that the original meaning of the word is to halt, to .come to a standstill, to rest

something which is obligatory on a Muslim. It is sometimes used in :فرض Fard .reference to the obligatory part of salat

one of corrupt moral character who engages in various sins without feeling :فاسق Fasiq any sense of shame or regret

plural of fatwa, a religious edict or decision :فتاوى Fatawa

has quoted the Almighty as saying, "The prayers (ص) The Prophet :الفاتحه (-Fatiha (al have been divided between Me and My servant: one half for Me, and one for him;" so when one recites it and says, "Alhamdulillahi Rabbil-'Alameen," the Almighty says, "My servant has praised Me." And when he says, "Arrahmanir Raheem," the Almighty says, "My servant has praised Me." And when he says, "Maaliki

YawmidDeen," Allah says, "My servant has exalted Me." And when he says, "Iyyaaka Na'budu wa iyyaaka nasta'een," Allah will say, 'This is a covenant between Me and My servant, and My servant shall be granted the fulfillment of his pleas." Then if he finishes reciting the Fatiha to the end, Allah will again confirm His promise by saying, 'This is for [the benefit of] My servant, and My servant will be granted the answer to .his wishes

is quoted by Abu Ali al-Fadl ibn al-Hassan ibn al-Fadl at- (ص) The Messenger of Allah may Allah have mercy on his soul, saying that one who recites al-Fatiha ,الطبرسی Tibrisi will be regarded by the Almighty as though he recited two-thirds of the Holy Qur'an and as though he gave by way of charity to each and every believing man and continues, "Allah (ص) woman. "By the One in Whose hand my soul is," the Prophet Almighty did not reveal in the Torah, the Gospel, or the Psalms any chapter like it; it is the Mother of the Book and al- Sab' al-Mathani (the oft-repeated seven verses), and it is divided between Allah and His servant, and His servant shall get whatever he asks; it is the best Sura in the Book of the most Exalted One, and it is a healing from every ".ailment except poison, which is death

,as saying الکفعمی is also quoted by al-Kaf'ami (ص) He

He (Allah) bestowed it upon me as His blessing, making it equivalent to"

the Holy Qur'an, saying, 'And We have granted you as-Sab' al-Mathani and the Great '.(Qur'an (Surat al-Hijr, verse ٨٧

It is the most precious among the treasures of the 'Arsh." Indeed, Allah, the most alone to be honored by it without doing so to (ص) Sublime, has chosen Muhammad نبی (any other Prophet or Messenger of His with the exception of Sulayman (Solomon see Qur'an, ٢٧:٣٠, i.e.) البسمله peace be upon him, who was granted the Basmala ,سلیمان .(verse ٣٠ of Surat an-Naml, Chapter of the Ant

One who recites it, being fully convinced of his following in the footsteps of adhering to its injunctions, believing in its ,(ع) and his Progeny (ص) Muhammad outward and inward meanings, will be granted by Allah for each of its letters a blessing better than what all there is in the world of wealth and good things, and whoever listens to someone reciting it will receive one third of the rewards due to the .one who recites it

من بعض أسرار سوره الحمد (الفاتحه)

کتب قیصر الروم کتابا إلى خلفاء بنی العباس وجاء فیه ((جاء فی کتاب الإنجیل أنه من قرأ سوره خالیه من سبعه أحرف ، حرم الله جسده من نار جهنم ، وهذه الأحرف عباره عن :(ع) ث ، ج ، خ ، ز ، ش ، ظ ، ف (ع) . وفحصنا کثیرا فلم نعثر على هکذا سوره فی کتب التوراه والزبور والإنجیل ، فهل یوجد فی کتابکم السماوی تلک السوره؟

فجمع الخلیفه العباسی جمیع العلماء وعرض علیهم السؤال فعجزوا عن الجواب وأخیرا

طرحوا هـذا السؤال على الإمـام على الهـادى (ع) فأجاب عليه السـلام قائلا : هـذه السوره هى سوره الحمـد التى تكون خاليه من الأحرف السبعه .

فسألوا الإمام ما فلسفه خلو هذه السوره من الأحرف السبعه ؟ فأجاب الإمام عليه السلام :

إن حرف (ث) إشـاره إلى الثبور ، وحرف (ج) إشاره إلى الجحيم ، وحرف (خ) إشاره إلى الخبث ، وحرف (ز) إشاره إلى الزقوم ، وحرف (ش) إشاره إلى الشقاوه، وحرف (ظ) إشاره إلى الظلمه ، وحرف (ف) إشاره إلى الآفه .

فأرسل الخليفه هذا الجواب لقيصـر الروم ، وشعر القيصر بالفرح بعد حصوله على الجواب واعتنق الإسلام وخرج من الدنيا مسلما. فأكثروا من قراءه سوره الحمد. لا تقرأ سوره الحمد (الفاتحه) بسرعه .... انظر لماذا؟

كثير من الناس يقرؤون سوره الفاتحه فى الصلاه بسرعه وكأن الذئاب تلاحقهم ولا يعلمون ما فيها. روى عن رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وآله وَسَلَّمَ أنه قالُ: قَالَ اللَّهُ تَعَالَى: قَسَمْتُ الصَّلاةَ بَيْنِى وَبَيْنَ عَبْدِى نِصْفَيْنِ وَلِعَبْدِى مَا سَأَلَ فَإِذَا قَالَ الْعَبْدُ: {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} قَالَ اللَّهُ تَعَالَى: حَمِدَنِى عَبْدِى وَإِذَا قَالَ: {الرَّحْمَنِ الرَّحِيمِ} قَالَ اللَّهُ تَعَالَى: أَثْنَى عَلَىَّ عَبْدِى وَإِذَا قَالَ: {مَالِكِ يَوْمِ الدِّينِ} قَالَ: مَجَّدَنِى عَبْدِى وَقَالَ مَرَّةً: فَوَّضَ إِلَىَّ عَبْدِى فَإِذَا قَالَ: {إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ} قَالَ: هَذَا بَيْنِى وَبَيْنَ عَبْدِى وَلِعَبْدِى مَا سَأَلَ فَإِذَا قَالَ: {اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ} قَالَ: هَذَا لِعَبْدِى وَلِعَبْدِى مَا سَأَلَ،،،،

Some mysteries about Surat al–Fatiha

One of Rome's Caesars wrote a letter to an Abbasid "caliph"—to use the word loosely since none

of the Umayyads or Abbasid rulers deserved to be called a caliph but a despotic ruler with the exception of only Caliph Omer ibn Abdul-Aziz, but we will use it here since it is quite commonly referred to those corrupt folks—saying, "It is written in the Bible that if anyone recites a chapter which does not contain seven letters, God will prohibit the Fire of Hell from consuming his body. These letters are: We have carefully examined in the Torah, Psalms and Bible but could not find such a chapter; so, is there in your "?divinely revealed Book such a Chapter

The Abbasid caliph gathered all scholars and presented the question to them, but they could not provide an answer. Finally, they submitted this question to Imam Ali al-Hadi who answered saying that such a chapter is Surat al-Hamd, the Fatiha, which does (ع) explained the philosophy behind (ع) not contain these alphabetical letters. The Imam the exclusion of these alphabetical letters in the Fatiha Chapter as stated below, so the "caliph" sent this answer to Rome's Caesar who was very happy for having .obtained it and immediately embraced Islam, departing from this world as a Muslim

You, therefore, should recite Surat al-Hamd (Fatiha) quite often, but do not do so. Why? Many people recite the Fatiha in their prayers quickly as if the wolves are :chasing them, not knowing what it really contains

It has been narrated about the Messenger of Allah, peace and blessings of Allah be with him and his

Progeny, has said, "Allah Almighty has said: 'I have divided the prayer (supplication) between Myself and My servant into two halves: Whenever the servant says

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

,Praise be to Allah, the Cherisher and Sustainer of the worlds

I say that My servant has praised Me. When he says

الرَّحْمَنِ الرَّحِيمِ

,The Most Gracious, the Most Merciful

I say that My servant has lauded me. When he says

مَالِكِ يَوْمِ الدِّينِ

,Master of the Day of Judgment

I say that My servant has exulted me. In another narration of this tradition, the Almighty says, 'My servant has entrusted his (Hereafter) affairs to me'. When he says

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

,You do we worship, and Your aid do we seek

I say: 'This is between Myself and My servant, and My servant shall have what he pleads for'. And when he says

اهدِنَا الصِّرَاطَ الْمُسْتَقِيمَ، صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ

Guide us the Straight way, the way of those on whom You have bestowed Your Grace, ,those whose (portion) is not wrath, and who do not stray

I say: 'This (too) is for My servant, and My servant shall be granted what he pleads ".'for

was asked about the philosophy behind the Fatiha containing (ع) Imam Ali al-Hadi

refers (ث) said: "The letter (ع) none of these seven alphabetical letters, so the Imam destruction." The Almighty refers to it in the Holy Qur'an in places such as these: ثبور to ۲۵:۱۳ and ۱۴, ۸۴:۱۱ and to one

went on, "refers (ع) the Imam ",(ج) who is really ruined, Pharaoh, in ۱۷:۱۰۲. "The letter ".hell ,جحیم to

Numerous Qur'anic verses refer to hell, warning those who heed the call about its torment. Some such verses are: ۲:۱۱۹, ۵:۱۰, ۵:۸۶, ۹:۱۱۳, ۲۲:۵۱, ۲۶:۹۱, ۳۷:۲۳, ۳۷:۵۵, ۳۷:۶۴, ۳۷:۶۸, ۳۷:۹۷, ۳۷:۱۶۳, ۴۰:۷, ۴۴:۴۷, ۴۴:۵۶, ۵۲:۱۸, ۵۷:۱۹, ۶۹:۳۱, ۷۹:۳۶, ۸۱:۱۲, ۸۲:۱۴, ۸۳:۱۶, ۱۰۲:۶, ۷۳:۱۲, to name .few

which is any bad thing, " خبث refers to (خ) added saying, "The letter (ع) The Imam deed, person, thought, etc. to which references in the Holy Qur'an exist in verses such went on (ع) as these: ۷:۵۸, ۲:۲۶۷, ۳:۱۷۹, ۴:۲, ۵:۱۰۰, ۸:۳۷, ۲۴:۲۶, ۱۴:۲۶, ۷:۱۵۷ and ۲۱:۷۴. The Imam Zaqqoom)" which is a tree in hell of which the زقوم refers to (ز) to say, "The letter sinners eat and to which references in the Holy Qur'an exist in verses such as these: pain or ," شقاوه refers to" ,(ع) went on the Imam ",(ش) ۳۷:۶۲, ۴۴:۴۳ and ۵۶:۵۲. "The letter suffering, a reference to the suffering of people, good or bad: The good people suffer in this life because of others unfairly and unjustifiably harming, hurting, oppressing .belying them

They also suffer as they see things taking place and people behaving in an ungodly way and feel sorry for them. Some ordinary persons may suffer also during the period so the Almighty may punish them in the grave and forgive them برزخ of the barzakh later, while

bad persons may suffer in this life and in the hereafter as well for their bad deeds. Its derivations exist in many verses such as these: ۲۰:۲, ۲۰:۱۱۷, ۲۰:۱۲۳, ۱۱:۱۰۵, ۱۹:۴, ۱۹:۳۲. ۱۹:۴۸, ۸۷:۱۱, ۹۲:۱۵, ۹۱:۱۲ and ۲۳:۱۰۶.

went on in stating why these letters do not exist in the Fatiha and said, (ع) The Imam darkness, either physical, material, tangible, as is the ," ظلمه refers to (ظ) "The letter darkness in the grave or in hell, or non-physical, immaterial, such as darkness of one's which means oppression or injustice ظلم outlooks, attitudes, etc. Notice that the word because people do not oppress others unless ظلمه is associated with this same word .their mentality is dark

Hundreds of references in the Book of Islam, the Holy Qur'an, refer to both types of such darkness and to people who oppress others or wrong them: These references are only few for you to check if you wish: ۴:۱۵۳, ۱۳:۶, ۱۶:۶۱, ۴:۷۵, ۱۸:۳۵, ۲۵:۲۷, ۳۵:۳۲, ۳۷:۱۱۳. .This is just a drop in the bucket

lesion, آفـه refers to ((ف said, "The letter (ع) Explaining the last letter, the Imam something which consumes, devours, spreads quickly like cancer cells, fire or a rash of bad deed in which many people are involved: This word fits many descriptions and .applications, and it needs no further explanation

is; after all, not many (ع) The inquisitive reader may wonder who this Imam Ali al-Hadi are familiar with the immediate family of the Prophet

therefore, we have included his biography in this Glossary under "Hadi, ;(ص) of Islam .al-" to which you may refer

religious edict, which may be relevant to everyday matters or to the creed, :فتوی Fatwa مجتهد issued by a mujtahid

blood money, montary compensation for either murder or a crime as :فـديه Fidya serious as murder

The .شـريعه knowledge of the science of Islamic jurisprudence, the Shari`a :فقـه Fiqh literal meaning of the word fiqh is: understanding, comprehension, knowledge and familiarity with Islam's jurisprudence. A jurist is called faqih, one who is an expert in issues verdicts within the rules of the Islamic Law, فقيـه Islamic legal matters. A faqih Any action or step in Islam falls within the following five categories .الشريعه the Shari`a :of fiqh

must, obligatory, mandatory): This category is a must for the Muslim to) فرض Fardh .۱ undertake such as the performance of the five daily prayers. Performing the fardh counts as a good deed, and not doing it is considered as a bad deed, a sin. It is also .called wajib

recommended, commendable): This category is recommended for) منـدوب Mandub .۲ the Muslim to do such as additional prayers after the performance of the daily prayers. Doing what is mandub counts as a good deed, while not doing it does not .count as a bad deed or a sin

allowed, permissible): This category is optional and is left for the) مبـاح Mubah .۳ individual to decide such as partaking of food, etc. Doing or not doing the mubah does

not count as a good or bad deed. One's intention can change mubah into a fardh, mandub, makruh or haram. Other things can also change the status of the mubah. For example, any mubah becomes haram if it is proven to be harmful, whether physically .or spiritually, and any necessary thing to fulfill a fardh is a fardh, too

hated, not commendable: This category includes acts that are مكروه Makruh . ۴ detested, hated, things which one must stay away from such as letting his fingernails grow or sleeping on the stomach, etc. Not doing what is makruh counts as a good .deed while doing it does not count as a bad deed

prohibited, banned: This category includes things a Muslim is prohibited حرام Haram .۵ from doing such as stealing and lying. Doing what is haram counts as a sin, a bad deed, while not doing it counts as a good deed. Views of Islamic scholars about all the .above vary

Paradise, heaven, abode of the blessed, place of eternal peace and :فردوس Firdaws happiness, the garden of bliss. Some linguists think this word is Persian, whether .others think it is Babylonian in origin, that is, a loan word

group, party, sect, division :فرقه Firqa

sedition, something which creates division, discord, disagreement, :فتنه Fitna or Fitnah dispute, etc. among people. Numerous references exist in the Holy Qur'an about fitna, .warning the believers about falling into its traps

:One such verse is this

الفتنه أشد من القتل

,(Sedition is harder than killing (Qur'an, ۲:۱۹۱

a warning which

apparently was not heeded even when Islam was still in its infancy: Some "Muslims" as he was returning (ص) went as far as plotting to assassinate the Prophet of Islam from his last pilgrimage known as Hijjat al-Wadaa', Farewell Pilgrimage, as he himself .points out in his Ghadeer sermon narrated for you in this Glossary

Muslims divided themselves into two ,(ص) During the lifetime of the Prophet whom they saw as the embodiment of everything (ع) communities: one following Ali Islam stands for, and one followed a handful of very affluent and influential .in order to benefit from their money and prestige (ص) companions of the Prophet

passed away, this division became much more evident: (ص) As soon as the Prophet The first camp preferred to keep their pledge, which was made to the Prophet on as the Commander of the (ع) Thul-Hijja ١٨, ١٠ A.H./March ١٩, ٦٣٢ A.D., to obey Ali who appointed him (ص) as granted this title by the Prophet of Islam أمير المؤمنين Faithful .on that day at Ghadeer Khumm as his successor as ordered by the Almighty

Details of this subject are recorded in this Glossary under the "Ghadeer" item below. That was one of the earliest fitnas that divided the Muslims of the world and its .effects can still be seen in our time and will continue to be so till the end of time

almost led to Muslims killing each other, (ص) The fitna of the succession to the Prophet preferred (ع) but Ali

to submit his will to the Almighty rather than go out to demand the implementation of the Ghadeer wasiyya (will) of the Prophet (ص). Abu Bakr, Omer ibn al-Khattab then Othman succeeded each other in ruling the Muslims, and during their governments many innovations found their way to Islam.

The deliberate reluctance to follow the Prophet's will delivered in his Ghadeer sermon below, in which he appointed Imam Ali (ع) as his successor in response to a command which he had received from the Almighty, was later regretted as we know from the following text:

On pp. ۴۲۸-۹, Vol. ۱/۸ of the latest edition of Bihar al-Anwar, we read the following:

قال أبو الصلاح قدس الله روحه فی تقریب المعارف: لما طعن عمر جمع بنی عبد المطلب و قال: یا بنی عبد المطلب، أراضون أنتم عنی؟ فقال رجل من أصحابه: و من ذا الذی یسخط علیک؟ فأعاد اکلام ثلاث مرات، فأجابه رجل بمثل جوابه، فانتهره عمر و قال: نحن أعلم بما أشعرنا قلوبنا، انا و الله أشعرنا قلوبنا ما ... نسأل الله أن یکفینا شره، و ان بیعه أبی بکر کانت فلته نسأل الله أن یکفینا شرها.

و قال لابنه عبد الله و هو مسنده الی صدره: ویحک ضع رأسی بالأرض. فأخذته الغشیه، قال: فوجدت من ذلک. فقال: ویحک ضع رأسی بالأرض. فأخذته الغشیه، قال: فوجدت من ذلک. فقال: ویحک ضع رأسی بالأرض. فوضعت رأسه بالأرض فعفر التراب، ثم قال: ویل لعمر و ویل لأمه ان لم یغفر الله له.

و قال أیضا حین حضره الموت: أتوب الی الله من ثلاث: من اغتصابی

هذا الأمر أنا و أبو بكر من دون الناس، و من استخلافی علیهم و من تفضیلی المسلمین بعضهم علی بعض.

و قال أیضا: أتوب الی الله من ثلاث: من ردی رقیق الیمن، و من رجوعی عن جیش أسامه بعد أن أمره رسول الله (ص) علینا، و من تعاقدنا علی أهل البیت ان قبض رسول الله أن لا نولی منهم أحدا.

Abul-Salah (man of righteousness), may Allah sanctify his soul, has said in Taqreeb al-Ma'arif تقریب المعارف the following: "When Omer [ibn al-Khattab] was stabbed, he gathered the descendants of Abdul-Muttalib and said, 'O sons of Abdul-Muttalib! Are you pleased with me?' A man from among his fellows said, 'Who would be angry with you?' He (Omer) repeated his statement three times, getting the same response from the same man whom Omer rebuked and to whom he said, 'We know best how we made our hearts feel. We, by Allah, made our hearts feel... what we plead to Allah to spare us its evil. Allegiance to Abu Bakr was a slip [from the Right Path] the evil of which we plead to Allah to spare us.'

He (Omer) said to his son Abdullah, who was helping his father recline on his chest," 'Woe on you! Put my head on the ground.' He was overtaken by a swoon. He (Abdullah ibn Omer) said, 'I felt quite worried about it.' He (Omer) said, 'Woe on you! Put my head on the ground.' He was again overtaken by a swoon. He (Abdullah ibn Omer) said, 'I felt

quite worried about it.' He (Omer) said [for the third time], 'Woe on you! Put my head on the ground.' He (Abdullah ibn Omer, a great reporter of hadith) said, 'I put his head on the ground. Then he (Omer) said, 'Woe unto Omer, and woe unto his mother if '.Allah does not forgive him

He (Omer) also said at the time of his death: 'I repent to Allah three things: my" sending the slaves of Yemen back, my abandonment of Usamah's army after the had placed him in charge over us, and our agreement against (ص) Messenger of Allah that if the Messenger of Allah died, we would not let any of them take (ع) Ahl al-Bayt "'.charge

Yet the most serious innovations, actually deviations from the right path of Islam, were practices by the government during Othman's time, so much so that Othman gradually lost all respect he had among the local Muslims and throughout the Islamic world. Among those who resented him was Mother of the Believers Aisha daughter of .(ص) Abu Bakr and wife of the Prophet

:On p. ٧٩٤, Vol. ١/٨ of the latest edition of Bihar al-Anwar, we read the following

على بن محمد الكاتب، عن الزعفرانى، عن الثقفى، عن الحسن بن الحسين الأنصارى، عن سفيان، عن فضيل بن الزبير، عن فروه بن مجاشع، عن أبى جعفر (ع) قال: جاءت عائشه الى عثمان فقالت له: اعطنى ما كان يعطينى أبى و عمر بن الخطاب. فقال: لم أجد لك موضعا فى الكتاب و لا فى السنه، و انما كان

أبوک و عمر بن الخطاب یعطیانک بطیبه من أنفسهما، و أنا لا أفعل. قالت: فاعطنی میراثی من رسول الله (ص). فقال لها: أو لم تحسبی أنت و مالک بن أوس النضری فشهدتما أن رسول الله (ص) لا ـ یورث حتی منعتما فاطمه (بنت النبی) میراثها؟ أبطلتما حقها، فکیف تطلبین الیوم میراثا من النبی (ص)؟ فترکته و انصرفت، و کان عثمان اذا خرج الی الصلاه أخذت قمیص رسول الله (ص) علی قصبه فرفعته علیها، ثم قالت ان عثمان قد خالف صاحب هذا القمیص و ترک سنته.

Ali ibn Muhammad the scribe quotes az-Zaafarani quoting at-Thaqafi quoting al-Hassan ibn al-Husayn al-Ansari quoting Sufyan quoting Fudayl ibn az-Zubair quoting saying: "Aisha went to (ع) Farwah ibn Mujashi` from Imam [al-Baqir] Abu Ja'far Othman and said to him: 'Give me what my father [Abu Bakr] and Omer ibn al-Khattab used to give me.' Othman said: 'I found no place for you in the Book of Allah (Qur'an) .[or in the Sunna [that you should get paid from baytul-mal

Rather, your father and Omer ibn al-Khattab used to give you out of the goodness of their hearts, and I do not do that.' She said: 'Then give me my inheritance from the Othman said to her: 'Did you not think about it when you and '.(ص) Messenger of Allah does not (ص) Malik ibn Aws an-Nadari testified saying that the Messenger of Allah leave any inheritance, so much so that you prevented [through your testimony] ?from getting her inheritance ((ص) Fatima (daughter of the Prophet

You voided

what was her legitimate right; so, how can you now demand any inheritance from the Prophet (ص)?' So she left him. Whenever Othman went out to pray, Aisha used to hand the shirt of the Messenger of Allah (ص) on a reed and raise it high, then she would say: 'Othman has violated the owner of this shirt and has abandoned his Sunna'."

And on the same page we also read the following:

روی فی کشف الغمه أن عائشه قالت لعثمان: یا نعثل یا عـدو الله، انما سـماک رسول الله (ص) باسم نعثل الیهودی الذی بالیمن، فلاعنته و لاعنهـا، و حلفت أن لا تسـاکنه بمصـر أبـدا، خرجت الی مکه. ثم قال: قـد نقل ابن أعثم صاحب الفتوح أنها (عائشه) قالت: اقتلوا نعثلا، قتل الله نعثلا، فلقد أبلی سنه رسول الله (ص): هذه ثیابه لم تبل، و خرجت الی مکه.

It has been narrated in Kashf al-Ghumma that Aisha said to Othman, "O Na'thal! O enemy of Allah! The Messenger of Allah called you 'Na'thal' after the Jew in Yemen.' She cursed him and he cursed her, and she swore never to stay in the same city where he was staying at all; she went out [of Medina] to Mecca."

The narrator went on to say: "Ibn A'tham, author of Al-Fitooh [conquests], has transmitted saying that she (Aisha) said, 'Kill Na'thal, may Allah kill Na'thal, for he has worn out the Sunna of the Messenger of Allah (ص): Here are his clothes yet to wear out.' She went out for Mecca."

In the ۱۴۲۶ A.H./۲۰۰۵ A.D.

History of nations and kings) (published by Al-Amira (تأريخ الأمم و الملوك Arabic edition of House for Printing, Publishing and Distribution, Beirut, Lebanon; this is the edition used for this book) by imam Abu Ja'far Muhammad ibn Jarir at-Tabari, which is more famous as Tabari's Tarikh, Vol. ٣, p. ١٣٥:

قال محمد بن عمر: و حدثنی محمد بن صالح، عن عبيد الله بن رافع بن نقاخه، عن عثمان بن الشريد، قال: مر عثمان على جبله بن عمرو الساعدى و هو بفناء داره و معه جامعه فقال: يا نعثل، و الله لأقتلنک، و لأحملنک على قلوص جرباء، و لأخرجنک الى حره النار، ثم جاءه مره أخرى و عثمان على المنبر فأنزله عنه.

حدثنی محمد قال: حدثنی أبو بكر بن اسماعيل عن أبيه عن عامر بن سعد قال: كان أول من اجترأ على عثمان بالمنطق السیء جبله بن عمرو الساعدى، مر به عثمان و هو جالس فی ندى قومه و فی يد جبله بن عمرو جامعه، فلما مر عثمان سلم، فرد القوم، فقال جبله: لم تردون على رجل فعل كذا و كذا؟! قال: ثم أقبل على عثمان فقال: و الله لأطرحن هذه الجامعه فی عنقک أو لتتركن بطانتک هذه. قال عثمان: أی بطانه؟! فو الله انی لأتخير الناس. فقال جبله: مروان تخيرته! و معاويه تخيرته! و عبد الله بن سعد تخيرته! منهم من نزل القرآن بدمه، و أباح رسول الله دمه.

قال: فانصرف عثمان، فما زال الناس مجترئين عليه (يعنی على عثمان) الى هذا اليوم.

Muhammad ibn Omer has said: "Muhammad ibn Salih has narrated to me citing Ubaydullah ibn Raafi` ibn Naqakhah from Othman

ibn ash-Sharid who said: "Othman passed by Jiblah ibn Amr as-Saa'idi as he was in the courtyard of his home, and he had chains, so he said, 'O Na'thal! By Allah I shall kill you, and I shall carry you on a scabby she-camel (not yet trained to carry anyone or anything), and I shall get you out to the heat of the Fire.' Jiblah ibn Amr as-Saa'idi also went once and saw Othman on the pulpit (preaching), so he pulled him down it.

I [the author, at-Tabari, goes on to add] have been told by Muhammad who said: I have been told by Abu Bakr ibn Isma'eel who quotes his father citing Aamir ibn Sa'd saying: "The first person to verbally abuse Othman was Jiblah ibn Amr as-Saa'idi: Othman passed by him once as he was sitting in his folk's meeting place. Jiblah ibn Amr as-Saa'idi had a chain in his hand. When Othman passed by, he greeted [those present at the meeting place]. The folks responded [to the greeting], whereupon Jiblah said: 'Why do you respond to a man who has done such and such?!' Then he went to Othman and said: 'By Allah, I shall place this chain round your neck unless you abandon your train.'

Othman said, 'What train?! By Allah, I choose from among people [for my close companions].' Jiblah said: 'You chose Marwan [ibn al-Hakam, Othman's young cousin and bearer of his seal]! And you chose Mu'awiyah! And you chose Abdullah ibn Sa'd! Some of

these have been condemned to death by the Qur'an, and some of them were He went on to say: 'Othman left, '!(ص) condemned to die by the Messenger of Allah ".and people kept verbally abusing Othman till this day

Why did the third caliph cause matters to deteriorate so badly? There is no room here to provide you with the detailed answer to this question, but we can refer you to a book written by one of Egypt's best intellectuals and scholars of the century, namely The Greater Sedition. In it, you will find out that الفتنه الكبرى Dr. Taha Hussein, who worte one of Othman's serious mistakes was giving his seal to his young and wreckless cousin Marwan ibn al-Hakam, as you will read under the item "Hadi, al-" below, who .greatly abused the power that seal gave him

Taha Hussein details how the public funds deposited at the State Treasury known were plundered and distributed among Othman's family, بيت المال then as baytul-mal relatives and supporters, so much so that Othman had three mansions built for him .each of each cost more than three million dinars

Arabs do not have the word "million" in their language; instead, they use the term "a thousand thousands" to describe the gold dinars and the silver dirhams spent on building mansions for Othman and for his wife, Naila daughter of al-Qarafisa, who had .so much jewelry, her jingle could be heard from a distance

traditions, which ,أحاديث Another fitna was the falsification of ahadith

make up one of the main sources of the Sunna which every Muslim must follow, the other being the Holy Qur'an. Abu Bakr prohibited the writing of hadith and most traditions were collected and burnt, so very few survived. Later, the Umayyad dynasty that ruled the Islamic world from ۶۵۵ to ۱۰۳۱ A.D. was characterized by the flourishing of manufactures for making custom-designed traditions tailored to please .various Umayyad rulers the first of whom was Mu'awiyah ibn Abu Sufyan ibn Harb

History of nations and) تأريخ الأمم و الملوك On pp. ۳۳۲-۳ of the ۱۴۲۶ A.H./۲۰۰۵ A.D. edition of kings) by imam Abu Ja'far Muhammad ibn Jarir at-Tabari, which is more famous as :Tabari's Tarikh, we read the following

و كانوا يعدون دهاه الناس حين ثارت الفتنه خمسه رهط، فقالوا: ذوو رأى العرب و مكيدتهم: معاويه بن أبى سفيان، و عمرو بن العاص، و المغيره بن شعبه، و قيس بن سعد، و من المهاجرين عبد الله بن بديل الخزاعى.

Five men used to be regarded as the most cunning of all people when sedition erupted. People said that they were people of opinions and of scheming, and these are: Mu'awiyah ibn Abu Sufyan, Amr ibn al-Aas, al-Mughirah ibn Shu'bah and Qais ibn Sa'd, all from the Ansar, in addition to Abdullah ibn Budayl al-Khuza'i from the .Muhajirun

?Who is this man, Mu'awiyah ibn Abu Sufyan ibn Harb

On the ۱۰th of Hijra/۶۳۰ A.D., the date of the Conquest of Mecca, Abu Sufyan, father of this Mu'awiyah, had to choose either to accept Islam or

be beheaded, so he pretended to accept Islam while all his actions and those of his family members proved that they never really did. Abu Sufyan was a wealthy and influential man who belonged to the Banu Umayyah clan of the once pagan tribe of Quraish of Mecca, Hijaz, that fought the spread of Islam relentlessly during the time .(ص) of the Prophet of Islam

whom he fought vigorously. His (ص) He was contemporary to the Prophet of Islam date of birth is unknown, but he died in ۳۱ A.H./۶۵۲ A.D. “Abu Sufyan” is his kunya, surname; his name is Sakhr ibn Harb ibn Umayyah. He is father of Mu`awiyah and .grandfather of Yazid

and (ص) Abu Sufyan led pagan Quraish in its many wars against Prophet Muhammad his small band of supporters, making alliances with other pagan tribes and with the Jews of Medina against the new rising power of Islam. He kept leading one battle after another till the fall of Mecca to the Muslims in ۶۳۰ A.D. It was then that he had to either accept the Islamic faith or face a sure death for all the mischief he had committed against the Muslims, so he preferred to live in hypocrisy as a "Muslim," .though only in name, rather than accept death

He was the most cunning man in all of Arabia and one of its aristocrats and men of might and means. He saw Islam as the harbinger of the waning of his own personal power and

prestige and those of his tribe, Quraish, not to mention the decline of his faith, paganism, and the pre-Islamic way of life to which he and his likes were very much accustomed, the life of promiscuity, lewdness and debauchery, with all the wine, women and wealth aristocrats like him very much enjoyed. His likes are present throughout the Islamic lands in our time and in every time and clime... This has always ...been so, and it shall unfortunately remain so

Mu`awiyah son of Abu Sufyan was born out of wedlock in ۶۰۲ A.D. during the jahiliyya, the time of ignorance, the period that preceded Islam. His mother, Maysun, was one of his father's slave-girls. Maysun had a sexual intercourse with one of Mu`awiyah's slaves and conceived Yazid by him. Mu`awiyah, in total disregard for Islamic or .traditional Arab traditions, claimed Yazid as his son

wherein he (ع) A testimony to this fact is the well-documented tradition of the Prophet said, "The murderer of my [grand]son al-Husayn is a bastard." This tradition is quoted on p. ۱۵۶, Vol. ۱, of Kanz al-`Ummal of al-Muttaqi al-Hindi. The stigma of being a bastard applies actually not only to Yazid but also to both Shimr ibn Thul-Jawshan and `Ubaydullah ibn Sa`d, the accomplices about whom the reader can read a great deal .in my book titled Karbala' and Beyond

One glaring proof about the fact that Mu'awiyah never really accepted Islam is the :following famous verse of poetry which Mu'awiyah composed

لعبت هاشم بالملک فلا خبر جاء

و لا وحی نزل

:Hashim (clan) played with power

.Neither news came nor revelation descended

Mu`awiyah played a major role in distorting the Islamic creed by paying writers to tailor design "traditions" to serve his interests and support his deviated views. He installed himself as ruler of Syria in ۴۰ A.H./۶۶۱ A.D. and ruled for twenty long years till his death at the age of seventy-eight. Shortly before his death, which took place in the month of Rajab of ۶۰ A.H./May of ۶۸۰ A.D., he managed to secure the oath of allegiance .to his corrupt and immoral son Yazid as his successor

He did so by intimidation once and once by buying loyalty and favours, spending in the process huge sums of money that belonged to the Muslims. The weak-minded majority of the Muslims of his time swore allegiance to him. This proves that the together with a ,(ع) majority does not necessarily have to be right. Imam al-Husayn small band of devotees to the cause of truth, refused to bow their heads to the .oppressive forces, hence this tale of heroism

Mu`awiyah declared himself "caliph" in Syria when he was ۵۹ years old and assumed authority by sheer force. He was not elected, nor was he requested to take charge. He did not hide this fact; rather, he bragged about it once when he addressed the Kafians saying, "O people of Kufa! Do you think that I fought you in order that you !?may establish prayers or give zakat or perform the pilgrimage

p: ۶۱۵

I know that you do pray, pay zakat and perform the pilgrimage. Indeed, I fought you in order to take command over you with contempt, and Allah has given me that against your wishes. Rest assured that whoever killed any of us will himself be killed. ".And the treaty between us of amnesty is under my feet

Mu`awiyah's rule was terror in the whole Muslim land. Such terrorism was spread by many convoys sent to various regions. Historians have narrated that Mu`awiyh summoned Sufyan ibn Awf al-Ghamidi, one of the commanders of his army, and said to him, "This army is under your command. Proceed along the Euphrates River till you reach Heet. Any resistance you meet on your way should be crushed, and then you should proceed to invade Anbar. After that, penetrate deeply into Mada'in. O Sufyan! These invasions will frighten the Iraqis and please those who like us. Such campaigns will attract frightened people to our side. Kill whoever holds different views from ours; loot their villages and demolish their homes. Indeed, fighting them against their livelihood and taking their wealth away is similar to killing them but is more painful to ".their hearts

Another of his commanders, namely Bishr ibn Arta'ah, was summoned and ordered to proceed to Hijaz and Yemen with these instructions issued by Mu`awiyah: "Proceed to Medina and expel its people. Meanwhile, people in your way, who are not from our camp, should be terrorized. When you enter Medina, let it appear as if you

are going to kill them. Make it appear that your aim is to exterminate them. Then pardon them. Terrorize the people around Mecca and Medina and scatter them ".around

During Mu`awiyah's reign, basic human rights were denied, not simply violated. No one was free to express his views. Government spies were paid to terrorize the public, assisting the army and the police in sparing no opportunity to crush the people and to silence their dissent. There are some documents which reveal Mu`awiyah's instructions to his governors to do just that. For instance, the following letter was addressed to all judges: "Do not accept the testimony of Ali's followers (Shiites) or of ".his descendants in (your) courts

Another letter stated: "If you have evidence that someone likes `Ali and his family, ".omit his name from the recipients of rations stipulated from the zakat funds

Another letter said, "Punish whoever is suspected of following `Ali and demolish his house." Such was the situation during the government of Mu`awiyah, Yazid's infamous father. Historians who were recording these waves of terror described them as unprecedented in history. People were so frightened, they did not mind being the right ,(ع) called atheists, thieves, etc., but not followers of Imam `Ali ibn Abu Talib .confidant and son-in-law ,(ص)) hand of Prophet Muhammad

Another aspect of the government of Mu`awiyah was the racist discrimination between Arabs and non-Arabs. Although they were supposed to have embraced Islam which tolerates no racism in its teachings, non-Arabs were forced to pay khiraj

and jizya taxes that are levied from non-Muslims living under the protection of Muslims and enjoying certain privileges, including the exemption from the military service. A non-Arab soldier fighting in the state’s army used to receive bare .subsistence from the rations

Once, a dispute flared up between an Arab and a non-Arab and both were brought to court. The judge, namely Abdullah ibn `amir, heard the non-Arab saying to his Arab opponent, "May Allah not permit people of your kind (i.e. Arabs) to multiply." The Arab answered him by saying, "O Allah! I invoke You to multiply their (non-Arabs’) population among us!" People present there and then were bewildered to hear such a plea, so they asked him, "How do you pray for this man’s people to multiply while he prays for yours to be diminished?!" The Arab opponent said, "Yes, indeed, I do so! "!They clean our streets and make shoes for our animals, and they weave our clothes

was elected in Medina on the ,(ع) Imam al-Husayn’s older brother, Imam al-Hasan ۲۱st of the month of Ramadan, ۴۰ A.H./January ۲۸, ۶۶۱ A.D. as the caliph, but his caliphate did not last long due to the terrorism promoted by Mu`awiyah who either intimidated, killed, or bribed the most distinguished men upon whom Imam al-Hasan depended to run the affairs of the government. Finally, Mu`awiyah pushed Imam (ع) out of power after signing a treaty with him the terms of which were, (ع) al-Hasan indeed, honourable and fair, had they only

been implemented. Finding his men too weak or too reluctant to fight Mu`awiyah, had no alternative except to sign the said treaty with a man whom (ع) Imam al-Hasan .he knew very well to be the most hypocritical of all and the most untrustworthy

This is the father. The mother is Maysun, Hind Having seen how his father, Abu Sufyan, became a "Muslim"—but never a Mu'min—, Mu'awiyah fled away to Bahrain .where he sent his father a very nasty letter reprimanding him for accepting Islam

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The greatest damage Mu'awiyah caused to the Islamic creed is through falsification, fabrication and manufacturing of hadith. He found in Abu Hurayra al-Dawsi his best tool to achieve this goal. Who is this Abu Hurayra, and why did he manufacture as many as three thousand traditions during the three year period when he was in the ?Suffa, a shelter for indigent Muslims, close to the Prophet's Mosque in Medina

In the year ۷ A.H./۶۲۹ A.D., a young and very poor man from the Daws tribe of southern Arabia (Yemen), met the Prophet immediately after the battle of Khaybar and embraced Islam. He is well known in history as "Abu Hurayra," the fellow of the kitten, after a kitten to which he was very much

attached, reportedly carrying it wherever he went. His name shone neither during the lifetime of the Prophet nor of the four "righteous caliphs" but during the un-Islamic reign of terror of the Umayyads which lasted from ۶۵۵, when Mu'awiyah seized power .in Damascus, to ۷۵۰ A.D., when Marwan II, the last Umayyad ruler in Damascus, died

It was during that period that the Islamic world witnessed an astronomical number of "traditions" which were attributed, through this same Abu Hurayra, to the Prophet of Since these traditions, known collectively as hadith, constitute one of the .(ص) Islam two sources of the Islamic legislative system, the Shari`a, it is very important to shed a light on the life and character of this man even if some readers may consider this .chapter as a digression from the main topic

It is of utmost importance to expose the facts relevant to Abu Hurayra so that Muslims may be cautious whenever they come across a tradition narrated by him or attributed to him which, all in all, reached the astronomical figure of ۵,۳۷۴ "traditions," although he spent no more than three years in the company of the Prophet, a fact supported by the renown compiler al-Bukhari, whenever such company did not involve any danger to his life, and despite the fact that Abu Hurayra did not know how ...to read and write

The reader can easily conclude that this figure is unrealistic when he comes to know that Abu Bakr, friend of the Prophet and one

of the earliest converts to Islam, narrated no more than ۱۴۲ traditions. Omer ibn al-Khattab, the story of whose conversion to Islam is narrated earlier in this book, .narrated no more than ۵۳۷ traditions

Othman ibn Affan narrated no more than ۱۴۶ traditions. And Ali, the man who was raised by the Prophet and who was always with him, following him like his shadow, and whose memory and integrity nobody at all can question, narrated no more than ۵۸۶ traditions. All these men, especially Ali and Abu Bakr, spent many years of their lives in the company of the Prophet and did not hide when their lives were in jeopardy, as is the case with Abu Hurayrah, yet they did not narrate except a tiny fraction of the number of "traditions," many of which cannot be accepted by logic and .commonsense, narrated by or attributed to Abu Hurayra

This is why it is so important to discuss this man and expose the factories of falsification of hadith established by his benefactors, the Umayyads, descendants and supporters of Abu Sufyan, then his son Mu`awiyah, then his son Yazid, all of whom .were outright hypocrites and had absolutely nothing to do with Islam

Abu Hurayra's name is said to be `Omayr ibn Aamir ibn `Abd Thish-Shari ibn Tareef, of the Yemenite tribe of Daws ibn `Adnan (۱). His mother's name is Umaima daughter of Safeeh ibn al-Harith ibn Shabi ibn Abu Sa`b, also of the Daws tribe. His date of birth ,is unknown

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۱ - According to Al-Munjid fil lugha wal a`lam المنجـد فی اللغـه و الأعلام, however, Abu Hurayra's name is recorded as `Abd ar-Rahman ibn Sakhr al-Azdi, and that he died in ۵۹ A.H./۶۷۸ A.D. The same reference indicates that this man spent "a long time in the company of the Prophet," which is not true at all; he accompanied the Prophet from time to time for only ۳ years. The Publisher of this Munjid, namely Dar al-Mashriq of Beirut, Lebanon, is sponsored by the Catholic Press of Beirut. Undoubtedly, the information about Abu Hurayra in this Arabic-Arabic dictionary must have been furnished by Sunnis who try their best to elevate the status of Abu Hurayra even at

.the risk of sacrificing historical facts and data

but he is said to have died in ۵۷, ۵۸, or ۵۹ A.H., and that he had lived to be ۷۸. This would put the date of his birth at ۶۷۷, ۶۷۸ or ۶۷۹ A.D.

When he came to the Prophet (ص), he was young and healthy and, hence, capable of enlisting in the Prophet's army. But he preferred to be lodged together with destitute Muslims at the Suffa referred to above. Most of the time which Abu Hurayra spent with the Prophet was during the lunches or dinners the Prophet hosted for those destitute. Abu Hurayra himself admitted more than once that he remained close to the Prophet so that he could get a meal to eat. Another person who used to shower the destitute of the Suffa with his generosity was Ja`fer ibn Abu Talib (۵۸۸ - ۶۲۹ A.D.), the Prophet's cousin and a brother of Ali ibn Abu Talib. He was, for this reason, called "Abul Masakeen," father of the destitute.

This is why, Abu Hurayra used to regard Ja`fer as the most generous person next only to the Prophet. When the Prophet mandated military service for all able men in the Mu'ta expedition, Ja`fer ibn Abu Talib did not hesitate from responding to the Prophet's call, but Abu Hurayra, who considered Ja`fer as his patron, preferred not to participate, thus violating the order of the Prophet. History records the names of those who did likewise.

In ۲۱ A.H./۶۴۲ A.D., during the caliphate of Omer ibn al-Khattab, Abu Hurayra

was made governor of Bahrain. After two years, he was deposed because of a scandal. The details of that scandal are recorded in the books of Ibn `Abd Rabbih, the Mu`tazilite writer, and in Ibn al-Atheer's famous classic book Al-Iqd al-Fareed. A :summary of that incident runs as follows

When Abu Hurayra was brought to him, Omer said to him: "I have come to know that when I made you governor of Bahrain, you did not even have shoes to wear, but I am now told that you have purchased horses for one thousand and six hundred dinars." Abu Hurayra said, "I had horses which have multiplied, and I received some as gifts." Omer then said, "I would give you only your salary. This (amount) is a lot more than that (more than your salary for both years). Pay the balance back (to baytul-mal, the Muslim state treasury)!" Abu Hurayra said, "This money is not yours." Omer said, "By Allah! I would bruise your back!" Saying this, Omer whipped Abu Hurayra till he bled. Then he thundered: "Now bring the money back!" Abu Hurayra replied: "I am to account for it before Allah." Omer said, "This could be so only if you had taken it rightfully and had paid it back obediently. I shall throw you back to your mother as ".though you were dung so that she would use you to graze donkeys

According to the sequence employed by Ibn Sa`d in his Tabaqat, Abu Hurayra ranks in the ninth or

tenth class. He came to the Messenger of Allah near the end of the seventh Hijri year. Hence, historians say that he accompanied the Prophet no more than three years (۱) according to the best estimates, while other historians say it was no more than two years if we take into consideration the fact that the Prophet sent him to accompany Ibn al-Hadrami to Bahrain, then the Messenger of Allah died while he was still in Bahrain.(۲)

Abu Hurayra was not known for his jihad or valor, nor was he among those who were regarded as brilliant thinkers, nor among the jurists who knew the Qur'an by heart, nor did he even know how to read and write... He came to the Messenger of Allah in order to satisfy his hunger as he himself said, and as the Prophet came to understand from him, so he lodged him among the people of the Suffa to whom the Prophet used to send some food.

which he used to narrate أحاديث Yet he became famous for the abundance of ahadith about the Messenger of Allah. This fact attracted the attention of verifiers of hadith especially since he had not remained in the company of the Prophet for any length of time and to the fact that he narrated traditions regarding battles which he had never attended.

Some critics and verifiers of hadith gathered all what was narrated by the "righteous caliphs" as well as by the ten men given the glad tidings of going to

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۱- Al-Bukhari, Sahih, Vol. ۴, p. ۱۷۵, where the author quotes Abu Hurayra talking about himself in a chapter dealing with the characteristics of Prophethood.

۲- This paragraph and the ones that follow are excerpted from my translation of Dr. Muhammad at-Tijani as-Samawi's book Shi`as are the Ahl as-Sunnah (New York: Vantage Press, ۱۹۹۶), pp. ۲۰۷-۲۱۵.

Paradise in addition to what the mothers of the faithful and the purified Ahl al-Bayt, and they did not total one tenth of what Abu Hurayra had narrated all alone. This came despite the fact that among the latter was Ali ibn Abu Talib who remained in the .company of the Prophet for thirty years

Then fingers were pointed to Abu Hurayra charging him with telling lies and with fabricating and forging hadith. Some went as far as labeling him as the first narrator in the history of Islam thus charged. Yet he is called by some "Islam's narrator" and is surrounded with a great deal of respect. They totally rely on him, even go as far as saying "Radiya Allhu `anhu," Allah be pleased with him, whenever they mention his name. Some of them may even regard him as being more knowledgeable than Ali due to one particular tradition which he narrates about himself and in which he says, "I said, `O Messenger of Allah! I hear a great deal of your hadith which I have been forgetting!' He said, `Stretch your mantle,' had created the heavens, the earth, and all creation in seven days. When Omer heard about it, he called him in and asked him to repeat that hadith. Having heard him repeating it, Omer struck him and said to him, "How so when Allah Himself says it was done in six days, while you yourself now say it was done in seven?!" Abu Hurayra said, "Maybe I

heard it from Ka`b al-Ahbar..." Omer said, "Since you cannot distinguish between the Prophet's ahadith and what Ka`b al-Ahbar says, you must not narrate anything at all."(۱)

It is also narrated that Ali ibn Abu Talib has said, "Among all the living, the person who has told the most lies about the Messenger of Allah is Abu Hurayra al-Dawsi," as we read on p. ۲۸, Vol. ۴ of Ibn Abul-Hadeed's work Sharh Nahjul-Balagha. Mother of the faithful Aisha, too, testified to his being a liar several times in reference to many ahadith which he used to attribute to the Messenger of Allah (ص).

For example, she resented something which he had once said so she asked him, "When did you hear the Messenger of Allah say so?" He said to her, "The mirror, the kohl, and the dyestuff have all diverted you from the hadith of the Messenger of Allah," but when she insisted that he was lying and scandalized him, Marwan ibn al-Hakam interfered and took upon himself to verify the authenticity of the hadith in question.

It was then that Abu Hurayra admitted, "I did not hear it from the Messenger of Allah; rather, I heard it from al-Fadl ibn al-`Abbas," according to al-Bukhari, Sahih, Vol. ۲, p. ۲۳۲, in a chapter dealing with a fasting person who wakes up finding himself in the state of janaba, and Malik, Mawta', Vol. ۱, p. ۲۷۲.

It is because of this particular narration that Ibn Qutaybah charged him with lying saying, "Abu

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۱- Refer to the book titled Abu Hurayra by the Egyptian author Mahmoud Abu Rayyah.

Hurayra claimed that al-Fadl ibn al-`Abbas, who had by then died, testified to the authenticity of that tradition which he attributed to him in order to mislead people into thinking that he had heard it from him, according to at-Thahbi's book Siyar A`lam an-Nubala.

Ibn Qutaybah says, "Abu Hurayra used to ,تأويل الأحاديث In his book Ta'weel al-Ahadith say: `The Messenger of Allah said such-and-such, but I heard it from someone else." In his book A`lam an-Nubala, at-Thahbi says that Yazid ibn Ibrahim once cited Shu`bah ibn al-Hajjaj saying that Abu Hurayra used to commit forgery.

Ibn Katheer states that Yazid ibn Haroun ,البدايه و النهايه In his book Al-Bidaya wal Nihaya heard Shu`bah ibn al-Hajjaj accusing him of the same, that is, that he forges hadith, and that he used to narrate what he used to hear from Ka`b al-Ahbar as well as from the Messenger of Allah without distinguishing one from the other.

Ja`fer al-Iskafi has said, "Abu Hurayra is doubted by our mentors; his narrations are not acceptable," as we read on p. ۶۸, Vol. ۴, of Ibn Abul-Hadeed's book Sharh Nahjul-Balagha.

During his lifetime, Abu Hurayra was famous among the sahaba of lying and forgery and of narrating too many fabricated ahadith to the extent that some of the sahaba used to deride him and ask him to fabricate ahadith agreeable with their own taste.

For example, a man belonging to Quraysh put on once a new jubbah (a long outer garment) and started showing off. He passed by Abu

Hurayra and [sarcastically] said to him, “O Abu Hurayra! You narrate quite a few traditions about the Messenger of Allah; so, did you hear him say anything about my ”!?jubbah

Abu Hurayra said, “I have heard the father of al-Qasim saying, `A man before your time was showing off his outfit when Allah caused the earth to cave in over him; so he has been rattling in it and will continue to do so till the Hour.' By Allah! I do not know whether he was one of your people or not,” as we read in Ibn Katheer's book Al-.Bidaya wal Nihaya, Vol. ٨, p. ١٠٨

How can people help doubting Abu Hurayra's traditions since they are so self-contradictory? He narrates one “hadith” then he narrates its antithesis, and if he is opposed or his previously narrated traditions are used against him, he becomes angry (or starts babbling in the Ethiopian language.(١

How could they help accusing him of telling lies and of forgery after he himself had admitted that he got traditions out of his own pouch then attributed them to the ?Prophet

:Al-Bukhari, in his Sahih, states the following

Abu Hurayra said once, ‘The Prophet said, `The best charity is willingly given; the“ higher hand is better than the lower one, and start with your own dependents. A woman says: `Either feed me or divorce me.' A slave says, `Feed me and use me.' A son says, `Feed me for the woman who will forsake me.'” He was asked, “O Abu !Hurayra

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.Al-Bukhari, Sahih, Vol. ٧, p. ٣١ -١

Did you really hear the Messenger of Allah say so?" He said, "No, this one is from Abu Hurayra's pouch,'" as we read in Bukhari, Sahih, Vol. ۶, p. ۱۹۰, in a chapter dealing with .spending on the wife and children

Notice how he starts this "tradition" by saying, "The Prophet said," then when they refuse to believe what he tells them, he admits by saying, "... This one is from Abu Hurayra's pouch"! So congratulations to Abu Hurayra for possessing this pouch which is full of lies and myths, and for which Mu`awiyah and Banu Umayyah provided a great deal of publicity, and because of which he acquired position, authority, wealth, and mansions. Mu`awiyah made him the governor of Medina and built him the Aqeeq mansion then married him off to a woman of honourable descent for whom he used ...to work as a servant

Since Abu Hurayra was the close vizier of Mu`awiyah, it is not due to his own merits, honor, or knowledge; rather, it is because Abu Hurayra used to provide him with whatever traditions he needed to circulate. If some sahaba used to hesitate in cursing "Abu Turab," finding doing that embarrassing, Abu Hurayra cursed Ali in his own house :and as his Shiites heard

,Ibn Abul-Hadeed says

When Abu Hurayra came to Iraq in the company of Mu`awiyah in the Year of the " Jama`a, he came to Kufa's mosque. Having seen the huge number of those who welcomed him, he knelt down then beat his bald head and

said, "O people of Iraq! Do you claim that I tell lies about the Messenger of Allah and thus burn myself in the fire?! By Allah! I heard the Messenger of Allah saying, `Each prophet has a sanctuary, and my sanctuary is in Medina from Eer to [the mountain of] Thawr; so, anyone who makes it unclean will be cursed by Allah, the angels, and all people, and I bear witness that Ali had done so." When Mu`awiyah came to hear this statement, he gave him a present, showered him with his generosity, and made him the governor of Medina."(١)

Suffices us to point out to the fact that he was created governor of Medina by none other than Mu`awiyah. There is no doubt that verifiers and researchers who are free from prejudice will doubt anyone who befriended the enemy of Allah and His Messenger and who was antagonistic towards the friends of Allah and of His Messenger...

There is no doubt that Abu Hurayra did not reach that lofty position of authority, namely the governor of Medina, the then capital of the Islamic domains, except by virtue of the services which he had rendered to Mu`awiyah and other authoritative Umayyads. Praise to the One Who changes the conditions!

Abu Hurayra had come to Medina with nothing to cover his private parts other than a tiny striped piece of cloth, begging passers-by to feed him. Then he suddenly became ruler of the sacred precincts of Medina, residing in the Aqeeq mansion, enjoying

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١- Ibn Abul-Hadeed, Sharh Nahjul-Balagha, Vol. ۴, p. ۶۷.

wealth, servants and slaves, and nobody could say a word without his permission. All of this was from the blessings of his pouch!

Do not forget, nor should you be amazed, that nowadays we see the same plays being repeatedly enacted, and history certainly repeats itself. How many ignorant indigent persons sought nearness to a ruler and joined his party till they became feared masters who do and undo, issuing orders as they please, having a direct access to wealth without being accounted for it, riding in automobiles without being watched, eating foods not sold on the market...?

One such person may not even know how to speak his own language, nor does he know a meaning for life except satisfying his stomach and sexual appetite. The whole matter is simply his having a pouch like the one Abu Hurayra used to have with some exception, of course, yet the aim is one and the same: pleasing the ruler and publicizing for him in order to strengthen his authority, firm his throne, and finish his foes.

Abu Hurayra loved the Umayyads and they loved him since the days of Othman ibn Affan, their leader. His view with regard to Othman was contrary to that of all the sahaba who belonged to the Muhajirun and the Ansar; he regarded all the sahaba who participated in or encouraged the killing of Othman as apostates.

Undoubtedly, Abu Hurayra used to accuse Ali ibn Abu Talib of killing Othman. We can derive this conclusion from the statement

he made at Kufa's mosque and his saying that Ali made Medina unclean and that he, therefore, was cursed by the Prophet, the angels, and everyone else. For this reason, Ibn Sa`d indicates in his Tabaqat that when Abu Hurayra died in ۵۹ A.H./۶۷۹ A.D., Othman's descendants carried his coffin and brought it to the Baqee` to bury it as an expression of their appreciation of his having had high regards for Othman.(۱)

Surely Allah has his own wisdom in faring with His creation. Othman ibn Affan, the master of Quraysh and their greatest, was killed although he was the Muslims' caliph bearing the title of "Thul-Noorayn" and of whom, according to their claim, the angels feel shy. His corpse did not receive the ceremonial burial bath nor was it shrouded; moreover, it was not buried for full three days after which it was buried at Medina's then Jewish cemetery.

Yet Abu Hurayra died after having enjoyed pomp and power. He was an indigent man whose lineage and tribal origins were not known to anybody. He had no kinship to Quraysh. Despite all of this, the caliph's sons, who were in charge of running the affairs during Mu`awiyah's reign, took to bearing his corpse and to burying it at the Baqee` where the Messenger of Allah was buried...! But let us go back to Abu Hurayra to examine his attitude towards the Prophet's Sunnah.

In his Sahih, al-Bukhari quotes Abu Hurayra saying, "I learned the fill of two receptacles [of ahadith] from

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۱- Ibn Sa`d, Tabaqat, Vol. ۲, p. ۶۳.

the Messenger of Allah: I have disseminated only one of them; as for the other, if I disseminate it, this throat will be slit."(1)

Here is Abu Hurayra revealing what erstwhile is hidden, admitting that the only traditions he quoted were the ones that pleased the ruling authorities. Building upon this premise, Abu Hurayra used to have two pouches, or two receptacles, as he called them. He used to disseminate the contents of one of them, the one which we have discussed here that contains whatever the rulers desired.

As for the other, which Abu Hurayra kept to himself and whose ahadith he did not narrate for fear his throat would be slit, it is the one containing the authentic traditions of the Prophet. Had Abu Hurayra been a reliable authority, he would have never hidden true ahadith while disseminating illusions and lies only to support the oppressor, knowing that Allah curses whoever hides the clear evidence.

Al-Bukhari quotes him saying once, "People say that Abu Hurayra narrates too many ahadith. Had it not been for two [particular] verses in the Book of Allah, I would not have narrated a single hadith:

`Those who conceal what We have revealed of clear proofs and the guidance, after Our having clarified [everything] for people in the Book, these it is whom Allah shall curse, and those who curse shall curse them, too' (Qur'an, ۲:۱۵۹).

Our brethren from the Muhajirun used to be busy consigning transactions at the market-place, while our brethren from the Ansar

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۱- Al-Bukhari, Sahih, Vol. ۱, p. ۳۸, in a chapter dealing with learning.

used to be busy doing business with their own money, while Abu Hurayra kept in the shadow of the Prophet in order to satisfy his hunger, attending what they did not attend, learning what they did not learn."(١)

How can Abu Hurayra say that had it not been for a couple of verses in the Book of Allah, he would not have narrated a single hadith, then he says, "I learned two receptacles [of ahadith] from the Messenger of Allah: I have disseminated one of them; as for the other, if I disseminate it, this throat will be slit"?! Is this not his admission of having concealed the truth despite both verses in the Book of Allah?!

Had the Prophet not said to his companions, "Go back to your people and teach them"?(٢)

Had he not also said, "One who conveys is more aware than one who hears"? Al-Bukhari states that the Prophet urged the deputation of `Abd Qays to learn belief and scholarship "... then convey what you learn to those whom you have left behind," as we read in the same reference. Can we help wondering: Why should the throat of a sahabi be slit if he quotes the Prophet (ص)?! There must be a secret here which the caliphs do not wish others to know. Here, we would like to briefly say that "the people of the remembrance" was [a phrase in] a Qur'anic verse revealed to refer to Ali's succession to the Prophet.

Abu Hurayra is not to blame; he

١- Ibid., Vol. ١, p. ٣٧.

٢- Al-Bukhari, Sahih, Vol. ١, p. ٣٠.

knew his own worth and testified against his own soul that Allah cursed him, and so did those who curse, for having hidden the Prophet's hadith. But the blame is on those who call Abu Hurayra the narrator of the Sunnah while he himself testifies that he hid it then testifies that he fabricated it and told lies in its regard, then he further goes on to testify that it became confused for him, so he could not tell which one was the statement of the Prophet and which one was made by others. All of these ahadith and correct admissions are recorded in al-Bukhari's Sahih and in other authentic books of .hadith

How can anyone feel comfortable about a man whose justice was doubted by the Commander of the Faithful Ali ibn Abu Talib who charged him with lying, saying that !?among the living, nobody told more lies about the Prophet than Abu Hurayra

Omer ibn al-Khattab, too, charged him of the same; he beat him and threatened to expel him. Aisha doubted his integrity and many times called him a liar, and many other sahaba cast doubts about his accuracy and rejected his contradictory ahadith, (so he would once admit his error and would sometimes prattle in Ethiopian.(۱

A large number of Muslim scholars refuted his traditions and charged him with lying, fabricating, and throwing himself at Mu`awiyah's dinner tables, at his coffers of gold .and silver

Is it right, then, for Abu Hurayra to become "Islam's narrator" from whom

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۱ - Abu Hurayra was bilingual. He spoke Arabic (his mother tongue) and Amharic. Historically speaking, during Abu Hurayra's time, Amheric was the language of "aristocrats" due to the fact that the Ethiopians had for many years colonized Yemen till they were kicked out of it at the hands of Sayf ibn Thi Yazun (or Yazin), Himyar's .king who died in ۵۷۴ A.D

?the religion's injunctions are learned

Judaica and Jewish doctrines have filled the books of hadith. Ka`b al-Ahbar, a Jew, may have succeeded in getting such doctrines and beliefs included into the books of hadith, hence we find traditions likening or personifying Allah, as well as the theory of incarnation, in addition to many abominable statements about the prophets and .messengers of Allah: all of these are cited through Abu Hurayra

Mu'awiya was succeeded by his corrupt and equally sinner Yazid who is famous for staging the Karbala' massacre of the immediate family, relatives and some supporters of Imam Husayn son of Ali son of Abu Talib, peace be with them all. The Imam felt obligated to rise against Yazid due to the depths to which the Islamic faith was driven at the hands of Yazid and his father Mu'awiyah, preferring to be martyred rather than endorse Yazid's illegitimate appointment as the "commander of the .faithful" imposed on the Muslims

Full details can be found in my book titled Karbala' and Beyond and in many other books written on the Karbala' epic of heroism to which I would like to refer the seeker of the truth. In order to demonstrate to the reader how hostile Yazid was not only to Imam Husayn but also to his father and grandfather, the Prophet of Islam (ص), I :would like to quote here verses of poetry which demonstrate this hostility

كان يزيد جالسا فى منظره على "جيرون"، و لما رأى السبايا و الرؤوس على أطراف الرماح و

قد أشرفوا على ثنيه جيرون نعب غراب فأنشأ يزيد يقول:

لما بدت تلك الحمول و أشرقت تلك الرؤوس على شفا جيرون

نعب الغراب فقلت: قل أو لا تقل فقد اقتضيت من الرسول ديونى

Yazid was sitting at a surveillance outpost overlooking Jerun Mountain when he saw the captives with the severed heads planted atop spears as their throng came close :and a crow croaked, so he composed these lines of poetry

When those conveyances drew nigh

,And the heads on the edge of Jerun

:The crow croaked, so said I

Say whatever you wish to say“

,Or say nothing at all“

From the Messenger have I today“

”.What he owed me he did repay“

as owing (ص) Notice the last couple of verses and how Yazid considered the Prophet was the "repayment" of that debt! An (ع) him, and how what he did to Imam Husayn in-depth study of what Yazid had in mind will take the reader back to the Battle of Badr in which many relatives of Mu'awiyah were killed, so the Umayyads were hostile himself, since then, and their actions (ص) to Islam and Muslims, including the Prophet prove that they really never accepted Islam wholeheartedly, and their offspring, who .exist among us, in our time never will

the amount (in cash or kind) paid to the needy at the end of the month of :فطره Fira Ramadan; see text on this topic in my book titled Fast of the Month of Ramadan: ,is: nature ,فطره ,Philosophy and Ahkam for more details. Another meaning for this word

the human nature, the way the Almighty created it

plural of faqih, jurist :فقهاء 'Fuqaha

(branches (of the faith, teaching, tree, company or anything else :فروع 'Furoo' or Furu

G, Gh ,غ

point

pool, shallow water lake. The most famous shallow water lake :غدير Ghadeer or Ghadir delivered a (ص) in history is Gahdir Khumm, the place where the Prophet of Islam .as his successor (ع) famous speech, nominating Ali ibn Abu Talib

Non-Muslims who like to attack Islam accuse the Prophet of :غدير خم Ghadeer Khumm Islam of having neglected to name his successor, not knowing that he actually did exactly so in accordance with the Divine order which he had received on Thul-Hijja ١٧, ١٠ A.H./March ١٨, ۶٣٢ A.D., announcing the name of his successor the very next day, :and here are the details

the Farewell) حجه الـوداع 'In ١٠ A.H./۶٣٢ A.D., immediately following Hijjatul-Wada Pilgrimage, the last pilgrimage performed by Prophet Mohammed), a divine order was revealed to the Prophet to convey the remaining Islamic tenets: the annual pilgrimage to Mecca and the Imamate of the Twelve Infallible Imams. The Prophet called upon the faithful to accompany him on his last pilgrimage; he knew that it would be his last and that he would soon have to leave this temporary abode for the eternal one. More .than one hundred and twenty thousand Muslims responded to his call

The Prophet and his company put on the ihram garbs at the appropriate time at Masjid ash-Shajara, a short distance from Mecca, his birthplace, which he entered on

Thul-Hijja ۵, ۱۰ A.H./March ۶, ۶۳۲ A.D. The Prophet's call reached Yemen where Ali ibn was acting as his representative. Twelve thousand Yemenite pilgrims (ع) Abu Talib came out headed by Ali in response to the Prophet's call to accompany him on his historic Pilgrimage, bringing the total number of those early pilgrims to more than one .hundred and thirty-two thousand

The Islamic pilgrimage starts in the month of Thul-Hijja (month of the pilgrimage), the last Islamic lunar calendar month, and continues for at least ten days. First, each consists of two white احرام pilgrim dons a special garb called ihram; males' ihram sheets or towels covering the upper and lower parts of the body, whereas females wear a full white cotton outfit, simple and modest. This ihram reminds the pilgrim of his/her death and of the equality of all before God. All pilgrims perform the same rituals; none receives any favorable treatment or distinction on account of his status, power, or wealth. The pilgrimage starts by the tawaf, the circling of the Ka'ba seven .times

The Ka'ba is identified in Islamic literature as an earthly counterpart to the Almighty's Throne ('Arsh) in heaven where the angels circle it in adoration. Likewise, in imitation of those angels, Muslim pilgrims circle the Ka'ba in adoration of their Lord. The tawaf the pilgrims run back and forth seven times between :سعی is followed by the Sa'i طواف the -Safa and the Marwa in commemoration of Hagar (Hajar), mother of Ishmael, frantically searching for

water for her newborn son Ishmael. After that, the pilgrims drink of the well of Zamzam which had appeared miraculously for Hagar and Ishmael, wash with it or use it to make ablution for prayers at the Ka'ba but never to use it in the toilet; Zamzam is .too sacred for such an application

Then the pilgrims leave Mecca for Muzdalifa, 'Arafa, and finally Mina to perform certain rites which fall outside the scope of this book which is intended to be a historical account of the Prophet of Islam, not one of fiqh. The author is a writer, a researcher, someone who, according to a friend of mine, "insists on finding out who the foundling's father is!" But he is not a faqih. Now let us go back to our original story .after having cast a glimpse at the rite of the pilgrimage in Islam

It was at Arafa that the divine command was received by Prophet Muhammad to the Commander of the Faithful, title of أمير المؤمنين ",appoint 'Ali as "Ameerul-Mo'mineen the bearer of the highest temporal and religious powers in the Islamic State, one reserved solely for caliphs, those who are supposed to be the most knowledgeable of all people of secular and religious problems and of how to solve them. Muhammad was also ordered to convey to Ali the knowledge which the Almighty had bestowed .upon him so that it would not be lost once he is dead

In Mina, the Prophet delivered two sermons in preparation

for the great announcement to come. In the first, he referred to Ali's caliphate and reminded the audience of one particular hadith which he had conveyed to them on various occasions and which is identified in books of hadith as "hadith at-Thaqalain tradition of the two weighty things (the first being the Holy Quran and the ," حديث الثقلين second being the Prophet's Progeny, the" Ahl al-Bayt" mentioned in verse ۳۳ of .(Chapter ۳۳ [al-Ahzab] of the Holy Qur'an

He delivered his second sermon at Masjid al-Khaif, also located in Mina in the Meccan valley. In it, the Prophet reminded his audience of Ali's Imamate, emphasizing the necessity of disseminating the contents of his sermon, announcing that those present were duty-bound to convey it to those who were absent. In both of these sermons, .the Prophet publicly vested upon Ali both powers referred to above

As soon as the rituals of the pilgrimage were completed, and to be exact on Thul-Hijja ۱۷, ۱۰ A.H./March ۱۸, ۶۳۲ A.D., the divine order came to the Prophet embedded in verse ۶۷ of Chapter ۵ (a۱-Ma'ida) quoted in the text of the Prophet's sermon to follow. The Prophet immediately ordered Bilal ibn Rabah, his caller to prayers and one of his to convey the following order to the faithful: "Tomorrow, nobody ,صحابه faithful sahaba ".غدير خم should lag behind but should go to Ghadeer Khumm

The word "Ghadeer" means "swamp," an area where rain water gathers to form a shallow lake. Ghadeer Khumm is located near the

crossroads of trade and pilgrimage caravans coming from Medina, Egypt, Iraq, Syria, and Nejd on their way to Mecca. The presence of water and a few old trees there served as a resting place for trade caravans for centuries. A mosque, called Masjid al-Ghadeer, was later built on the same spot where the great gathering took place to commemorate that momentous event, an event which has unfortunately been forgotten by the vast majority of the Muslims who, by thus forgetting, forgot the most important part of their creed, one without which their faith is not complete at all according to the Prophet's sermon to follow and according to the text of the Holy ...Qur'an

The announcement conveyed by Bilal was transmitted by one person to another till it reached as far as Mecca proper, and people were wondering about what it could be. They had expected the Prophet to linger a little bit longer at Mecca where the pilgrims could meet him and ask him whatever questions they had about this new institution .called "hajj" and about other religious matters

In the morning of the next day, Thul-Hijja ۱۸, ۱۰ A.H./March ۱۹, ۶۳۲A.D., the Prophet and his ۱۲۰,۰۰۰ companions went to Ghadeer Khumm غدير خم, and so didAli with his ۱۲,۰۰۰ Yemenite pilgrims who had to change their route to the north instead of to the south where they would be home-bound. The Prophet also issued an order to four of his closest sahaba, namely Selman-al-Farisi, Abu Tharr al-Ghifari, Miqdad ibn al-Aswad

al-Kindi andAmmar ibn yasir, with whom the reader is already familiar, to clear the area where the old trees stood, to uproot the thorn bushes, collect the rocks and .stones, and to clean the place and sprinkle it with water

Then these men took a piece of cloth which they tied between two of those trees, thus providing some shade. The Prophet told those sahaba that a ceremony that would last for three continuous days would be held in that area. Then the same men piled the rocks on top of each other and made a makeshift pulpit over them of camel litters as high as the Prophet's own length. They put another piece of cloth on the pulpit which was installed in the middle of the crowd, giving the Prophet an overview of the whole gathering. A man was selected to repeat loudly what the Prophet was .saying so that those who stood the furthermost would not miss a word

صلاه (for the noon prayers was recited, and the congregational (jama'a أذان The athan prayers were led by the Prophet. After that, the Prophet ascended the pulpit الجماعه to stand on his right. Ali did so, standing one pulpit (ع) and signaled to Ali ibn Abu Talib step below the Prophet. Before saying anything, the Prophet looked right and left to make sure that people were prepared to listen to every word of his. The sun was so hot that people had to pull some of their outer mantles over their

.heads and under their feet in order to be able to somehow tolerate the heat

Finally the Prophet delivered his historic sermon which he intended, as the reader will see, to be not only for the assembled crowd but for all those who were not present at that gathering and for all their offspring, one generation after another, till the Day of Judgment.

Here is the text of the Prophet's sermon. We hope it will bring the reader guidance in the life of this world and happiness and success in the life to come through the intercession of Muhammad, the one loved most by Allah, peace and blessings of the Almighty be upon him, his progeny, and true companions who obeyed him during his lifetime and after his demise and who did not forget or pretend to forget his following khutba (sermon):

Prophet's Historic Ghadir Sermon

Below is the original Arabic text of this great sermon and below it you will find a humble translation by the author of this book. The text and translation were published through efforts of Darul-Salam Center in Annandale, Virginia, United States of America, in Thul-Hijja ۱۴۱۹/March ۱۹۹۹ when al-Jibouri was still living in the U.S. A copy of this translation is posted on the Internet, too. Here is the original Arabic text of this sermon:

نص خطبه الغدير المباركه

بِسْمِ اللّهِ الرَّحْمَنِ الرَّحيمِ.

الحمـد والثناء : اَلْحَمْـدُ لِلّهِ الَّذى عَلاَ فى تَوَحُّدِهِ وَدَنا فى تَفَرُّدِهِ وَجَلَّ فى سُـلْطانِهِ وَعَظُمَ فى أَرْكانِهِ، وَأَحاطَ بِكُلِّ شَـىْءٍ عِلْماً وَهُوَ فى مَكانِهِ، وَقَهَرَ جَميعَ الْخَلْقِ بِقُدْرَتِهِ وَبُرْهانِهِ،

مَجيداً لَمْ يَزَلْ، مَحْمُوداً لاَ يَزَالُ. بَارِئُ الْمَسْمُوكَاتِ وَدَاحِي الْمَدْحُوَّاتِ وَجَبَّارُ الأَرَضينَ وَالسَّمَاوَاتِ، قُدُّوسٌ سُبُوحٌ، رَبُّ الْمَلاَئِكَهِ وَالرُّوحِ، مُتَفَضِّلٌ عَلَى جَميعِ مَنْ بَرَأَهُ، مُتَطَوِّلٌ عَلَى جَميعِ مَنْ أَنْشَأَهُ. يَلْحَظُ كُلَّ عَيْنٍ وَالْعُيونُ لاَ تَراهُ. كَريمٌ حَليمٌ ذُو أَناه، قَدْ وَسِعَ كُلَّ شَيْءٍ رَحْمَتُهُ وَمَنَّ عَلَيْهِمْ بِنِعْمَتِهِ. لاَ يَعْجَلُ بِانْتِقَامِهِ، وَلاَ يُبَادِرُ إِلَيهِمْ بِمَا اسْتَحَقُّوا مِنْ عَذَابِهِ. قَدْ فَهِمَ السَّرَائِرَ وَعَلِمَ الضَّمَائِرَ، وَلَمْ تَخْفَ عَلَيْهِ الْمَكْنونَاتُ وَلاَ اشْتَبَهَتْ عَلَيْهِ الْخَفِيَّاتُ. لَهُ الإِحَاطَهُ بِكُلِّ شَيْءٍ، وَالْغَلَبَهُ عَلَى كُلِّ شَيْءٍ، وَالْقُوَّهُ فِى كُلِّ شَيْءٍ، وَالْقُدْرَهُ عَلَى كُلِّ شَيْءٍ، وَلَيْسَ مِثْلَهُ شَيْءٌ. وَهُوَ مُنْشِئُ الشَّيْءِ حينَ لاَ شَيْءَ. دَائِمٌ قَائِمٌ بِالْقِسْطِ، لاَ إِلَهَ إِلاَّ هُوَ الْعَزيزُ الْحَكيمُ. جَلَّ عَنْ أَنْ تُدْرِكَهُ الأَبْصَارُ وَهُوَ يُدْرِكُ الأَبْصَارَ وَهُوَ اللَّطيفُ الْخَبيرُ. لاَ يَلْحَقُ أَحَدٌ وَصْفَهُ مِنْ مُعَايَنَهٍ، وَلاَ يَجِدُ أَحَدٌ كَيْفَ هُوَ مِنْ سِرٍّ وَعَلاَنِيَهٍ إِلاَّ بِمَا دَلَّ عَزَّ وَجَلَّ عَلَى نَفْسِهِ. وَأَشْهَدُ أَنَّهُ اللّهُ الَّذى مَلأَ الدَّهْرَ قُدْسُهُ، وَالَّذى يَغْشَى الأَبَدَ نُورُهُ، وَالَّذى يُنْفِذُ أَمْرَهُ بِلاَ مُشَاوَرَهِ مُشيرٍ، وَلاَ مَعَهُ شَريكٌ فى تَقْديرٍ وَلاَ يُعَاوَنُ فى تَدْبيرٍ. صَوَّرَ مَا ابْتَدَعَ عَلَى غَيْرِ مِثَالٍ، وَخَلَقَ مَا خَلَقَ بِلاَ مَعُونَه مِنْ أَحَدٍ وَلاَ تَكَلُّفٍ وَلاَ احْتِيَالٍ. أَنْشَأَهَا فَكَانَتْ، وَبَرَأَهَا فَبَانَتْ. فَهُوَ اللهُ الَّذى لاَ إِلَهَ إِلاَّ هُوَ الْمُتْقِنُ الصَّنْعَه، الْحَسَنُ الصَّنيعَه، الْعَدْلُ الَّذى لاَ يَجُورُ، وَالأَكْرَمُ الَّذى تَرْجِعُ إِلَيْهِ الأُمُورُ. وَأَشْهَدُ أَنَّهُ الَّذى تَوَاضَعَ كُلُّ شَيْءٍ لِقُدْرَتِهِ، وَخَضَعَ كُلُّ شَيْءٍ لِهَيْبَتِهِ. مَلِكُ الأَمْلاَكِ وَمُفَلِّكُ الأَفلاَكِ وَمُسَخِّرُ الشَّمْسِ وَالْقَمَرِ، كُلٌّ يَجْرى لأَجَلٍ مُسَمّى. يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ يَطْلُبُهُ حَثيثاً. قَاصِمُ كُلِّ جَبَّارٍ عَنيدٍ، وَمُهْلِكُ كُلِّ شَيْطَانٍ مَريدٍ. لَمْ يَكُنْ مَعَهُ ضِدٌّ وَلاَ نِدٌّ، أَحَدٌ صَمَدٌ

لَمْ يَلِدْ وَلَمْ يولَدْ وَلَمْ يَكَنْ لَهُ كُفْواً أَحَدٌ. إلَهٌ وَاحِدٌ وَرَبٌّ مَاجِدٌ، يَشَاءُ فَيُمْضى، وَيُريدُ فَيَقْضى، وَيَعْلَمُ فَيُحْصى، وَيُميتُ وَيُحْيى، وَيُفْقِرُ ويُغنِى، وَيُضحِكُ وَيُبكى، وَيَمنعُ وَيُعْطى، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، بِيَدِهِ الْخَيْرُ وَهُوَ عَلى كُلِّ شَىْءٍ قَديرٌ. يُولِجُ اللَّيْلَ فِى النَّهَارِ وَيُولِجُ النَّهَارَ فِى اللَّيْلِ، لَا إلَهَ إلاَّ هُوَ الْعَزيزُ الْغَفَّارُ. مُجيبُ الدُّعَاءِ وَمُجْزِلُ الْعَطَاءِ، مُحْصِى الأَنْفَاسِ وَرَبُّ الْجِنَّهِ وَالنَّاسِ، لَا يُشْكِلُ عَلَيْهِ شَىْءٌ، وَلَا يُضْجِرُهُ صُرَاخُ الْمُسْتَصْرِخينَ وَلَا يُبْرِمُهُ إلْحَاحُ الْمُلِحّينَ. الْعَاصِمُ لِلصَّالِحينَ، وَالْمُوَفِّقُ لِلْمُفْلِحينَ، وَمَوْلَى الْعَالَمينَ. الَّذى اسْتَحَقَّ مِنْ كُلِّ مَنْ خَلَقَ أَنْ يَشْكُرَهُ وَيَحْمَدَهُ. أَحْمَدُهُ عَلَى السَّرَّاءِ وَالضَّرَّاءِ وَالشِّدَّهِ وَالرَّخاءِ وَأُومِنُ بِهِ وَبِمَلائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ. أَسْمَعُ لأَمْرِهِ وَأُطيعُ وَأُبَادِرُ إلى كُلِّ مَا يَرْضَاهُ، وَأَسْتَسْلِمُ لِقَضَائه، رَغْبَهً فى طَاعَتِهِ وَخَوْفاً مِنْ عُقُوبَتِهِ، لأَنَّهُ اللّهُ الَّذى لَا يُؤْمَنُ مَكْرُهُ وَلَا يُخَافُ جَوْرُهُ.

أمر الهى فى موضوع هام

وأُقِرُّ لَهُ عَلَى نَفْسى بِالْعُبُودِيَّهِ وَأَشْهَدُ لَهُ بِالرُّبُوبِيَّهِ، وَأُؤَدّى مَا أَوْحى إلَىَّ حَذَراً مِنْ أَنْ لَا أَفْعَلَ فَتَحِلَّ بى مِنْهُ قَارِعَهٌ لَا يَدْفَعُهَا عَنّى أَحَدٌ وَإنْ عَظُمَتْ حيلَتُهُ؛ لَا إلَهَ إلاّ هُوَ. لأَنَّهُ قَدْ أَعْلَمَنِى أَنّى إنْ لَمْ أُبَلِّغْ مَا أَنْزَلَ إلَىَّ فَمَا بَلَّغْتُ رِسَالَتَهُ، وَقَدْ ضَمِنَ لى تَبارَكَ وَتَعَالَى العِصْمَهَ وَهُوَ اللّهُ الكَافِى الكَريمُ. فَأَوْحى إلَىَّ: (بِسْمِ اللهِ الرَّحْمَنِ الرَّحيم، يَا أَيُّهَا الرَّسولُ بَلِّغْ مَا أُنْزِلَ إلَيْکَ مِنْ رَبِّکَ _ فى عَلِيٍّ يَعْنِى فِى الْخِلافَهِ لِعَلِيِّ بْنِ أَبى طَالِبٍ _ وَإنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسالَتَهُ وَاللّهُ يَعْصِمُکَ مِنَ النّاسِ). مَعَاشِرَ النَّاسِ، مَا قَصَّرْتُ فى تَبْليغِ مَا أَنْزَلَ اللّهُ تَعالَى إلَىَّ وَأَنَا مُبَيِّنٌ لَکُمْ سَبَبَ نُزولِ هَذِهِ الآيَهِ: إنَّ جَبْرَئيلَ عَلَيْهِ السَّلَامُ هَبَطَ إلَىَّ مِراراً ثَلَاثاً يَأْمُرُنى عَنِ السَّلَامِ رَبّى _ وَهُوَ

السَّلاَمُ _ أَنْ أَقُومَ فى هَذَا الْمَشْهَدِ فَأَعْلِمَ كُلَّ أَبْيَضَ وَأَسْوَدَ: أَنَّ عَلِيَّ بْنَ أَبى طَالِبٍ أَخى وَوَصِيّى وَخليفَتِى وَالإمَامُ مِنْ بَعْدى، الَّذى مَحَلُّهُ مِنّى مَحَلُّ هَارونَ مِنْ مُوسى إلاَّ أَنَّهُ لاَ نَبِىَّ بَعْدى وَهُوَ وَلِيُّكُمْ بَعْدَ اللهِ وَرَسولِهِ. وَقَدْ أَنْزَلَ اللّهُ تَبَارَكَ وَتَعَالَى عَلَىَّ بِذَلِكَ آيَةً مِنْ كِتَابِهِ: (إنَّمَا وَلِيُّكُمُ اللّهُ وَرَسُولُهُ وَالَّذينَ آمَنُوا الَّذينَ يُقيمُونَ الصَّلاةَ وَيُؤْتُونَ الزَّكاةَ وَهُمْ رَاكِعُونَ)، وَعَلِىُّ بْنُ أَبى طَالِبٍ أَقَامَ الصَّلاَةَ وَآتَى الزَّكَاةَ وَهُوَ رَاكِعٌ يُريدُ اللّهَ عَزَّ وَجَلَّ فى كُلِّ حَال. وَسَأَلْتُ جَبْرَئيلَ أَنْ يَسْتَعْفِىَ لِىَ عَنْ تَبْليغِ ذلِكَ إلَيْكُمْ _ أَيُّهَا النَّاسُ _ لِعِلْمى بِقِلَّةِ الْمُتَّقينَ وَكَثْرَةِ الْمُنَافِقينَ وَإدْغَالِ الآثِمينَ وَحِيَلِ الْمُسْتَهزِئينَ بِالإسْلاَم، الَّذينَ وَصَفَهُمُ اللهُ فى كِتَابِهِ بِأَنَّهُمْ يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فى قُلُوبِهِمْ، وَيَحْسَبُونَهُ هَيِّناً وَهُوَ عِنْدَ اللهِ عَظيمٌ، وَكَثْرَةِ أَذَاهُمْ لى غَيْرَ مَرَّةٍ، حَتَّى سَمُّونى أُذُناً وَزَعَمُوا أَنّى كَذَلِكَ لِكَثْرَةِ مُلاَزَمَتِهِ إيَّاىَ وَإقْبَالى عَلَيْهِ، حَتَّى أَنْزَلَ اللّهُ عَزَّ وَجَلَّ فى ذَلِكَ قُرْآناً: (ومِنْهُمُ الَّذينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ، قُلْ أُذُنُ _ عَلَى الَّذينَ يَزْعُمُونَ أَنَّهُ أُذُنٌ _ خَيْرٍ لَكُمْ، يُؤْمِنُ بِاللّهِ وَيُؤْمِنُ لِلْمُؤْمِنينَ). وَلَوْ شِئْتُ أَنْ أُسَمِّىَ بِأَسْمَائِهِمْ لَسَمَّيْتُ، وَأَنْ أُومِىَ إلَيْهِمْ بِأَعْيَانِهِمْ لأَوْمَأْتُ، وَأَنْ أَدُلَّ عَلَيْهِمْ لَدَلَلْتُ، وَلَكِنّى وَاللّهِ فى أُمُورِهِمْ قَدْ تَكَرَّمْتُ. وَكُلُّ ذلِكَ لاَ يَرْضَى اللّهُ مِنّى إلاَّ أَنْ أُبَلِّغَ مَا أَنْزَلَ إلَيَّ. ثُمَّ تَلاَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: (يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إلَيْكَ مِنْ رَبِّكَ _ فى عَلِيٍّ _ وَإنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللّهُ يَعْصِمُكَ مِنَ النَّاسِ).

الاعلان الرسمى بأمامه الأئمه الاثنى عشر(عليهم السلام) وولايتهم

فَاعْلَمُوا مَعَاشِرَ النّاسِ أَنَّ اللّهَ قَدْ نَصَبَهُ لَكُمْ وَلِيّاً وَإمَاماً مُفْتَرَضاً طَاعَتُهُ عَلَى الْمُهاجِرينَ وَالأَنْصَارِ

وَعَلَى التَّابِعِينَ لَهُمْ بِإِحْسَانٍ، وَعَلَى الْبَادى وَالْحَاضِرِ، وَعَلَى الأَعْجَمِيِّ وَالْعَرَبِيِّ، وَالْحُرِّ وَالْمَمْلوكِ، وَالصَّغيرِ وَالْكَبيرِ، وَعَلَى الأَبْيَضِ وَالأَسْوَدِ، وَعَلَى كُلِّ مُوَحِّدٍ. مَاضٍ حُكْمُهُ، جَازٍ قَوْلُهُ، نَافِذٌ أَمْرُهُ، مَلْعُونٌ مَنْ خَالَفَهُ، مَرْحُومٌ مَنْ تَبِعَهُ، مُؤْمِنٌ مَنْ صَدَّقَهُ، فَقَدْ غَفَرَ اللّهُ لَهُ وَلِمَنْ سَمِعَ مِنْهُ وَأَطَاعَ لَهُ. مَعَاشِرَ النَّاسِ، إِنَّهُ آخِرُ مَقَام أَقومُهُ فى هَذَا الْمَشْهَدِ، فَاسْمَعوا وَأَطيعوا وَانْقَادُوا لأَمْرِ رَبِّكُمْ، فَإِنَّ اللّهَ عَزَّ وَجَلَّ هُوَ مَوْلاَكُمْ وَإِلَهُكُمْ، ثُمَّ مِنْ دُونِهِ مُحَمَّدٌ١ وَلِيُّكُمْ الْقَائِمُ الْمُخَاطِبُ لَكُمْ، ثُمَّ مِنْ بَعْدى عَلِيٌّ وَلِيُّكُمْ وَإِمَامُكُمْ بِأَمْرِ رَبِّكُمْ، ثُمَّ الإِمَامَةُ فى ذُرِّيَّتِى مِنْ وُلْدِهِ إِلَى يَوْمِ تَلْقَوْنَ اللّهَ وَرَسُولَهُ. لاَ حَلاَلَ إِلاَّ مَا أَحَلَّهُ اللّهُ، وَلاَ حَرَامَ إِلاَّ مَا حَرَّمَهُ الله، عَرَّفَنِى الْحَلاَلَ وَالْحَرَامَ وَأَنَا أَفْضَيْتُ بِمَا عَلَّمَنِى رَبّى مِنْ كِتَابِهِ وَحَلاَلِهِ وَحَرَامِهِ إِلَيْهِ. مَعَاشِرَ النَّاسِ، مَا مِنْ عِلْم إِلاَّ وَقَدْ أَحْصَاهُ اللّهُ فِيَّ، وَكُلُّ عِلْم عُلِّمْتُ فَقَدْ أَحْصَيْتُهُ فى إِمَامِ الْمُتَّقينَ، وَمَا مِنْ عِلْم إِلاَّ عَلَّمْتُهُ عَلِيّاً، وَهُوَ الإِمَامُ الْمُبينُ. مَعَاشِرَ النَّاسِ، لاَ تَضِلُّوا عَنْهُ وَلاَ تَنْفِرُوا مِنْهُ، وَلاَ تَسْتَنْكِفُوا مِنْ وِلاَيَتِهِ، فَهُوَ الَّذى يَهْدى إِلَى الْحَقِّ وَيَعْمَلُ بِهِ، وَيُزْهِقُ الْبَاطِلَ وَيَنْهَى عَنْهُ، وَلاَ تَأْخُذُهُ فِى اللّهِ لَوْمَهُ لاَئِم. ثُمّ إِنّهُ أَوَّلُ مَنْ آمَنَ بِاللّهِ وَرَسولِهِ، وَهُوَ الَّذى فَدَى رَسُولَهُ بِنَفْسِهِ، وَهُوَ الَّذى كَانَ مَعَ رَسُولِ اللّهِ وَلاَ أَحَدَ يَعْبُدُ اللّهَ مَعَ رَسُولِهِ مِنَ الرِّجَالِ غَيْرُهُ. مَعَاشِرَ النَّاسِ، فَضِّلُوهُ فَقَدْ فَضَّلَهُ اللّهُ، وَاقْبَلُوهُ فَقَدْ نَصَبَهُ اللّهُ. مَعَاشِرَ النَّاسِ، إِنَّهُ إِمَامٌ مِنَ الله، وَلَنْ يَتُوبَ اللّهُ عَلَى أَحدٍ أَنْكَرَ وِلاَيَتَهُ وَلَنْ يغْفِرَ لَهُ، حَتْماً عَلَى اللّهِ أَنْ يَفْعَلَ ذَلِكَ بِمَنْ خَالَفَ أَمْرَهُ فيه وَأَنْ يُعَذِّبَهُ عَذَاباً شديداً نُكْراً أَبَدَ الآبَادِ وَدَهْرَ الدُّهُورِ. فَاحْذَرُوا أَنْ تُخَالِفُوهُ، فَتَصْلُوا ناراً

وَقُودُهَا النَّاسُ وَالْحِجَارَهُ أُعِدَّتْ لِلْكَافِرِينَ. أَيُّهَا النّاسُ، بى وَاللّهِ بَشَّرَ الأوَّلُونَ مِنَ النَّبِيّينَ وَالْمُرْسَلِينَ، وَأَنَا خاتِمُ الأَنْبِياءِ وَالْمُرْسَلينَ وَالْحُجَّهُ عَلَى جَميعِ الْمخْلُوقينَ مِنْ أَهْلِ السَّمَاواتِ وَالأَرَضينَ. فَمَنْ شَكَّ فى ذَلِكَ فَهُوَ كَافِرٌ كُفْرَ الْجاهِلِيَّهِ الأُولَى، وَمَنْ شَكَّ فى شَیْءٍ مِنْ قَوْلى هَذَا فَقَدْ شَكَّ فى الْكُلِّ مِنْهُ، وَالشّاكُ فى ذلكَ فَلَهُ النَّارُ. مَعَاشِرَ النَّاسِ، حَبَانِیَ اللّهُ بِهَذِهِ الْفَضيلَهِ مَنّاً مِنْهُ عَلَیَّ وَإِحْسَاناً مِنْهُ إِلَیَّ وَلاَ إِلَهَ إِلاَّ هُوَ، لَهُ الْحَمْدُ مِنّی أَبَدَ الآبِدينَ وَدَهْرَ الدَّاهِرينَ وَعَلَی كُلِّ حال. مَعاشِرَ النَّاسِ، فَضِّلُوا عَلِيّاً فَإِنَّهُ أَفْضَلُ النَّاسِ بَعْدی مِنْ ذَكَرٍ وَأُنْثی. بِنَا أَنْزَلَ اللّهُ الرِّزْقَ وَبَقِیَ الْخَلْقُ. مَلْعُونٌ مَلْعُونٌ، مَغْضُوبٌ مَغْضُوبٌ مَنْ رَدَّ عَلَیَّ قَولی هَذَا وَلَمْ يُوَافِقْهُ. أَلاَ إِنَّ جَبْرَئيلَ خَبَّرَنی عَنِ اللّهِ تَعَالی بِذَلِكَ وَيَقُولُ: مَنْ عَادَی عَلِيّاً وَلَمْ يَتَوَلَّهُ فَعَلَيْهِ لَعْنَتِی وَغَضَبی، (وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللّهَ ــ أَنْ تُخَالِفُوهُ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا ــ إِنَّ اللّهَ خَبيرٌ بِمَا تَعْلَمُونَ). مَعَاشِرَ النَّاسِ، إِنَّهُ جَنْبُ اللّهِ الَّذی ذُكِرَ فی كِتَابِهِ، فَقَالَ تَعَالَی مُخْبِراً: (أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَا عَلَی مَا فَرَّطْتُ فی جَنْبِ اللّهِ). مَعَاشِرَ النّاسِ، تَدَبَّرُوا الْقُرْآنَ وَافْهَمُوا آيَاتِهِ وَانْظُرُوا إِلَی مُحْكَمَاتِهِ وَلاَ تَتَّبِعوا مُتَشَابِهَهُ، فَوَ اللّهِ لَنْ يُبَيِّنَ لَكُمْ زَوَاجِرَهُ وَلَنْ يُوضِحَ لَكُمْ تَفْسيرَهُ إِلاَّ الَّذی أَنَا آخِذٌ بِيَدِهِ وَمُصْعِدُهُ إِلَیَّ وَشَائِلٌ بِعَضُدِهِ وَمُعْلِمُكُمْ: أَنَّ مَنْ كُنْتُ مَوْلاَهُ فَهَذَا عَلِیٌّ مَوْلاَهُ، وَهُوَ عَلِیُّ بْنُ أَبی طَالِب أَخی وَوَصِيّی، وَمُوَالاَتُهُ مِنَ اللّهِ عَزَّ وَجَلَّ أَنْزَلَهَا عَلَیَّ. مَعَاشِرَ النَّاسِ، إِنَّ عَلِيّاً وَالطَّيِّبينَ مِنْ وُلْدی هُمُ الثِّقْلُ الأَصْغَرُ، وَالْقُرْآنُ الثِّقْلُ الأَكْبَرُ، فَكُلٌّ وَاحِدٍ مُنْبِئٌ عَنْ صَاحِبِهِ وَمُوَافِقٌ لَهُ، لَنْ يَفْتَرِقَا حَتی يَرِدَا عَلَیَّ الْحَوْضَ. هُمْ أُمَنَاءُ اللّهِ فی خَلْقِهِ

وَحُكّامُهُ فی أرْضِهِ. أَلاَ وَقَدْ أَدَّيْتُ، أَلاَ وَقَدْ بَلَّغْتُ، أَلاَ وَقَدْ أَسْمَعْتُ، أَلاَ وَقَدْ أَوْضَحْتُ. أَلاَ وَإنَّ اللّهَ عَزَّ وَجَلَّ قالَ وَأَنَا قُلْتُ عَنِ اللّهِ عَزَّ وَجَلَّ. أَلاَ إنَّهُ لَيْسَ «أَميرَ الْمُؤْمِنينَ» غَيْرُ أَخی هَذَا. وَلاَ تَحِلُّ إمْرَةُ الْمُؤْمِنينَ بَعْدی لأَحَدٍ غَيْرِهِ.

رفع علی (علیه السلام) بیدی رسول الله (صلی الله علیه وآله و سلم)

ثُمَّ ضَرَبَ بِيَدِهِ إلَی عَضُدِ عَلِيٍّ عَلَيْهِ السَّلاَمُ فَرَفَعَهُ، وَكَانَ أَميرُ المؤمنينَ عَلَيْهِ السَّلاَمُ مُنْذُ أَوَّلِ مَا صَعَدَ رَسُولُ اللّه صَلَّی اللهُ عَلَيْهِ وَآلِهِ وَشَالَ عَليّاً عَلَيْهِ السَّلاَمُ حَتَّی صَارَت رِجْلُهُ مَعَ رُكْبَةِ رَسُولِ اللّهِ صَلَّی اللهُ عَلَيْهِ وَآلِهِ. ثُمَّ قَالَ: مَعَاشِرَ النَّاسِ، هَذَا عَلِيٌّ أَخی وَوَصِيّی وَوَاعی عِلْمی، وَخَليفَتِی فی أُمَّتِی وَعَلَی تَفْسيرِ كِتَابِ اللّهِ عَزَّ وَجَلَّ، وَالدَّاعی إلَيْهِ وَالْعَامِلُ بِمَا يَرْضَاهُ وَالْمُحَارِبُ لأَعْدَائِهِ وَالْمُوَالی عَلَی طَاعَتِهِ وَالنَّاهی عَنْ مَعْصِيَتِهِ. خَليفَةُ رَسُولِ اللّهِ وَأَميرُ الْمُؤْمِنينَ وَالإمَامُ الْهَادی وَقَاتِلُ النَّاكِثينَ وَالْقَاسِطينَ وَالْمَارِقينَ بِأَمْرِ اللّهِ. أَقُولُ وَمَا يُبَدَّلُ الْقَوْلُ لَدَيَّ بِأَمْرِ رَبّی، أَقُولُ: اللَّهُمَّ وَالِ مَنْ وَالاَهُ وَعَادِ مَنْ عَادَاهُ وَالْعَنْ مَنْ أَنْكَرَهُ وَاغْضَبْ عَلَی مَنْ جَحَدَ حَقَّهُ. اللّهُمَّ إنَّکَ أَنْزَلْتَ عَلَيَّ أَنَّ الإمَامَةَ بَعدی لِعَلِيٍّ وَلِيِّکَ عِنْدَ تِبيَانی ذَلِکَ وَنَصْبی إيَّاهُ بِمَا أَكْمَلتَ لِعِبَادِکَ مِنْ دينِهِم وَأَتْمَمْتَ عَلَيْهِم بِنِعمَتِکَ وَرَضيتَ لَهُمْ الإسلاَمَ ديناً فَقُلْتَ: (وَمَنْ يَبْتَغِ غَيْرَ الإسْلاَم ديناً فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِی الآخِرَةِ مِنَ الخَاسِرينَ). اللّهُمَّ إنّی أُشْهِدُکَ وَكَفَی بِکَ شَهيداً أَنّی قَدْ بَلَّغْتُ. مَعَاشِرَ النَّاسِ، إنَّمَا أَكْمَلَ اللّهُ عَزَّ وَجَلَّ دينَكُمْ بِإمَامَتِهِ. فَمَنْ لَمْ يَأْتَمَّ بِهِ وَبِمَنْ يَقُومُ مَقَامَهُ مِنْ وُلْدی مِنْ صُلْبِهِ إلی يَوْمِ الْقِيَامَهِ وَالْعَرْضِ عَلَی اللّهِ عَزَّ وَجَلَّ فَأُولئِکَ الَّذينَ حَبِطَتْ أَعْمَالُهُمْ وَفِی النَّارِ هُمْ خَالِدُونَ، (لاَ يُخَفِّفُ عَنْهُمُ الْعَذَابُ وَلاَ

هُمْ يُنْظَرُونَ). مَعَاشِرَ النَّاسِ، هَذَا عَلِيٌّ، أَنْصَرُكُمْ لى وَأَحَقُّكَمْ بى وَأَقْرَبُكَمْ إِلَيَّ وَأَعَزُّكُمْ عَلَيَّ، وَاللّهُ عَزَّ وجَلَّ وَأَنَا عَنْهُ رَاضِيَانِ. وَمَا نَزَلَتْ آيَهُ رِضاً إلاَّ فيهِ، وَمَا خَاطَبَ اللّهُ الَّذينَ آمَنوا إلاَّ بَدَأَ بِهِ، وَلاَ نَزَلَتْ آيَهُ مَدْحٍ فِى الْقُرآنِ إلاَّ فيهِ، وَلاَ شَهِدَ اللهُ بِالْجَنَّهِ فى (هَلْ أَتى عَلَى الإنْسَانِ) إلاَّ لَهُ، وَلاَ أَنْزَلَهَا فى سِوَاهُ وَلاَ مَدَحَ بِهَا غَيْرَهُ. مَعَاشِرَ النَّاسِ، هُوَ نَاصِرُ دينِ اللّهِ، وَالْمُجَادِلُ عَنْ رَسُولِ اللّهِ، وَهُوَ التَّقِىُّ النَّقِىُّ الْهَادِى الْمَهْدِىُّ. نَبِيُّكُمْ خَيْرُ نَبِيٍّ وَوَصِيُّكُمْ خَيْرُ وَصِيٍّ وَبَنُوهُ خَيْرُ الأَوْصِيَاءِ. مَعَاشِرَ النَّاسِ، ذُرِّيَّهُ كُلِّ نَبِيٍّ مِنْ صُلْبِهِ، وَذُرِّيَّتى مِنْ صُلْبِ أَميرِ الْمُؤْمِنينَ عَلِيٍّ.

مَعَاشِرَ النَّاسِ، إنَّ إبْليسَ أَخْرَجَ آدَمَ مِنَ الْجَنَّهِ بِالْحَسَدِ، فَلاَ تَحْسُدوهُ فَتَحْبَطَ أَعْمَالُكُمْ وَتَزِلَّ أَقْدَامُكُمْ، فَإنَّ آدَمَ أُهْبِطَ إلَى الأَرْضِ لِخَطيئَهٍ وَاحِدَهٍ، وَهُوَ صَفْوَهُ اللّهِ عَزَّ وَجَلَّ، وَكَيْفَ بِكُمْ وَأَنْتُمْ أَنْتُمْ وَمِنْكُمْ أَعْدَاءُ اللّهِ. أَلاَ وَإنَّهُ لاَ يُبْغِضُ عَلِيّاً إلاَّ شَقِيٌّ، وَلاَ يُوالى عَلِيّاً إلاَّ تَقِيٌّ، وَلاَ يُؤْمِنُ بِهِ إلاَّ مُؤْمِنٌ مُخْلِصٌ. وَفى عَلِيٍّ ـ وَاللهِ ـ نَزَلَتْ سُورَهُ الْعَصْرِ: (بِسْمِ اللّهِ الرَّحْمنِ الرَّحيمِ • وَالْعَصْرِ • إنَّ الإنْسَانَ لَفى خُسْرٍ • إلاَّ الَّذين آمنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بالحَقِّ وَتَوَاصَوْا بِالصَّبْرِ). مَعَاشِرَ النَّاسِ، قَدِ اسْتَشْهَدْتُ اللهَ وَبَلَّغْتُكُمْ رِسَالَتى وَمَا عَلَى الرَّسُولِ إلاَّ البَلاَغُ المُبينُ. مَعَاشِرَ النَّاسِ، اِتَّقُوا اللّهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوتُنَّ إلاَّ وَأَنْتُمْ مُسْلِمُونَ. مَعَاشِرَ النَّاسِ، (آمِنُوا بِاللّهِ وَرَسُولِهِ وَالنُّورِ الَّذى أُنْزِلَ مَعَهُ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهاً فَنَرُدَّهَا عَلَى أَدْبَارِهَا أَوْ نَلْعَنُهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ). مَعَاشِرَ النَّاسِ، النُّورُ مِنَ اللّهِ عَزَّ وجَلَّ مَسْلُوكٌ فِيَّ ثُمَّ فى عَلِيِّ بْنِ أَبى طَالِبٍ، ثُمَّ فِى النَّسْلِ مِنْهُ إلَى الْقَائِمِ الْمَهْدِيِّ الَّذى يَأْخُذُ بِحَقِّ

اللّهِ وَبِكَلِّ حَقٍّ هُوَ لَنا، لأنَّ اللّهَ عَزَّ وَجلَّ قَدْ جَعَلَنا حُجَّةً عَلَى الْمُقَصِّرينَ وَالْمُعانِدينَ وَالمخَالِفينَ وَالْخَائِنينَ وَالآثِمينَ وَالظّالِمينَ مِنْ جَميعِ الْعَالَمينَ. مَعَاشِرَ النَّاسِ، أُنْذِرُكُمْ أَنّى رَسولُ اللّهِ قَدْ خَلَتْ مِنْ قَبْلِیَ الرُّسُلُ، أَفَإنْ مِتُّ أَوْ قُتِلْتُ انْقَلَبْتُمْ عَلى أَعْقابِكُمْ؟ وَمَنْ يَنْقَلِبْ عَلى عَقِبَيْهِ فَلَنْ يَضُرَّ اللّهَ شَيْئاً وَسَيَجْزِی اللّهُ الشَّاكِرينَ الصَّابِرينَ. أَلاَ وَإِنَّ عَلِيّاً هُوَ الْمَوصُوفُ بِالصَّبْرِ وَالشُّكْرِ، ثُمَّ مِنْ بَعْدِهِ وُلْدی مِنْ صُلْبِهِ. مَعَاشِرَ النَّاسِ، لاَ تَمُنُّوا عَلَى اللهِ إِسْلاَمَكُمْ فَيَسْخَطَ عَلَيْكُمْ وَيُصيبَكُم بِعَذابٍ مِنْ عِنْدِهِ، إِنَّه لَبِالْمِرْصَادِ. مَعَاشِرَ النَّاسِ، إِنَّهُ سَيَكُونُ مِنْ بَعْدی أَئِمَّةٌ يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَهِ لاَ يُنْصَرُونَ. مَعَاشِرَ النَّاسِ، إِنَّ اللّهَ وَأَنَا بَريئَانِ مِنْهُمْ.

مَعَاشِرَ النَّاسِ، إِنَّهُمْ وَانْصارُهُمْ وَأَتْبَاعُهُمْ وَأَشْيَاعُهُمْ فِی الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ وَلَبِئْسَ مَثْوَی الْمُتَكَبِّرينَ. أَلاَ إِنَّهُمْ أَصْحَابُ الصَّحيفَهِ، فَلْيَنْظُرْ أَحَدُكُمْ فی صَحيفَتِهِ!!

(قَالَ: فَذَهَبَ عَلَى النَّاسِ ـ إِلاَّ شِرْذِمَهٌ مِنْهُمْ ـ أَمْرُ الصَّحيفَهِ.)

مَعَاشِرَ النَّاسِ، إِنّی أَدَعُهَا إِمَامَهً وَوِراثَهً فی عَقِبی إلی يَوْمِ الْقِيَامَهِ، وَقَدْ بَلَّغْتُ مَا أُمِرْتُ بِتَبْليغِهِ حُجَّهً عَلى كُلِّ حَاضِرٍ وَغَائِبٍ وَعَلَى كُلِّ أَحَدٍ مِمَّنْ شَهِدَ أَوْ لَمْ يَشْهَدْ، وُلِدَ أَوْ لَمْ يُولَدْ، فَلْيُبَلِّغِ الْحَاضِرُ الْغَائِبَ وَالْوَالِدُ الْوَلَدَ إِلَى يَوْمِ الْقِيَامَهِ. وَسَيَجْعَلُونَ الإِمَامَهَ بَعْدی مُلْكاً وَاغْتِصَاباً، أَلاَ لَعَنَ اللّهُ الغَاصِبينَ الْمُغْتَصِبينَ، وَعِنْدَهَا (سَيَنْفَرُغُ لَكُمْ أَيُّهَا الثِّقْلاَنِ)، وَ (يُرْسَلُ عَلَيْكُما شُوَاظٌ مِنْ نَار وَنُحَاسٌ فَلاَ تَنْتَصِرَانِ). مَعَاشِرَ النَّاسِ، إِنَّ اللّهَ عَزَّ وَجَلَّ لَمْ يَكُنْ لِيَذَرَكُمْ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتّی يَميزَ الْخَبيثَ مِنَ الطَّيِّبِ، وَمَا كَانَ اللّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ. مَعَاشِرَ النَّاسِ، إِنَّهُ مَا مِنْ قَرْيَه إِلاَّ وَاللّهُ مُهْلِكُهَا بِتَكْذيبِهَا وَكَذلِكَ يُهْلِكُ الْقُرى وَهِیَ ظَالِمَهٌ، وَهَذَا عَلِیٌّ إِمَامُكُم وَوَلِيُّكُم وَهُوَ مَوَاعيدُ اللهِ، وَاللهُ مُصَدِّقٌ وَعْدَهُ. مَعَاشِرَ النَّاسِ، قَدْ ظَلَّ قَبْلَكُمْ

أَكْثَرُ الأوَّلينَ، وَاللّهُ لَقَدْ أَهْلَكَ الأوَّلينَ، وَهُوَ مُهْلِكَ الآخِرينَ. قَالَ اللّهُ تَعالَى: (أَلَمْ نُهْلِكِ الأوَّلينَ • ثُمَّ نُتْبِعُهُمُ الآخِرينَ • كَذلِكَ نَفْعَلُ بِالْمُجْرِمينَ • وَيْلٌ يَوْمَئِذ لِلْمُكَذِّبينَ). مَعَاشِرَ النَّاسِ، إنَّ اللّهَ قَدْ أَمَرَنى وَنَهانى، وَقَدْ أَمَرْتُ عَلِيّاً وَنَهَيْتُه. فَعِلْمُ الأَمْرِ وَالنَّهْىِ مِنْ رَبِّهِ عَزَّ وَجَلَّ، فَاسْمَعُوا لأمْرِهِ تَسْلَمُوا، وَأَطيعُوهُ تَهْتَدُوا، وَانْتَهُوا لِنَهْيِهِ تَرْشُدُوا، وَصيرُوا إلَى مُرَادِهِ وَلاَ تَتَفرَّقَ بِكُمُ السُّبُلُ عَنْ سَبيلِهِ. مَعَاشِرَ النَّاسِ، أَنَا صِرَاطُ اللّهِ الْمُسْتَقيمُ الَّذى أَمَرَكُمْ بِاتِّبَاعِهِ، ثُمَّ عَلِيٌّ مِنْ بَعْدى، ثُمَّ وُلْدى مِنْ صُلْبِهِ أَئِمَّةٌ يَهْدونَ إلَى الْحَقِّ وَبِهِ يَعْدِلُونَ. ثُمَّ قَرَأَ: (بِسْمِ اللهِ الرَّحْمنِ الرَّحيم • الْحَمْدُ للّهِ رَبِّ الْعَالَمينَ...) إلَى آخرها، وَقَال: فِيَّ نَزَلَتْ وَفيهِمْ نَزَلَتْ، وَلَهُمْ عَمَّتْ وَإيَّاهُمْ خَصَّتْ، أُولئِكَ أَوْلِيَاءُ اللّهِ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ، أَلاَ إنَّ حِزْبَ اللّهِ هُمُ الْغالِبُون. أَلاَ إنَّ أَعْدَاءَ عَلِيٍّ هُمْ أَهلُ الشِّقَاقِ وَالنِّفَاقِ وَالحَادُّونَ وَهُمُ العَادُونَ وَإخْوَانُ الشَّيَاطينِ الّذينَ يُوحى بَعْضُهُمْ إلى بَعْضٍ زُخْرُفَ الْقَوْلِ غُروراً. أَلاَ إنَّ أَوْلِيَاءَهُمُ الَّذينَ ذَكَرَهُمُ اللّهُ فى كِتَابِهِ، فَقَالَ عَزَّ وجَلَّ: (لاَ تَجِدُ قَوْماً يُؤْمِنُونَ بِاللّهِ وَالْيَوْمِ الآخِرِ يُوَادُّونَ مَنْ حَادَّ اللّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إخْوَانَهُمْ أَوْ عَشيرَتَهُمْ، أُولئِكَ كَتَبَ فى قُلوبِهِمُ الإيمَانَ...). أَلاَ إنَّ أَوْلِيَاءَهُمُ الَّذينَ وَصَفَهُمُ اللّهُ عَزَّ وَجَلَّ فَقَالَ: (الَّذينَ آمَنُوا وَلَمْ يَلْبِسُوا ايمَانَهُمْ بِظُلْم أُولئِكَ لَهُمُ الأَمْنُ وَهُمْ مُهْتَدُونَ). أَلاَ إنَّ أَوْلِيَاءَهُمُ الَّذينَ يَدْخُلُونَ الْجَنَّةَ بِسَلاَم آمِنينَ، تَتَلَقَّاهُمُ الْمَلاَئِكَةُ بِالتَّسْليم يَقولُونَ: سَلاَمٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خالِدينَ. أَلاَ إنَّ أَوْلِيَاءَهُمْ الَّذين قَالَ لَهُمُ اللهُ عَزَّ وَجَلَّ (يَدْخُلُونَ الْجَنَّهُ يُرْزَقُونَ فيهَا بِغَيْرِ حِسَابٍ). أَلاَ إنَّ أَعْدَاءَهُمُ الَّذينَ يَصْلَوْنَ سَعيراً. أَلاَ إنَّ أَعْدَاءَهُمُ الَّذينَ يَسْمَعُونَ لِجَهَنَّمَ شَهيقاً وَهِىَ تَفورُ وَلَهَا زَفير. أَلاَ

إنَّ أَعْـدَاءَهُمُ الَّذينَ قـالَ اللّهُ فيهِمْ: (كُلَّما دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَها). أَلا إنَّ أَعْـداءَهُمُ الَّذينَ قالَ اللّهُ عَزَّوَجَلَّ: (كُلَّما أُلْقِيَ فيهَا فَوْجٌ سَـأَلَهُمْ خَزَنَتُهـا أَلَمْ يَأْتِكُمْ نـذيرٌ قالوا بَلى قَـدْ جاءَنا نَـذيرٌ فَكَـذَّبْنا وَقُلْنا ما نَزَّلَ اللّهُ مِنْ شَـيْءٍ، إنْ أَنْتُمْ إلاَّ في ضَـلالٍ كَبيرٍ). أَلا إنَّ أَوْلِياءَهُمُ الَّذينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ، لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبيرٌ. مَعَاشِـرَ النَّاسِ، شَـتَّانَ مَا بَيْنَ السَّعيرِ وَالجَنَّةِ. عَدُوُّنا مَنْ ذَمَّهُ اللّهُ وَلَعَنَهُ، وَوَلِيُّنا مَنْ مَدَحَهُ اللّهُ وَأَحَبَّهُ. مَعاشِرَ النَّاسِ، أَلا وَإنّي مُنْذِرٌ وَعَلِيٌّ هادٍ.

مَعَاشِرَ النَّاسِ، إنّي نَبِيٌّ وَعلِيٌّ وَصِيّي. أَلاَ إنَّ خاتَمَ الأَئِمَّةِ مِنَّا الْقَائِمُ الْمَهْدِيَّ. أَلا إنَّهُ الظَّاهِرُ عَلَى الدّينِ. أَلا إنَّهُ الْمُنْتَقِمُ مِنَ الظَّالِمينَ. أَلاَ إنَّهُ فاتِحُ الْحُصُونِ وَهادِمُها. أَلا إنَّهُ قَاتِلُ كُلِّ قَبيلَةٍ مِنْ أَهْلِ الشِّرْكِ. أَلاَ إنَّهُ الْمُدْرِكُ بِكُلِّ ثَارٍ لأَوْلياءِ اللّهِ. أَلا إنَّهُ النَّاصِـرُ لِدينِ اللّهِ. أَلاَـ إنَّهُ الْغَرَّافُ في بَحْرٍ عَميقٍ. أَلاَـ إنَّهُ يَسِمُ كُـلَّ ذي فَضْـلٍ بِفَضْـلِهِ وَكُـلَّ ذي جَهْـلٍ بِجَهْلِهِ. أَلا إنَّهُ خِيَرَةُ اللّهِ وَمُخْتَارُهُ. أَلا إنَّهُ وَارِثُ كُـلِّ عِلْمٍ وَالمحيـطُ بِكُـلِّ فَهْمٍ. أَلاَ إنَّهُ المُخْبِرُ عَنْ رَبِّهِ عَزَّ وَجَلَّ وَالمُنَبِّهُ بِأَمْرِ إيمانِهِ، أَلا إنَّهُ الرَّشـيدُ السَّديـدُ. أَلا إنَّهُ الْمُفَوَّضُ إلَيْهِ. أَلا إنَّهُ قَدْ بَشَّرَ بِهِ مَنْ سَلَفَ بَيْنَ يَدَيْهِ. أَلا إنَّهُ الْباقي حُجَّةً وَلاَ حُجَّةَ بَعْدَهُ، وَلا حَقَّ إلاَّ مَعَهُ، وَلا نُورَ إلاَّ عِنْدَهُ. أَلا إنَّهُ لاَ غالِبَ لَهُ وَلاَ مَنْصُورَ عَلَيْهِ. أَلا وَإنَّهُ وَلِيُّ اللّهِ في أَرْضِهِ، وَحَكَمُهُ في خَلْقِهِ، وَأَمينُهُ في سِرِّهِ وَعَلانِيَتِهِ.

مَعَاشِـرَ النَّاسِ، قَدْ بَيَّنْتُ لَكُمْ وَأَفْهَمْتُكُمْ، وَهَذَا عَلِيٌّ يُفْهِمُكُمْ بَعْدي. أَلاَ وَإنّي عِنْدَ انْقِضاءِ خُطْبَتي أَدْعوكُمْ إلى مُصافَقَتي عَلَى بَيْعَتِهِ وَالإِقْرارِ بِهِ، ثُمَّ مُصافَقَتِهِ بَعْدي. أَلاَ وَإنّي قَدْ بَايَعْتُ اللّهَ وَعَلِيٌّ

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قَدْ بَايَعَنِی، وَأَنَا آخِذُكُمْ بِالْبَيْعَهِ لَهُ عَنِ اللّهِ عَزَّ وَجَلَّ. (إنَّ الَّذينَ يُبَايِعُونَكَ إنَّمَا يُبَايِعونَ اللّهَ، يَدُ اللّهِ فَوْقَ أَيْديهِمْ. فَمَنْ نَكَثَ فَإنَّمَا يَنْكُثُ عَلَی نَفْسِهِ، وَمَنْ أَوْفَی بِمَا عَاهَدَ عَلَيْهُ اللّهَ فَسَيُؤْتيهِ أَجْراً عَظيماً). مَعَاشِرَ النَّاسِ، إنَّ الصَّفَا وَالمَرْوَهَ مِنْ شَعَائِرِ اللّهِ، (فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَجُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا). مَعَاشِرَ النَّاسِ، حِجُّوا الْبَيْتَ، فَمَا وَرَدَهُ أَهْلُ بَيْتٍ إلاَّ اسْتَغْنَوْا، وَلاَ تَخَلَّفوا عَنْهُ إلاَّ افْتَقَرُوا. مَعَاشِرَ النَّاسِ، مَا وَقَفَ بِالْمَوْقِفِ مُؤْمِنٌ إلاَّ غَفَرَ اللّهُ لَهُ مَا سَلَفَ مِنْ ذَنْبِهِ إلی وَقْتِهِ ذلِكَ، فَإذَا انْقَضَتْ حَجَّتُهُ اسْتَأْنَفَ عَمَلَهُ. مَعَاشِرَ النَّاسِ، الْحُجَّاجُ مُعَانُونَ وَنَفَقَاتُهُمْ مُخَلَّفَهٌ عَلَيْهِمْ، وَاللّهُ لاَ يُضيعُ أَجْرَ الْمحْسِنينَ.

مَعَاشِرَ النَّاسِ، حِجُّوا الْبَيْتَ بِكَمَالِ الدّينِ وَالتَّفَقُّهِ، ولاَ تَنْصَرِفُوا عَنِ الْمَشَاهِدِ إلاَّ بِتَوْبَهٍ وَإقْلاَعٍ. مَعَاشِرَ النَّاسِ، أَقيمُوا الصَّلاَهَ وَآتُوا الزَّكَاهَ كَمَا أَمَرَكُمُ اللّهُ عَزَّ وَجَلَّ فَإنْ طَالَ عَلَيْكُمُ الأَمَدُ فَقَصَّرْتُمْ أَوْ نَسيتُمْ فَعَلِيٌّ وَلِيُّكُمْ وَمُبَيِّنٌ لَكُمْ. الَّذی نَصَبَهُ اللّهُ عزَّ وَجلَّ لَكُمْ بَعْدی وَمَنْ خَلَّفَهُ اللهُ مِنّی وَمِنْهُ يُخْبِرُونَكُمْ بِمَا تَسأَلُونَ عَنْهُ وَيُبَيِّنُونَ لَكُمْ مَا لاَ تَعْلَمُونَ. أَلاَ إنَّ الْحَلاَلَ وَالْحَرَامَ أَكْثَرُ مِنْ أَنْ أُحْصِيَهُمَا وَأُعَرِّفَهُمَا فَآمُرَ بِالْحَلاَلِ وَأَنْهی عَنِ الْحَرَامِ فی مَقَامٍ وَاحدٍ، فَأُمِرْتُ أَنْ آخُذَ الْبَيْعَهَ مِنْكُمْ وَالصَّفْقَهَ لَكُمْ بِقَبولِ مَا جِئْتُ بِهِ عَنِ اللّهِ عزَّ وَجلَّ فی عَلِيٍّ أَميرِ الْمُؤْمِنينَ وَالأَئِمَّهِ مِنْ بَعْدِهِ الَّذينَ هُمْ مِنّی وَمِنْهُ إمَامَهً فيهِمْ قَائِمَهً، خَاتِمُهَا الْمَهْدِیُّ إلی يَوْمٍ يَلْقَی اللّهَ الَّذی يَقْضی بالحَقِّ.

مَعَاشِرَ النَّاسِ، وَكُلُّ حَلاَلٍ دَلَلْتُكُمْ عَلَيْهِ، وَكُلُّ حَرام نَهَيْتُكُمْ عَنْهُ؛ فَإنّی لَمْ أَرْجِعْ عَنْ ذلِكَ وَلَمْ أُبَدِّلْ. أَلاَ فَاذْكُرُوا ذَلِكَ وَاحْفَظُوهُ وَتَوَاصَوْا بِهِ، وَلاَ تُبَدِّلُوهُ وَلاَ تُغَيِّرُوهُ. أَلاَ وَإنّی أُجَدِّدُ الْقَوْلَ: أَلاَ فَأَقيمُوا الصَّلاَهَ وَآتُوا الزَّكَاهَ وَأْمُرُوا بِالْمَعْروفِ

وَانْهَوْا عَنِ الْمُنْكَرِ. أَلاَ وَإِنَّ رَأْسَ الأَمْرِ بِالْمَعْرُوفِ وَالنَّهِيِ عَنِ الْمُنْكَرِ أَنْ تَنْتَهُوا إِلى قَوْلى وَتُبَلِّغوهُ مَنْ لَمْ يَحْضُرْ، وَتَأْمُرُوهُ بِقَبُولِهِ عَنّى، وَتَنْهَوْهُ عَنْ مُخالَفَتِهِ فَإِنَّهُ أَمْرٌ مِنَ اللّهِ عَزَّ وَجَلَّ وَمِنّى. وَلاَ أَمْرَ بِمَعْرُوفٍ وَلاَ نَهْىَ عَنْ مُنْكَرٍ إِلاَّ مَعَ إِمَامٍ مَعْصُوم.

مَعاشِرَ النَّاسِ، الْقُرآنُ يُعَرِّفُكُمْ أَنَّ الأَئِمَّهَ مِنْ بَعْدِهِ وُلْدُهُ، وَعَرَّفْتُكُمْ أَنَّهُمْ مِنّى وَأَنَا مِنْهُ، حَيْثُ يَقُولُ اللّهُ فى كِتابِهِ: (وَجَعَلَهَا كَلِمَهً بَاقِيَهً فى عَقِبِهِ)، وَقُلْتُ: (لَنْ تَضِلُّوا مَا إِنْ تَمَسَّكْتُمْ بِهِمَا). مَعاشِرَ النَّاسِ، التَّقْوى، التَّقْوى، وَاحْذَرُوا السَّاعَهَ كَما قَالَ اللّهُ عَزَّ وَجَلَّ: (إِنَّ زَلْزَلَهَ السَّاعَهِ شَىْءٌ عَظيمٌ). اُذْكُرُوا الْمَماتَ وَالْمَعادَ وَالْحِسابَ وَالْمَوازينَ وَالمحاسَبَهَ بَيْنَ يَدَىْ رَبِّ الْعالَمينَ وَالثَّوابَ وَالْعِقابَ. فَمَنْ جاءَ بِالْحَسَنَهِ أُثيبَ عَلَيْهَا وَمَنْ جاءَ بِالسَّيِّئَهِ فَلَيْسَ لَهُ فِى الْجِنَانِ نَصيبٌ.

مَعاشِرَ النَّاسِ، إِنَّكُمْ أَكْثَرُ مِنْ أَنْ تُصافِقُونى بِكَفٍّ واحِدٍ، وَقَدْ أَمَرَنِىَ اللّهُ عَزَّ وَجَلَّ أَنْ آخُذَ مِنْ أَلْسِنَتِكُمُ الإِقْرارَ بِما عَقَدْتُ لَعَلِيٍّ أَميرِ الْمُؤْمِنينَ، وَلِمَنْ جاءَ بَعْدَهُ مِنَ الأَئِمَّهِ مِنّى وَمِنْهُ، عَلى ما أَعْلَمْتُكُمْ أَنَّ ذُرِّيَّتى مِنْ صُلْبِهِ. فَقُولُوا بِأَجْمَعِكُمْ: «إِنَّا سَامِعُونَ مُطيعُونَ رَاضُونَ مُنْقَادُونَ لِمَا بَلَّغْتَ عَنْ رَبِّنَا وَرَبِّكَ فى أَمْرِ إِمَامِنَا عَلِيٍّ أَميرِ الْمُؤْمِنينَ وَأَمْرِ وُلْدِهِ مِنْ صُلْبِهِ مِنَ الأَئِمَّهِ. نُبَايِعُكَ عَلى ذلِكَ بِقُلُوبِنَا وَأَنْفُسِنَا وَأَلْسِنَتِنَا وَأَيْدينَا. عَلى ذَلِكَ نَحْيى وَعَلَيْهِ نَمُوتُ وَعَلَيْهِ نُبْعَثُ. وَلاَ نُغَيِّرُ وَلاَ نُبَدِّلُ، وَلاَ نَشُكُّ وَلاَ نَجْحَدُ وَلاَ نَرْتَابُ، وَلاَ نَرْجِعُ عَنِ الْعَهْدِ وَلاَ نَنْقُضُ الْميثاقَ. نُطيعُ اللهَ وَنُطيعُكَ وَعَلِيّاً أَميرَ الْمُؤْمِنينَ وَالأَئِمَّهَ الَّذينَ ذَكَرْتَهُم مِنْ ذُرِّيَّتِكَ مِنْ وُلْدِهِ بَعْدَهُ، الْحَسَنَ وَالْحُسَيْنَ. ... فَالْعَهْدُ وَالْميثَاقُ لَهُمْ مَأْخُوذٌ مِنَّا، مِنْ قُلُوبِنَا وَأَنْفُسِنَا وَأَلْسِنَتِنَا وَضَمَايِرِنَا وَمُصَافَقَهِ أَيدينَا. مَن أَدرَكَهَا بِيَدِه وَإِلاَّ فَقَد أَقَرَّ بِلِسَانِهِ وَلاَ يَبغى بِذلِكَ بَدَلاً وَلاَ يَرَى اللّهُ مِنْ

أَنْفُسِنَا عَنْهُ حِوَلاً أَبداً. نَحْنُ نُؤَدّى ذلِكَ عَنْكَ، الدَّانى وَالْقَاصى مِنْ أَوْلَادِنَا وَأَهَالينَا، وَنُشْهِدُ اللّهَ بِذلِكَ وَكَفى بِاللّهِ شَهيداً وَأَنْتَ عَلَيْنَا بِهِ شَهيدٌ». ...

مَعاشِرَ النَّاسِ، مَا تَقُولُونَ؟ فَإِنَّ اللّهَ يَعْلَمُ كُلَّ صَوْت وَخَافِيَهَ كُلِّ نَفْس، (فَمَنِ اهْتَدى فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا)، وَمَنْ بَايَعَ فَإِنَّمَا يُبَايِعُ اللّهَ، (يَدُ اللّهِ فَوْقَ أَيْديهِمْ). مَعَاشِرَ النَّاسِ، فَاتّقُوا الله وَبَايِعُوا عَلِيّاً أَميرَ الْمُؤْمِنينَ وَالْحَسَنَ وَالْحُسَيْنَ وَالأَئِمَّهَ كَلِمَهً طَيّبَهً بَاقِيَه; يُهْلِكُ اللّهُ مَنْ غَدَرَ وَيَرْحَمُ مَنْ وَفى. (فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلى نَفْسِهِ وَمَنْ أَوْفى بِمَا عَاهَدَ عَلَيْهُ اللّهُ فَسَيُؤْتيهِ أَجْراً عَظيماً). مَعَاشِرَ النَّاسِ، قُولُوا الَّذى قُلْتُ لَكُمْ وَسَلِّمُوا عَلى عَلِيٍّ بِاِمْرَهِ الْمُؤْمِنينَ، وَقُولُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصيرُ، وَقُولُوا: الْحَمْدُ لِلّهِ الَّذى هَدَانَا لِهذَا وَمَا كُنَّا لِنَهْتَدِىَ لَوْلاَ أَنْ هَدَانَا اللّهُ. مَعَاشِرَ النَّاسِ، إنَّ فَضَائِلَ عَلِيِّ بْنَ أَبى طَالِب عِنْدَ اللّهِ عَزَّ وَجَلَّ ـ وَقَدْ أَنْزَلَهَا فِى الْقُرآنِ ـ أَكْثَرُ مِنْ أَنْ أُحْصِيَهَا فى مَقَامٍ وَاحِد، فَمَنْ أَنْبَأَكُمْ بِهَا وَعَرَّفَهَا فَصَدِّقُوهُ. مَعَاشِرَ النَّاسِ، مَنْ يُطِعِ اللّهَ وَرَسولَهُ وَعَلِيّاً وَالأَئِمَّهَ الَّذينَ ذَكَرْتُهُمْ فَقَدْ فَازَ فَوْزاً عَظيماً.

مَعَاشِرَ النَّاسِ، السَّابِقُونَ إلى مُبَايَعَتِهِ وَمُوَالاَتِهِ وَالتَّسْليم عَلَيْهِ بِإِمْرَهِ الْمُؤْمِنينَ أُولئِكَ هُمُ الْفَائِزُونَ فى جَنَّاتِ النَّعيم. مَعَاشِرَ النَّاسِ، قُولُوا ما يَرْضَى اللّهُ بِهِ عَنْكُمْ مِنَ الْقَوْلِ، فإِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِى الأَرْضِ جَميعاً فَلَنْ يَضُرَّ اللّهَ شَيْئاً. اَللّهُمَّ اغْفِرْ لِلْمُؤْمِنينَ وَاغْضَبْ عَلَى الْكَافِرينَ، وَالْحَمْدُ للّهِ رَبِّ الْعَالَمينَ.

:Here is my humble translation of this most important text

All Praise is due to Allah Who is Exalted in His Unity, Near in His Uniqueness, Sublime" in His Authority, Magnanimous in His Dominance. He knows everything; He subdues all creation through His

might and evidence. He is Praised always and forever, Glorified and has no end. He begins and He repeats, and to Him every matter is referred. Allah is the Creator of everything; He dominates with His power the earth and the heavens. Holy, He is, and Praised, the Lord of the angels and of the spirits. His favors overwhelm whatever He creates, and He is the Mighty over whatever He initiates. He observes all eyes while no eye can observe Him. He is Generous, Clement, Patient. His mercy encompasses everything, and so is His giving. He never rushes His revenge, nor does He hasten the retribution they deserve. He comprehends what the breast conceals and what the conscience hides. No inner I thought can be concealed from Him, nor does He confuse one with another. He encompasses everything, dominates everything, and subdues everything. Nothing is like Him. He initiates the creation from nothing; He is everlasting, living, sustaining in the truth; He is greater than can be conceived by visions, while He conceives all visions, the Eternal, the Knowing. None can describe Him by seeing Him, nor can anyone find out how He is, be it by his intellect or by a .spoken word except through what leads to Him, the Sublime, the Mighty that He is

I testify that He is Allah, the One Who has filled time with His Holiness, the One" Whose Light overwhelms eternity, Who effects His will without consulting anyone; there is no partner with

Him in His decisions, nor is He assisted in running His affairs. He shaped what He made without following a preexisting model, and He created whatever He created without receiving help from anyone, nor did doing so exhaust Him nor frustrated His designs. He created, and so it was, and He initiated, and it became visible. So He is Allah, the One and Only God, the One Who does whatever He does extremely well. He .is the Just One Who never oppresses, the most Holy to Whom all affairs are referred

I further testify that He is Allah before Whom everything is humbled, to Whose" Greatness everything is humiliated, and to Whose Dignity everything submits. He is the King of every domain and the One Who places planets in their orbits. He controls the movements of the sun and of the moon, each circles till a certain time. He makes the night follow the day and the day follow the night, seeking it incessantly. He splits .the spine of every stubborn tyrant and annihilates every mighty devil

Never has there been any opponent opposing Him nor a peer assisting Him. He is" Independent; He never begets nor is He begotten, and none can ever be His equal. He is One God, the Glorified Lord. His will is done; His word is the law. He knows, so He takes account. He causes death and gives life. He makes some poor and others rich. He causes some to smile and others to cry .He

brings some nearer to Him while distancing others from Him. He withholds and He gives. The domain belongs to Him and so is all the Praise. In His hand is all goodness, and He can do anything at all. He lets the night cover the day and the day cover the night; there is no god but He, the Sublime, the oft-Forgiving One. He responds to the supplication; He gives generously; He computes the breath; He is the Lord of the jinns and of mankind, the One Whom nothing confuses, nor is He annoyed by those who cry for His help, nor is He fed-up by those who persist. He safeguards the righteous against sinning, and He enables the winners to win. He is the Master of the faithful, the Lord of the Worlds Who deserves the appreciation of all those whom He created and is praised no matter what. I praise Him and always thank Him for the ease He brings me and for the constriction, in hardship and in prosperity, and I believe in Him, in His angels, in His Books and messengers. I listen to His Command and I obey, and I initiate the doing of whatever pleases Him, and I submit to His decree hoping to acquire obedience to Him and fear of His penalty, for He is Allah against Whose designs nobody should feel secure, nor should anyone ever fear His "oppression."

"I testify, even against my own soul, that I am His servant, and I

p: ۶۶۱

bear witness that he is my Lord. I convey what He reveals to me, being cautious lest I should not do it, so a catastrophe from Him would befall upon me, one which none can keep away, no matter how great his design may be and how sincere his friendship. There is no god but He, for He has informed me that if I do not convey what He has just revealed to me in honor of Ali in truth, I will not have conveyed His Message at all, and He, the Praised and the Exalted One, has guaranteed for me to protect me from the (evil) people, and He is Allah, the One Who suffices, the Sublime. He has just :(revealed to me the following (verse

In The Name of Allah, the Most Gracious, the Most Merciful. O Messenger! Convey what has (just) been revealed to you (with regard to 'Ali), and if you do not do so, you will not have conveyed His Message at all, and Allah shall protect you from (evil) .(people; surely Allah will not guide the unbelieving people (Qur'an, ۵:۶۷

O people! I have not committed any shortcoming in conveying what Allah Almighty" revealed to me, and I am now going to explain to you the reason behind the revelation of this verse: Three times did Gabriel command me on behalf of the Peace, my Lord, Who is the source of all peace, to thus make a stand in order to inform everyone, black and

white, that: Ali ibn Abu Talib is my Brother, Wasi, and successor over my nation and the Imam after me, the one whose status to me is like that of Aaron to Moses except there will be no prophet after me, and he is your master next only to Allah and to His Messenger, and Allah has already revealed to me the same in one of the fixed versesı ,of His Book saying

Your Master is Allah and His Messenger and those who believe, those who keep up" ,(prayers and pay zakat even as they bow down" (Qur'an, ۵:۵۵

and, Ali ibn Abu Talib the one who keeps up prayers, who pays zakat even as he bows .down, seeking to please Allah, the Sublime, the Almighty, on each and every occasion

I asked Gabriel to plead to the Peace to excuse me from having to convey such a" message to you, O people! Due to my knowledge that the pious are few، while the hypocrites are many, and due to those who will blame me, and due to the trickery of those who ridicule Islam and whom Allah described in His Book as saying with their tongues contrarily to what their hearts conceal, thinking lightly of it, while it is with Allah magnanimous, and due to the abundance of their harm to me, so much so that they called me "ears" and claimed that I am so because of being so much in his (Ali's) company, always welcoming him, loving him

and being so much pleased with him till Allah, the Exalted and the Sublime One, revealed in this regard the verse saying: " And there are some of them who harm the (feelings of the) Prophet and say: He is an ear (uthun ذنا ; i.e. he always listens to Ali).

Say: One who listens (to Ali) is good for you; He believes in Allah and testifies to the conviction of the believers and a mercy for those of you who believe; and those who (thus) harm the Messenger of Allah shall have a painful punishment" (Qur'an, ۹:۶۱).

Had I wished to name those who have called me so, I would have called them by their names, and I would have pointed them out. I would have singled them out and called them by what they really are, but I, by Allah, am fully aware of their affairs. Yet despite all of that, Allah insisted that I should convey what He has just revealed to me in honor of Ali. Then the Prophet recited the following verse:)

O Messenger! Convey what has (just) been revealed to you (with regard to 'Ali), and if you do not do so, you will not have conveyed His Message at all, and Allah shall protect you from (evil) people (Qur'an, ۵:۶۷).

O people! Comprehend (the implications of) what I have just said, and again do" comprehend it, and be (further) informed that Allah has installed him (Ali) as your Master and Imam, obligating the

Muhajirun and the Ansar and those who follow them in goodness to obey him, and so must everyone who lives in the desert or in the city, who is a non-Arab or an Arab, who is a free man or a slave, who is young or old, white or black, and so should everyone who believes in His Unity. His decree shall be carried out. His (Ali's) word is binding; his command is obligating; cursed is whoever opposes him, blessed with mercy is whoever follows him and believes in him, for Allah has already forgiven him .and forgiven whoever listens to him and obeys him

O people! This is the last stand I make in such a situation; so, listen and obey, and" submit to the Command of Allah, your Lord, for Allah, the Exalted and the Sublime One, is your Master and Lord, then next to Him is His Messenger and Prophet who is now addressing you, then after me 'Ali is your Master and Imam according to the Command of Allah, your Lord, then the Imams from among my progeny, his offspring, till the Day you meet Allah and His Messenger. Nothing is permissible except what is deemed so by Allah, His Messenger, and they (the Imams), and nothing is prohibitive except what is deemed so by Allah and His Messenger and they (the Imams). Allah, the Exalted and the Sublime One, has made me acquainted with what is permissible and what is prohibitive, and I have conveyed to

you what my Lord has taught me of His Book, of what it decrees as permissible or as .prohibitive

O people! Prefer him (Ali) over all others! There is no knowledge except that Allah has" divulged it to me, and all the knowledge I have learned I have divulged to Imam al-leader of the righteous), and there is no knowledge (that I know)) امام المتقین Muttaqin the evident Imam)) امام مبین except that I divulged it to Ali, and he is al-Imam al-Mubin :whom Allah mentions in Surat Ya-Sin

and everything We have computed is in (the knowledge of) an evident Imam" ..." .((Qur'an, ۳۶:۱۲

O people! Do not abandon him, nor should you flee away from him, nor should you be" too arrogant to accept his authority, for he is the one who guides to righteousness and who acts according to it. He defeats falsehood and prohibits others from acting according to it, accepting no blame from anyone while seeking to please Allah. He is the first to believe in Allah and in His Messenger; none preceded him as such. And he is the one who offered his life as a sacrifice for the Messenger of Allah and who was in the company of the Messenger of Allah while no other man was. He is the first of all people to offer prayers and the first to worship Allah with me. I ordered him, on behalf of Allah, to sleep in my bed, and he did, offering his life as a

.sacrifice for my sake

O people! Prefer him (over all others), for Allah has preferred him, and accept him, for" Allah has appointed him (as your leader). O people! He is an Imam appointed by Allah, and Allah shall never accept the repentance of anyone who denies his authority, nor shall He forgive him; this is a must decree from Allah never to do so to anyone who opposes him, and that He shall torment him with a most painful torment for all time to come, for eternity; so, beware lest you should oppose him and thus enter the fire the .fuel of which is the people and the stones prepared for the unbelievers

O people! By Allah! All past prophets and messengers conveyed the glad tiding of my" advent, and I, by Allah, am the seal of the prophets and of the messengers and the argument against all beings in the heavens and on earth. Anyone who doubts this commits apostasy similar to that of the early jahiliyya, and anyone who doubts anything of what I have just said doubts everything which has been revealed to me, and anyone who doubts any of the Imams doubts all of them, and anyone who doubts .us shall be lodged in the fire

O people! Allah, the most Exalted and the Almighty, has bestowed this virtue upon" me out of His kindness towards Ali and as a boon to Ali and there is no god but He; to ,Him all praise belongs in all times

for eternity, and in all circumstances. O people! Prefer Ali (over all others), for he is the very best of all people after me, be they males or females, so long as Allah sends down His sustenance, so long as there are beings. Cursed and again cursed, condemned and again condemned, is anyone who does not accept this statement of mine and who does not agree to it. Gabriel himself has informed me of the same on behalf of Allah Almighty Who he said (in Gabriel's words): "Anyone who antagonizes Ali ".and refuses to accept his wilayat shall incur My curse upon him and My wrath

and let every soul consider what it has sent forth for the morrow, and be careful of ..." ,((your duty to) Allah" (Qur'an, ۵۹:۱۸

And do not make your oaths a means of deceit between you lest a foot should slip" ,(after its stability" (Qur'an, ۱۶:۹۴

.(Allah is fully aware of all what you do" (Qur'an, ۵۸: ۱۳ "

O people! He (Ali) is janb-Allah mentioned in the Book of Allah, the Sublime One: The" ,Almighty, forewarning his (Ali's) adversaries, says

Lest a soul should say: O woe unto me for what I fell short of my duty to Allah, and" .(most surely I was of those who laughed to scorn" (Qur'an, ۳۹:۵۶

O people! Study the Qur'an and comprehend its verses, look into its fixed verses and" do not follow what is similar thereof, for by Allah, none shall explain to you what it forbids

you from doing, nor clarify its exegesis, other than the one whose hand I am taking and whom I am lifting to me, the one whose arm I am taking and whom I am lifting, so that I may enable you to understand that: Whoever among you takes me as his master, this, Ali is his master, and he is Ali ibn Abu Talib, my Brother and wasi, and his appointment as your wali is from Allah, the Sublime, the Exalted One, a .commandment which He revealed to me

O people! Ali and the good ones from among my offspring from his loins are the" Lesser Weight, while the Qur'an is the Greater One: each one of them informs you of and agrees with the other. They shall never part till they meet me at the Pool (of Kawthar). They are the Trustees of Allah over His creation, the rulers on His earth. Indeed now I have performed my duty and conveyed the Message. Indeed you have heard what I have said and explained. Indeed Allah, the Exalted One and the Sublime, has said, and so have Ion behalf of Allah, the Exalted One and the Sublime, that there Commander of the Faithful) save this Brother of) أمير المؤمنين (is no Ameerul-Mo'mineen ".mine; no authority over a believer is permissible after me except to him

Then the Prophet patted Ali's arm, lifting him up. Since the time when the Messenger of Allah ascended the pulpit, Ameerul-Mo'mineen was one pulpit step below where

the Messenger of Allah had seated himself on his pulpit. As Ali was on his (Prophet's) right side, one pulpit step lower, now they both appeared to the gathering to be on the same level; the Prophet lifted him up. The Prophet then raised his hands to the heavens in supplication while Ali's leg was touching the knee of the Messenger of :Allah. The Prophet continued his sermon thus

O people! This is Ali, my Brother, Wasi, the one who comprehends my knowledge," and my successor over my nation, over everyone who believes in me. He is the one entrusted with explaining the Book of Allah, the most Exalted One, the Sublime, and the one who invites people to His path. He is the one who does whatever pleases Him, fighting His enemies, befriending His friends who obey Him, prohibiting disobedience to Him. He is the successor of the Messenger of Allah and Ameerul- Mo'mineen, the man assigned by Allah to guide others, killer of the renegades and of those who ,believe in equals to Allah, those who violate the Commandments of Allah. Allah says

My Word shall not be changed, nor am I in the least unjust to the servants" (Qur'an," ,(۵۰.۲۹

and by Your Command, O Lord, do I (submit and) say, O Allah! Befriend whoever befriends him (Ali) and be the enemy of whoever antagonizes him; support whoever supports him and abandon whoever abandons him; curse whoever disavows him, and let Your Wrath descend on whoever usurps his

right. "O Lord! You revealed a verse in honor of Ali, Your wali, in its explanation and to ,effect Your own appointment of him this very day did You say

This day have I perfected your religion for you, completed My favor on you, and" ;(chosen for you Islam as a religion" (Qur'an, ۵.۳

And whoever desires a religion other than Islam, it shall not be accepted from him," .(and in the hereafter he shall be one of the losers" (Qur'an, ۳:۸۵

.(Lord! I implore You to testify that I have conveyed (Your Message

O people! Allah, the Exalted and the Sublime, has perfected your religion through his" (Ali's) Imamate; so, whoever rejects him as his Imam or rejects those of my offspring from his loins who assume the same status (as Imams) till the Day of Judgment when they shall all be displayed before Allah, the Exalted and the Sublime, these are the ones whose (good) deeds shall be nil and void in the life of this world and in the ,hereafter, and in the fire shall they be lodged forever

their torture shall not be decreased, nor shall they be given a respite"... " .((Qur'an,۲:۱۶۲

O people! Here is Ali, the one who has supported me more than anyone else among" you, the one who most deserves my gratitude, the one who is closest of all of you to me and the one who is the very dearest to me. Both Allah, the Exalted and the Sublime, and I are

pleased with him, and no verse of the Holy Qur'an expressing Allah's Pleasure except that he is implied therein, nor has any verse of praise been revealed in the Qur'an except that he is implied therein, nor has the Lord testified to Paradise in the (Qur'anic) Chapter starting with

Has there not come over man a long period of time when he was nothing (not even)" (mentioned?" (Qur'an, ۷۶:۱

.nor was this Chapter revealed except in his praise

O people! He is the one who supports the religion of Allah, who argues on behalf of" the Messenger of Allah. He is the pious, the pure, the guide, the one rightly guided. Your Prophet is the best of all prophets, and your wasi is the best of all wasis, and his offspring are the best of wasis. O people! Each prophet's progeny is from his own loins .whereas mine is from the loins of Arneerul-Mo'mineen Ali

O people! Iblis caused Adam to be dismissed from the garden through envy; so, do" not envy him lest your deeds should be voided and lest your feet should slip away, for Adam was sent down to earth after having committed only one sin, and he was among the elite of Allah's creation. How, then, will be your case, and you being who you are, and among you are enemies of Allah? Indeed, none hates Ali except a wretch, and none accepts Ali's wilayat except a pious person. None believes in him except a sincere mu'min, and

:in honor of, Ali was the Chapter of Asr (Ch. ١٠٣) revealed, I swear to it by Allah

In the Name of Allah, the Beneficent, the Merciful. I swear by time that most surely" (man is in loss" (Qur'an, ١٠٣:١-٢

.except Ali who believed and was pleased with the truth and with perseverance

O people! I have sought Allah to be my Witness and have conveyed my Message to" !you, and the Messenger is obligated only to clearly convey (his Message). O people

.(Fear Allah as Re ought to be feared, and do not die except as Muslims" (Qur'an, ٣:١٠٢"

!O people

Believe in what We have revealed, verifying what you have, before We alter faces ... " then turn them on their backs or curse them as We cursed the violators of the .(Sabbath" (Qur'an, ۴:۴٧

By Allah! Redid not imply anyone in this verse except a certain band of my sahaba whom I know by name and by lineage, and I have been ordered (by my Lord) to pardon them; so, let each person deal with Ali according to what he finds in his heart .of love or of hatred

O people! The noor from Allah, the Exalted One and the Sublime, flows through me" then through ‘Ali ibn Abu Talib then in the progeny that descends from him till al-Qa'im al-Mahdi القائم المهدی (عج), who shall effect the justice of Allah, and who will take back any right belonging to us because Allah, the Exalted and the Sublime, made us Hujjat

over those who take us lightly, the stubborn ones, those who act contrarily to our word, who are treacherous, who are sinners, who are oppressors, who are usurpers, .from the entire world

O people! I warn you that I am the Messenger of Allah; messengers before me have" already passed away; so, should I die or should I be killed, are you going to turn upon your heels? And whoever turns upon his heels shall not harm Allah in the least, and Allah shall reward those who are grateful, those who persevere. 'Ali is surely the one described with perseverance and gratitude, then after him are my offspring from his .loins

O people! Do not think that you are doing me a favor by your accepting Islam. Nay!" Do not think that you are doing Allah such a favor lest He should void your deeds, lest His wrath should descend upon you, lest He should try you with a flame of fire and .brass; surely your Lord is ever-watchful

O people! There shall be Imams after me who shall invite people to the fire, and they" shall not be helped on the Day of Judgment. O people! Allah and I are both clear of them. O people! They and their supporters and followers shall be in the lowest rung of the fire; miserable, indeed, is the resort of the arrogant ones. Indeed, these are the folks of the sahifa [a covenant written by a number of very prominent Muslims, some of whom are

sanctified by some Muslims, pledging to assassinate the Prophet; it was written and signed then buried at one of the walls of the Ka'ba]; so, let each one of you look into his sahifa! [This reference to the sahifa has been overlooked by most people with the exception of a small band, and I, author of this book, will Insha-Allah shed light on this [:sahifa in my later writings. The Prophet continued his historic sermon thus

O people! I am calling for it to be an Imamate and a succession confined to my" offspring till the Day of Judgment, and I have conveyed only what I have been commanded (by my Lord) to convey to drive the argument home against everyone present or absent and on everyone who has witnessed or who has not, who is already born or he is yet to be born; therefore, let those present here convey it to those who are absent, and let the father convey it to his son, and so on till the Day of Judgment. And they shall make the Imamate after me a property, a usurpation; may Allah curse the usurpers who usurp, and it is then that you, O jinns and mankind, will get the full attention of the One Who shall cause a flame of fire and brass to be hurled upon you, !and you shall not achieve any victory

O people! Allah, the Exalted and the Sublime, is not to let you be whatever you want" to be except

so that He may distinguish the bad ones from among you from the good, and Allah is not to make you acquainted with the unknown. O people! There shall be no town that falsifies except that Allah shall annihilate it on account of its falsehood before the Day authority over it, and surely (عج) of Judgment, and He shall give al-Imam al-Mahdi .Allah's promise is true

O people! Most of the early generations before you have strayed, and by Allah, He" surely annihilated the early generations, and He shall annihilate the later ones. Allah ,Almighty has said

Did We not destroy the former generations? Then did We follow them up with later" ones. Even thus shall We deal with the guilty. Woe on that Day to the rejecters!" .((Qur'an, ۷۷: ۱۶-۱۹

O people! Allah has ordered me to do and not to do, and I have ordered 'Ali to do and" not to do, so he learned what should be done and what should not; therefore. you should listen to his orders so that you may be safe, and you should obey him so that you may be rightly guided. Do not do what he forbids you from doing so that you may acquire wisdom. Agree with him, and do not let your paths be different from his. O people! I am as-Sirat al-Mustaqeem (the Straight Path) of Allah whom He commanded you to follow, and it is after me Ali then my offspring from his loins, the Imams of Guidance: They

".guide to the truth and act accordingly

Then the Prophet recited the entire text of Surat al-Fatiha and commented by saying: "It is in my honor that this (Sura) was revealed, including them (the Imams) specifically; they are the friends of Allah for whom there shall be no fear, nor shall they grieve; truly the Party of Allah are the winners. Indeed, it is their enemies who are the impudent ones, the deviators, the brethren of Satan; they inspire each other with embellished speech out of their haughtiness. Indeed, their (Imams') friends are ,the ones whom Allah, the Exalted One, the Great, mentions in His Book saying

You shall not find a people who believe in Allah and in the latter Day befriending" those who act in opposition to Allah and to His Prophet, even though they may be their own fathers or sons or brothers or kinsfolk; these are they into whose hearts He has .(impressed conviction" (Qur'an, ۵۸:۲۲

Indeed, their (Imams') friends are the mu'mins (believers) whom Allah, the Exalted :One, the Sublime, describes as

Those who believe and do not mix up their faith with iniquity, those are the ones who" .(shall have the security, and they are the rightly guided" (Qur'an, ۶:۸۲

Indeed, their friends are those who believed and never doubted. Indeed, their" friends are the ones who shall enter Paradise in peace and security; the angels shall receive them with welcome saying, "Peace be upon you! Enter it and reside in it forever!" Indeed, their friends

shall be rewarded with Paradise where they shall be sustained without having to account for anything. Indeed, their enemies are the ones who shall be hurled into the fire. Indeed, their enemies are the ones who shall hear the exhalation of hell as it increases in intensity, and they shall see it sigh. Indeed, their enemies are the ones :thus described by Allah

.(Whenever a nation enters, it shall curse its sister..." (Qur'an, ۷:۳۸"

Indeed, their enemies are the ones whom Allah, the Exalted One and the Sublime, :describes thus

Whenever a group is cast into it, its keepers shall ask them: Did any warner not come" to you? They shall say: Yea! Indeed, there came to us a warner but we rejected (him) and said: Allah has not revealed anything; you are only in a great error. And they shall say: Had we but listened or pondered, we would not have been among the inmates of the burning fire. So they shall acknowledge their sins, but far will be forgiveness) from .(the inmates of the burning fire" (Qur'an, ۶۷:۸-۱۱

Indeed, their friends are the ones who fear their Lord in the unseen; forgiveness shall .be theirs and a great reward

O people! What a difference it is between the fire and the great reward! O people!" Our enemy is the one whom Allah censures and curses, whereas our friend is and Ali is (نذیر everyone praised and loved by Allah. O people! I am the Warner (nathir the one

O people! I am the one who warns (munthir) .(بشیر who brings glad tidings (basheer and Ali is the (نبی O people! I am a Prophet (nabi .(هادی while 'Ali is the guide (hadi .(وصی successor (wasi

and Ali is the Imam and the wasi after me, (رسول O people! I am a Messenger (rasool and so are the Imams after him from among his offspring. Indeed, I am their father, and they shall descend from his loins. Indeed, the seal of the Imams from among us is al-Qa'im al-Mahdi. He, indeed, is the one who shall come out so that the creed may prevail. He, indeed, is the one who shall seek revenge against the oppressor. He, indeed, is the one who conquers the forts and demolishes them. He, indeed, is the one who subdues every tribe from among the people of polytheism and the one to guide it. He is the one who shall seek redress for all friends of Allah. He is the one who supports the religion of Allah. He ever derives (his knowledge) from a very deep .ocean

He shall identify each man of distinction by his distinction and every man of ignorance by his ignorance. He shall be the choicest of Allah's beings and the chosen one. He is the heir of all (branches of) knowledge, the one who encompasses every perception. He conveys on behalf of his Lord, the Exalted and the Sublime, who points out His miracles. He is the wise, the

.one endowed with wisdom, the one upon whom (Divine) authority is vested

Glad tidings of him have been conveyed by past generations, yet he is the one who shall remain as a Hujja, and there shall be no Hujja after him nor any right except with him, nor any noor except with him. None, indeed, shall subdue him, nor shall he ever be vanquished. He is the friend of Allah on His earth, the judge over His creatures, the .custodian of what is evident and what is hidden of His

O people! I have explained (everything) for you and enabled you to comprehend it," and this Ali shall after me explain everything to you. At the conclusion of my khutba, I shall call upon you to shake hands with me to swear your allegiance to him and to recognize his authority, then to shake hands with him after you have shaken hands with me. I had, indeed, sworn allegiance to Allah, and Ali had sworn allegiance to me, and I on behalf of Allah, the Exalted One and the Sublime, I require you to swear the :oath of allegiance to him

Surely those who swear (the oath of) allegiance to you do but swear allegiance to" Allah; the hand of Allah is above their hands; therefore, whoever reneges (from his oath), he reneges only to the injury of his own soul, and whoever fulfills what he has .(covenanted with Allah, He will grant him a mighty reward" (Qur'an,۴۸:۱۰

O people! The pilgrimage"

;hajj) and the 'umra are among Allah's rituals)

So whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame" .(on him if he goes round them [Safa and Marwa] both" (Qur'an, ۲:۱۵۸

O people! Perform your pilgrimage to the House, for no members of a family went there except that they became wealthy, and receive glad tidings! None failed to do so except that their lineage was cut-off and were impoverished. O people! No believer stands at the standing place [at 'Arafa] except that Allah forgives his past sins till then; so, once his pilgrimage is over, he resumes his deeds. O people! Pilgrims are assisted, and their expenses shall be replenished, and Allah never suffers the rewards of the .doers of good to be lost

O people! Perform your pilgrimage to the House by perfecting your religion and by" delving into fiqh, and do not leave the sacred places except after having repented and abandoned (the doing of anything prohibited). O people! Uphold prayers and pay the zakat as Allah, the Exalted One and the Sublime, commanded you; so, if time lapses and you were short of doing so or you forgot, Ali is your wali and he will explain for .you

He is the one whom Allah, the Exalted and the Sublime, appointed for you after me as the custodian of His creation. He is from me and I am from him, and he and those who will succeed him from my

progeny shall inform you of anything you ask them about, and they shall clarify .whatever you do not know

Halal and haram things are more than I can count for you now or explain, for a commandment to enjoin what is permissible and a prohibition from what is not permissible are both on the same level, so I was ordered (by my Lord) to take your oath of allegiance and to make a covenant with you to accept what I brought you from Allah, the Exalted One and the Sublime, with regards to Ali Ameerul-Mo'mineen and to the wasis after him who are from me and from him, a standing Imamate .whose seal is al-Mahdi till the Day he meets Allah Who decrees and Who judges

O people! I never refrained from informing you of everything permissible or" prohibitive; so, do remember this and safeguard it and advise each other to do likewise; do not alter it; do not substitute it with something else. I am now repeating what I have already said: Uphold the prayers and pay the zakat and enjoin righteousness and forbid abomination. The peak of enjoining righteousness is to resort to my speech and to convey it to whoever did not attend it and to order him on my behalf to accept it and to (likewise) order him not to violate it, for it is an order from Allah, the Exalted and the Sublime, and there is no knowledge of enjoining righteousness nor prohibiting abomination except that

.امام معصوم it is with a ma'soom (infallible) Imam

O people! The Qur'an informs you that the Imams after him are his (Ali's)" descendants, and I have already informed you that they are from me and from him, ,for Allah says in His Book

And he made it a word to continue in his posterity so that they may return " (Qur'an," (۴۳:۲۸

while I have said: "You shall not stray as long as you uphold both of them (simultaneously)." O people! (Uphold) piety, (uphold) piety, and be forewarned of the ,Hour as Allah, the Exalted and the Sublime, has said

O people! Guard (yourselves) against (punishment from) your Lord; surely the" .(violence of the Hour is a grievous thing" (Qur'an, ۲۲:۱

Remember death, resurrection, the judgment, the scales, and the account before the" Lord of the Worlds, and (remember) the rewards and the penalty. So whoever does a good deed shall be rewarded for it, and whoever commits a sin shall have no place in the Gardens. O people! You are more numerous than (it is practical) to shake hands with me all at the same time, and Allah, the Exalted and the Sublime, commanded me to require you to confirm what authority I have vested upon Ali Ameerul-Mo'mineen and to whoever succeeds him of the Imams from me and from him, since I have just informed you that my offspring are from his loins. You, therefore, should say in one voice: 'We hear, and we obey; we accept and we

are bound by what you have conveyed to us from our Lord and yours with regard to our Imam Ali Ameerul-Mo'mineen, and to the Imams, your sons from his loins. We swear the oath of allegiance to you in this regard with our hearts, with our souls, with our tongues, with our hands. According to it shall we live, and according to it shall we die, and according to it shall we be resurrected. We shall not alter anything or substitute anything with another, nor shall we doubt nor deny nor suspect, nor shall we violate our covenant nor abrogate the pledge. You admonished us on behalf of Allah with regard to Ali Ameerul-Mo'mineen, and to the Imams whom you mentioned to be from your offspring from among his descendants after him: al-Hasan and al-Husayn and to whoever is appointed (as such) by Allah after them. The covenant and the pledge are taken from us, from our hearts, from our souls, from our tongues, from our conscience, from our hands. Whoever does so by his handshake, it shall be so, or otherwise testified to it by his tongue, and we do not seek any substitute for it, nor shall Allah see our souls deviating there from. We shall convey the same on your behalf to anyone near and far of our offspring and families, and we implore Allah to testify to it, and surely Allah suffices as the Witness and you, too, shall testify for us.'

"O people! What are you

;going to say?! Allah knows every sound and the innermost of every soul

Whoever chooses the right guidance, it is for his own soul that he is rightly guided," .(and whoever strays, it is only to its detriment that he goes astray" (Qur'an, ۱۷:۱۵

O people! Swear the oath of allegiance to Allah, and swear it to me, and swear it to Ali Ameerul-Mo'mineen, and to al-Hasan and al-Husayn and to the Imams from their offspring in the life of this world and in the hereafter, a word that shall always remain so. Allah shall annihilate anyone guilty of treachery and be merciful upon everyone :who remains true to his word

Whoever reneges (from his oath), he reneges only to the harm of his own soul, and" whoever fulfills what he has covenanted with Allah, He will grant him a mighty .(reward" (Qur'an, ۴۸:۱۰

O people! Repeat what I have just told you to, and greet Ali with the title of authority" :of "Ameerul-Mo'mineen" and say

We hear, and we obey, O Lord! Your forgiveness (do we seek), and to You is the " ,(eventual course" (Qur'an, ۲:۲۸۵

:and you should say

All praise is due to Allah Who guided us to this, and we would not have found the way" .(had it not been for Allah Who guided us" (Qur'an, ۷:۴۳

O people! The merits of Ali ibn Abu Talib with Allah, the Exalted and the Sublime, the " merits which are revealed in the Qur'an, are more numerous than I can recount

in one speech; so, whoever informs you of them and defines them for you, you should believe him. O people! Whoever obeys Allah and His Messenger and Ali and the Imams to whom I have already referred shall attain a great victory.

O people! Those foremost from among you who swear allegiance to him and who pledge to obey him and who greet him with the greeting of being the Commander of the Faithful are the ones who shall win the Gardens of Felicity. O people! Say what brings you the Pleasure of Allah, for if you and all the people of the earth disbelieve, it will not harm Allah in the least. O Lord! Forgive the believers through what I have conveyed, and let Your Wrath descend upon those who renege, the apostates, and all Praise is due to Allah, the Lord of the Worlds."

Thus did the Prophet of Allah (ص) speak on behalf of the Almighty Who sent him as the beacon of guidance not only for the Muslims but for all mankind. But the question that forces itself here is: "What happened after that historic event? Why did the Muslims forget, or pretend to have forgotten, their Prophet's instructions with regards to Ali and supposedly "elected" someone else in his stead?"

To answer this question requires the writing of another book and, indeed many such books have been written. May the Almighty grant all of us guidance, and may He count us among His true servants who recognize

the truth when they see it, who abide by His tenets, Who revere His Prophet and follow his instructions in all times, in all climes, Allahomma Ameen اللهم آمين.

The reader may wonder what happened following this Ghadeer incident. The answer is very simple: The most prominent Muslims of the time prtended to have forgotten it, so they met at سقيفه بنى ساعده the shed of Bani Saa'ida, few meters from the Prophet's Mosque, where they kept for days fussing with each other about who would succeed the Prophet (ص) as the caliph while the corpse of the Prophet (ص) was lying in state waiting to be buried... And the rest is history.

The Ghadeer incident is immortalized in Arabic poetry. Hassan ibn Thabit, the Prophet's poet, was there and then witnessing the appointment of Ali as أمير المؤمنين Commander of the Faithful, so he composed the following lines of poetry on the occasion which I roughly translated below:

يناديهم يوم الغدير نبيهم بخم، و أكرم بالنبى مناديا

يقول: فمن مولاكم و وليكم؟ فقالوا و لم يبدوا هناک التعاديا:

الهک مولانا و أنت ولينا و لن تجدن منا لک اليوم عاصيا

فقال له: قم يا على فاننى رضيتک من بعدى اماما و هاديا

و كان على أرمد العين يبتغى لعينيه مما يشتكيه مداويا

فداواه خير الناس منه بريقه فبورک مرقيا

p: ۶۸۷

و بورک راقیا

Their Prophet on the Ghadeer Day calls upon them all

!At Khumm, how great the Prophet is when he does call

"?He said, "Who is your Master and Wali

,They said, showing on that day no hostility

,Our Master is our God while our Wali is you"

".You shall find today none to disobey you

He said to him, "Stand up, O Ali, for I did find

".You to be and Imam after me and a guide"

Ali was sore in the eyes and did seek a remedy

,For that from which was complaining Ali

,So he was doctored with the saliva of the best of all

.So the one who received it and who gave it are blessed by all

(Reference: al-Qanduzi, Yanabi al-Mawadda ينابيع الموده, p. ١٢٠)

For those who have the habit of casting doubt about anything in which they do not wish to believe, we would like to state below some mostly classic references where this Khutba of the Ghadeer is quoted. In these references the reader can deliberate on the various portions of this historic sermon as quoted in bits and pieces in these references. Most of these references are considered reliable by the majority of :Muslims, Sunnis and Shiites

١. Jalal ad-Deen as-Sayyuti, Kitab Al-Itqan, Vol. ١, p. ٣١.

٢. al-Majlisi, Bihar.al-Anwar, Vol. ٢١, pp. ٣٦٠-٩٠, Vol. ٣٧, pp. ١١١-٢٣٥, and Vol. ٤١, p. ٢٢٨.He

(Quotes book Al-Ih'tijaj by at-Tibrisi (vol.۲

.Al-Bidaya wal Nihaya, Vol. ۵, p. ۲۰۸ .۳

Badeeal-Ma'ani, p. ۷۵ .۴

.Tareekh Baghdad, V۰۱. ۱, p. ۴۱۱ and V۰۱. ۸, p. ۲۹۰ .۵

,Tareekh Dimashq .۶

p: ۶۸۸

Vol. ۵, p. ۲۱۰.

۷. Ibn al-Jawziyya, Tadh'kirat al-Khawas, pp. ۱۸-۲۰.

۸. Ibn as-Sa'ud's Tafseer, Vol. ۸, p. ۲۹۲.

۹. At-Tibari, Tafseer al-Qur'an, Vol. ۳, p. ۴۲۸ and Vol. ۶, p. ۴۶.

۱۰. al-Fakhr ar-Razi, At-Tafseer al-Kabeer, Vol. ۳, p. ۶۳۶.

۱۱. At-Tamhid fi USool al-Deen, p. ۱۷۱.

۱۲. Tayseer al-Wusul, Vol. ۱, p. ۱۲۲.

۱۳. Ghiyath ad-Din ibn Hammam, Tareekh Habib as-Siyar, V۰۱. ۱, p. ۱۴۴.

۱۴. al-Maqrizi, Khutat, p. ۲۲۳.

۱۵. as-Sayyuti, Al-Durr al-Manthur, Vol. ۲, pp. ۲۵۹, ۲۹۸.

۱۶. Thakha'ir al-'Uqba, p. ۶۸.

۱۷. Ruh al-Ma'ani, Vol. ۲, p. ۳۴۸.

۱۸. Mohibb at-Tabari, Al-Riyadh an-Nadhirah, Vol. ۲, p.۱۶۹. Look it up also in his Tarikh.

۱۹. As-Siraj al-Munir, Vol. ۴, p. ۳۶۴.

۲۰. al-Hakim, As-Seera al-Halabiyya, Vol. ۳, p. ۳۰۲.

۲۱. Shar'h al-Mawahib, V۰۱. ۷, p. ۱۳.

۲۲. Ibn Hajar al-Asqalani, As-Sawa'iq al-Muhriqa, p. ۲۶.

۲۳. Ibn al-Badriq, Al-'Umda, p. ۵۲.

۲۴. Badr ad-Deen, 'Umdat al-Qari fi Shar'h al-Bukhari, V۰۱. ۸, p. ۵۸۴.

۲۵. Hassan al-Ameen, Al-Ghadeer, V۰۱. ۲, p. ۵۷.

.Sharafud-Deen Sadr ad-Deen al-Mousawi, Al-Fusul al-Muhimma, pp. ۲۵-۲۷ .۲۶

.Fadha 'il as-Sahaba, p. ۲۷۲ .۲۷

.Faydh al-Ghadeer, V۰۱. ۶, p. ۲۱۸ .۲۸

.Kashf al-Ghumma, p. ۹۴ .۲۹

.Kifayat al- Talib, pp. ۱۷, ۲۸ .۳۰

.al-Muttaqi al-Hindi, Kanz al-'Ummal, Vol. ۶, p. ۳۹۷ .۳۱

.Imam Ibn Hanbal, Musnad, V۰۱. ۴, p. ۲۸۱ .۳۲

.Mishkat al-Masabeeh, p. ۲۷۲ .۳۳

.Mushkil al-Athar, Vol. ۳, p. ۱۹۶ .۳۴

.Matalib as-Su'ul, p. ۱۶ .۳۵

.Muftah an-Najat, p. ۲۱۶ .۳۶

.ash-Shahristani, Al-Milal wal Nihal, V ۰۱. ۱, p. ۲۲۰ .۳۷

.al-Khawarizmi, Manaqib, pp. ۸۰, ۹۴ .۳۸

.Ibn al-Maghazli, Manaqib, p. ۲۳۲ .۳۹

.al-Qastalani, Al-Mawahib, Vol. ۲, p. ۱۳ .۴۰

.as-Samhudi, Wafaal-Wafa', Vol. ۲, p. ۱۷۳ .۴۱

There is a question that forces itself here, folks: What is the

location of this Ghadeer and how does it look like now? As you have already come to know, the event took place in ۱۰ A.H./۶۳۲ A.D., that is, ۱,۴۲۲ Hijri years ago, ۱,۳۷۹ Christian Era years ago; the Hijri year is a little bit shorter than the CE (or A.D., Anno .(Domini, "Year of our Lord", as they call it

Surely the site has undergone a great deal of change since then. Kamal al-Sayyid has conducted a research which Ansariyan Publications published it in a booklet form first in ۱۴۱۹ A.H./۱۹۹۸ A.D. then reprinted it in ۱۴۲۴ A.H./۲۰۰۳ A.D. It falls in ۴۵ small but الطریق interesting pages plus nine pages of color photographs and site maps. It is titled The Road to Ghadeer Khumm. We would like to quote below some of its الی غدیر خم :contents for the curious reader

The "Ghadeer Khumm" area is located midway on the route between Mecca and passed through it during his historic hijra, or (ص) Medina near the Juhfa. Our Prophet Hegira, migration, in September of ۶۲۲ A.D. then on the ۱۸th of Thul-Hijja of the ۱۰th Hijri year (March ۱۶, ۶۳۲ A.D. according to the Julian calendar or the ۱۹th of March of the same year according to the Gregorian calendar) during his return from the Sands have covered the ancient caravan routes in this .حجه الوداع Farewell Pilgrimage but a water spring still gushes out of the core ,غربه area which is now called the Ghurba of stones in a

.spacious valley bordered by two mountain series from the north and the south

One who leaves the port city of Jidda on the Red Sea will arrive at the Juhfa junction where there is a local air port on the route's right side. The مدینه رابغ near Rabigh city which was built ,مسجد المیقات distance between the said junction and the Miqat Mosque .on the ruins of an ancient mosque, extends to ۱۰ kilo meters

قصر علیاء From this Miqat Mosque, one can head in the direction of the Alyaa Mansion across a route full of sand dunes where the blessed migration route can still be seen. This Mansion is located on the borders of the Juhfa village in the direction that leads to Medina and to Rabigh city, whereas the Miqat Mosque is located, in the direction that leads to Mecca. The distance between the Miqat Mosque and the Alyaa Mansion is about five kilo meters. Sand dunes and torrential rains have created sand dams between both areas where there are mountain heights that form the path leading to an open valley where routes diverge. From there, one can go in the direction of the .Ghurba, which is not easy to get to because of the sand dunes

As for the Ghadeer area itself, it falls at the borders of the Harra, an area filled with black stones where it is impossible for anything to grow, at the end of which the broad valley opens and leads to the

stopped to convey (ص) Ghadeer water spring. It is in this very spot that the Prophet the caravans of pilgrims and the entire Islamic nation, then, now and till the Judgment .Day, the last of the Almighty's directives to the faithful

Because of violent torrential floods during rainy seasons, the area's features keep changing. One who seeks the blessing of this spot, where the very last of the stopped to make history, ,(ص) Almighty's prophets and their very best, Muhammad can go via one of two routes: either the Juhfa or the Rabigh: The first route starts from the Juhfa junction at the Rabigh Airport where there is a paved road extending up to nine kilo meters to the Juhfa village, where there is a large mosque, and from there he takes a route to the right to a distance of two kilo meters of sand dunes and dark rocks, as dark as the hearts of all those Muslims who forgot, or pretended to have forgotten, the Ghadeer Declaration and left it behind their backs and will continue to do so for all time to come. At the end of that route, the Ghadeer valley .starts

The second route starts from the Mecca-Medina junction in the direction of Rabigh. After a distance of ten kilo meters, the road leading to the Ghadeer diverges; the distance from Rabigh to the Ghadeer is about ۲۶ kilo meters. The Ghadeer valley is located, generally speaking, to the east of the Miqat Mosque in the Juhfa

at the distance of eight kilo meters, or to the south from Rabigh city at the distance of ۲۶ kilo meters. In this sacred spot, a mosque was built. Its structure has for long been covered by sands and torrential waters. Winds and other soil erosion factors have all .taken their toll on it

This mosque may have remained up to the beginning of the ۸th century; only its walls remain as indicted in books of fiqh and history as well as texts of ziyara of those who seek Allah's blessings at it, supplicating to the Almighty and pleading to Him to keep and to count them among (ص) their firm on the footsteps of the Prophet of Islam who never (ص) those who act upon the last will of His beloved Prophet and Messenger spoke a word of his own but only conveyed the Divine Message which he received .from his Lord and Maker

It is a shame that only Shi'ite Muslims now joyously celebrate the Eid al-Ghadeer singled them out to do so rather than generalizing the (ص) feast, as if the Prophet There is no god save Allah, لا اله الا الله، محمـد رسول الله message to all those who testify that is the Messenger of Allah. And do not be surprised, dear reader, if (ص) Muhammad someone, a Muslim, of course, tells you that all what is said about Ghadeer Khumm is simply "old hags' tales", for there are such people in all times and climes. May

the Almighty keep us away from such folks. May He forgive them and lead them to His Path, Allahomma Aameen اللهم آمين.

Ghara غاره: raid, incursion, sudden descent (upon something), (predatory) invasion

Ghawi غاوى: aberrant (individual or group), deviate, stray, misguided

Ghazi غازى: Muslim soldier, warrior

Ghazwa غزوه: military expedition, campaign, invasion

Ghulat غلاــه: plural of ghali, an extremist, one whose views and/or actions are excessive, the name of a renegade sect; noun: غلو ghulu; the best (worst) example of extremists these days are the Takfiris who follow to the letter the philosophy of Ibn Taymiyyah.

Ghusul غســل: ceremonial bath conducted in certain ways, physical purification, for occasions such as Friday ghusul, Janaba ghusul, Burial ghusul, etc.

H ح،ه,

Habs حبس: confinement, imprisonment, detention, jail

Hadas حدس: conjucture, presumption, a sense of something

Hadd حـد: penalty imposed by the Shari`a, border, adjoin, margin, frontier, barrier, ceiling, limit

Hadi هـادى: guide, one who shows the right path to others: It may be any ordinary person who guides others towards what is good for them, something which is righteous, useful and beneficial. If the definite article "the " is added to it, it will have a special meaning, a much broader one: It will then refer to the Almighty Who guides His servants to His Right Path, or it may be one of the Infallible Imams who, in turn, are guided by the Almighty and instructed to show the right way to people. Here are two examples for you:

Al-Hadi الهادى, the Almighty God, Allah سبحانه و تعالى, Praise and Exaltation belong

to Him and only Him. The Most Glorified and Exalted One has said, ... and sufficient is your Lord as a Guide and a Helper (Qur'an, ۲۵:۳۱). "Al-Hadi" is an Attribute derived, linguistically, from hidaya, guidance, which means: to attract someone to something, such as attracting the heart of a believer to al-Hadi, to the One Who provides such .guidance

Guidance means bringing the hearts closer to the Almighty. Guidance is the following of one's sound reason and common sense and the graceful way of bringing someone to the anticipated goal. He guides the elite from among His servants whom He has chosen to know His Essence, so much so that they see things through Him, and He guides the commoners among them to witness His creatures, so much so that they .have seen them as signs of His being their Creator and Sustainer

He has guided everything He created to whatever means whereby it can satisfy its needs. He has guided the baby to suck the breast of its mother, the young birds to pick the seeds, and the bees to build their honey-combs in hexagonal shapes which are the best to suit the forms of their bodies, and such examples are quite lengthy .indeed

Al-Hadi guides the guilty to repentance, and those blessed with knowledge to the facts regarding nearness to Him. Al-Hadi occupies the hearts by truthfulness and equity, the bodies by life and death. Al-Hadi has given everything He has created its shape and characteristics, and

He guides whom He creates to the goals behind His creating them, to issues related to their life in this world and to those related to their creed, in addition to everything else related to them. He guides the hearts to know Him and the souls to obey Him; He guides the guilty to the path of repentance, the sincere ones to nearness to Him after being far from it. He keeps the hearts filled with love for equity and truth; He enables them to treat people justly. Al-Hadi is in all reality Allah. Al-Hadi has guided the elite .from among His servants to wisdom and knowledge

Whenever the Messenger of Allah woke up during the night for prayers, he would supplicate to his Lord saying, "Lord! God of Gabriel, Michael and Israfil, Originator of the heavens and the earth, Knower of the unknown and the Witness! You judge between Your servants regarding that wherein they dispute! I plead to You to guide me to that wherein they have differed, by Your will, for You guide whomsoever You please to a straight path." We know that the Almighty is the source of all guidance, but we also know that He works through mediums, agents, servants of His who obey His commandments and guide others to His Path, the Path of happiness in this life and in the life to come. These guides can be ordinary men and they can be scholars of theology who dedicate years of their life to

studying His Holy Book, the Qur'an, and His Prophet's Sunna. Below is information about one of His servants who dedicated his life to serving his Creator and the servants of this Creator; he is Infallible Imam Ali al-Hadi, peace be with him and with :all Imams from among the Prophet's Progeny

His first name is Ali which is usually prefixed by one of his many titles :(ع) Imam al-Hadi the most famous of which are: an-Nasih, al-Muftah, an-Najib, al-Murtada, al-Hadi, an-Naqi, al-Alim, al-Faqih, al-Amin, al-Mu'taman, at-Tayyib, al-Mutawakkil, a title which he avoided very much during the Abbasid ruler who also was called "al-Mutawakkil", and the "Askari Faqih". Because both Imams Ali ibn Abu Talib, al-Murtada, and Ali ar-Rida, peace be with both of them, were called "Abul-Hassan" is referred to as "Abul-Hassan III". His mother's name is (ع) each, Imam Ali al-Hadi Sumana Khatun. He was born in Saria, a suburb of Medina, now "Saudi Arabia", on .Rajab ۵, ۲۱۴ A.H./September ۸, ۸۲۹ A.D

for only six ,(ع) He enjoyed the love of his father, Imam at-Taqi and also al-Jawad years because his father had to leave for Baghdad where he was martyred on the ۲۹th of Thu al-Qi`da ۲۲۰ A.H./November ۲۴, ۸۳۵ A.D. and the responsibilities of Imamate devolved on his young son's shoulders. Providence was the only tutor and instructor that reared and raised him to the extreme zenith of learning. For more information refer to our discussion above of the nine Imams who ,(ع) about Imam al-Hadi descended

.(ع) from the hero of this book

A report on a statement or tradition (action) of Prophet :حـديث Hadith or Hadeeth or what he witnessed and approved of is called hadith (sing.; plural: (ص) Muhammad ahadith). These are the explanations, interpretations and living examples of the as he taught the nation and/or explained the teachings of the Qur'an. (ص) Prophet Other meanings of this word include: modern, new, talk, speech, conversation, fresh, novel

one of ahadith in which the Prophet cites the Almighty; i.e. the :حديث قدسى Hadith Qudsi speech of the Almighty as worded by His Prophet Muhammad. The meaning of these put in his own (ص) ahadith indicates revelations to the Prophet which the Prophet words, unlike the Qur'an which is the word of Allah Almighty as conveyed to the .exactly, verbatim (ص) Prophet

one who has learned the entire text of the Holy Qur'an by heart; plural :حـافض Hafi huffaz; another meaning refers to an angel in charge of protecting a human's life till it is time for his/her demise

doorkeeper, usher :حاجب Hajib

barrier, curtain, separator, obstruction, check or control post :حاجز Hajiz

Hajj is an Arabic word which means: the performance of the :حـج Hajj or Haj or Hijj Islamic pilgrimage to Mecca in Hijaz, northern Saudi Arabia. It is one of the five pillars of Islam. A Muslim is to perform hajj at least once in his/her life, if he has the means (of health and financial ability) to do so. There are rules and regulations as well as specific

outfits related to the performance of this rite. The Islamic pilgrimage takes place during the last month of the Islamic lunar calendar, namely the month of Thul-Hijja.

Hajz حجز: seizure, sequestration, garnishment, confinement, impounding

Halal حلال: something which is lawful, permissible, in Islam, the opposite of haram

Halif or Haleef حليف: ally, one who enjoys the protection of a tribe but does not belong to it

Hakim حاكم: ruler, governor, judge, magistrate

Halaqa حلقه: ring, circle, cycle, a group of students involved in the study of Islam

Hamid or Hameed : حميد praiseworthy, commendable, laudable

Hamim or Hameem حميم: intimate, very close (friend); another meaning refers to the boiling water or pus given to the residents of hell whenever they ask for water

Hamiya حاميه: garrison, protection force

Hamil حامل: bearer, carrier, conveyor,, holder, expectant, pregnant

Hanan حنان: affection, tenderness, sympathy, compassion

Hanif or Haneef حنيف: Haneefs are people who, during the pre-Islamic period of jahiliyya, rejected the worship of idols. These people were in search for the true religion of Prophet Abraham.

Hanith حانث: perjurer, guilty of perjury

Hannata (v.) حنط: embalming (n.) embalmed, حنوط. A word of caution here: Do not confuse what the Muslims do to corpses of their dead with that of non-Muslims, mostly the Christians who embalm their dead by draining them of blood then injecting a liquid in them. This is not permissible in Islam. Instead, Muslims anoint/oil the corpse with a special mixture of herbs which preserve the freshness of the corpse for some time. The best who excelled in this art are the Pharaohs of

.ancient Egypt

The hardest period that follows death (which, in Islam, means: the separation of the eternal and indestructible soul from the temporal and decaying body) is the first three days of our own counting. Researching true life, eternal life, that is, life after death, is .from my viewpoint a most fascinating research

For those who wish to research this subject, the best reference I have come across is Sheikh (mentor) Abbas al-Qummi's Manazil al-Akhira which was originally written in Farsi then translated into Arabic by Dr. Abdul-Mahdi Yargari who, by the way, did an outstanding job. The edition I read was published in ١٩٩٠ by the Balagh Foundation of Beirut, Lebanon. It falls only in ١٢٤ pages, yet it draws a road map for you and explains what you should expect, and how to be prepared for, as the stages on the very long and rough road to eternity succeed each other. To my deep dismay, not a single Publisher has till now asked me to translate this precious book, and I do not know if I ...will live long enough to see this great book translated into English

Haqq حق: the truth, what is right, an obligation, a responsibility, what belongs to someone

Harām or Haraam حرام: a thing or action which is forbidden, prohibited, made unlawful by Islam

Haram حرم: sanctuary, a sacred territory. Mecca has been a haram since time immemorial. All things within the limits/boundaries of the haram are protected and considered inviolable; non-Muslims are not supposed to enter

The term “Haramain” .(ص) them. Medina was also declared a haram by the Prophet .refers to both sanctuaries of Mecca and Medina

immunity, privilege, exemption, liberty :حصانه Hasana or Hasaanah

crowd (of people, etc.), throng, multitude (of persons, etc.), riotous :حشــد Hashd assembly

such as for) يوم الحشر crowding, grouping, gathering together, assembling :حشر Hashr the Day of Judgment). Speaking of the Day of Judgment, here is the picture I have drawn in my imagination for the Gathering on that Day: First of all, the place where I believe the Judgment will take place will be on our Planet Earth since we all are earthlings. The globe will change its form considerably: The mountains will be crushed as we are told in (نداف) and made to look like cotton being worked by a cotton carder ١٠١:٥ (Chapter ١٠١, Verse ٥) of the Holy Qur'an and the oxygen will be separated from the hydrogen in water and the oxygen is set ablaze, so much so that you will see oceans set on fire as we are told in verses such as ٨١:٦ and ٥٢:٦, till the entire earth is .flattened like a computer's storage CD

This completely circular disk will be split into at least ١٢٨,٠٠٠ triangles, this number corresponding to the number of prophets whom the Almighty sent to various nations of the human species. If you place many triangles side by side, you will come up with a circle. On tip of each pyramid will be the prophet who will face the

nation to whom he was sent as those closest to him will be the nearest followed those .who emulated them, and so on and so forth

successors to) الأوصياء For example, immediately facing the prophet will be his wasis that is, ,العلماء then the scholars ,الشهداء then the martyrs ,الأولياء prophets), then the walis the people of knowledge who did not profit by their knowledge, who did not sell their religion, who did not become wealthy or politically powerful (or who gained both wealth and power while losing all their balance with God), those who did not write for fame or reputation but to benefit the public and hopefully earn the Almighty's .Pleasure and rewards

Another tough condition for these scholars is that they should have acted upon what they had taught the people, a condition which not many of them can meet, and this includes the writer of this book who, therefore, needs your prayers and supplications, يوم perhaps these prayers and supplications will benefit him on the Day of Gathering الحشر.

These will be followed by others and others who disseminated knowledge or who in some way benefited the people especially in assisting them in getting closer to know and to worship their Maker rather than worship their ego, whims and desires. Within each triangle, there will be numerous groups. Each group will share one or more characteristic. People, we are told by a number of ahadith (traditions), will be gathered in the company of those whom they

love the most, and "love" here does not mean only emotional but in actuality, in practicality, in reality, in degree of emulation and following.

So, it is now up to you to give your heart to whomsoever you please: the movie stars, the singers, the dancers and their likes, or those who sacrificed their lives for the sake of humanity, setting immortal models for self-denial and self-sacrifice, rather than self-worship, such as the prophets and messengers of God who we, Muslims, respect and revere without making distinctions, as we are instructed to do in the Holy Qur'an. Now, and only now, you have an option. When the Day of Gathering comes, there will be no options left.

The angels will know exactly where to place you for judgment; they are the judgment angels, for each angel has a function for which the Almighty creates him, and "him" here is used loosely since angels in Islam have no gender nor will have the souls. After the judgment is done and the accounts are settled (make sure you do not die while owing people some money or a past due apology!), the fortunate ones will be transported, in groups or individually, to the gardens of bliss جنات النعيم, which I think will occupy the vast cosmos at that time—and only God knows if that cosmos will be similar to this cosmos, and most likely it will not—whereas those doomed will remain on earth. At that time, the earth will take another shape,

becoming an inferno with numerous methods and chambers of torture described vividly in the Holy Qur'an for our admonishment. This is just an imagined picture, that is all, and you can say that I have a "wild imagination"! If you have a better idea, let us hear it! Surely Allah knows best.

Hasra or Hasrah حسره: regret, sorrow, remorse

Hawza حوزه: place of acquisition (of higher learning), religious seminary; among the world's most famous hawzas are located in Najaf, Iraq, and Qum, Iran.

Haya' حياء: timidity, shyness, feeling of decorum or propriety, modesty

Hayawan حيوان: animal. It also means "eternal life", everlasting life, eternity, as we read in Ch. ٢٩ (Al-Ankabut, Spider), Verse ۶۴. Most Arabic words have more than one meaning.

Hayawi حيوى: vital, full if vitality and energy, of utmost importance, essential

Hayawiyya حيويه: vitality, energy

Hayd or Haydh or Hayz حيض: menstruation period

Hayta or Heeta حيطه: precaution, safeguard; al-ahwat الأحوط refers to what is regarded by the creed as the most precautionary measure

Huzn (or Hazan) حزن: grief, agony, sorrow

Hazim حازم: strict, stringent, stern

Hifz حفظ: preservation, protection from loss, memorization (usually of the Holy Qur'an). Anyone who memorizes the entire text of the Holy Qur'an is called hafiz.

Hila or Heelah حيله: trick, cunning, ruse, artifice, stratagem, ingenuity, contrivance

Hijab حجاب: veil, curtain, barrier

Hijama or Hijaamah حجامه: cupping

Hikma حکمه: wisdom, sagacity, prudence

Hilal هلال: crescent, singular of ahilla

Hilf حلف: alliance, confederation, an oath

Hijra هجره: migration. The hijra or hegira refers to the Prophet's migration from Mecca to Madinah. This journey took place in the ۱۳th year of his

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mission (which coincided at the time with the month of September of ۶۲۲ A.D.). This is the beginning of the Muslim calendar. The word "hijra" means: leaving a place in order to seek sanctuary or freedom from persecution or to go where there is freedom of religion, or for any other purpose. Hijra can also mean to leave a bad way of life for a good or more righteous way, or to leave the company of bad folks and choose that of .good folks

Hiqd حقد: grudge, animosity, intense hatred, hostility, malice. (Do not let any of these diseases eat your heart up. Instead, pray for the wrongdoers to see the light of the Right Path so they may return to their senses, amend their ways and spare people their mischief. Do not harbor such negative feelings towards any human being, .animal, plant or even stone, for all these are servants of the Almighty

Direct such sentiments towards bad actions caused through the insinuations of the Devil, arch-enemy Satan, Lucifer, and those of his tribe. Direct your contempt towards the deed rather than the doer for the doer may not be aware of what he does or why he does it. Empty your heart of hatred and fill it with love for everyone and everything, and this love will return back to you multiplied many times. Those who sow good (!seeds will reap a good harvest. Try it! It comes with a guarantee

Hisab حساب: arithmetic, accounting (or right and wrong, etc.), accounting,

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computation

siege, boycott, blockade, embargo :حصار Hisar

(dialogue, conversation (usually between two persons or groups :حوار Hiwar

literally, it means party (plural azab); another meaning is each ٦٠th portion :حزب Hizb of the text of the Holy Qur'an

fortress, fortified place, chateau, citadel, protection against or a protective :حصن Hisn place or measure, security against, immunity

limits ordained by Allah. This includes the punishment for :حـدود Hudud or Hudood specific penalty ,حد crimes; it also refers to the plural of hadd

proof, argument, evidence, authority :حجه Hujja

heavenly wives known for their extreme whiteness and large lovely eyes :حورى Huri married to the male residents of Paradise

free, liberal, open-minded :حر Hurr

إ،ع, I

point

lending, loaning :إعاره I`ara or I`aarah

worship, adoration, religious service, rite, cult; Muslims feel honored when :عباده Ibada described as "obedient servants of Allah". They testify that Prophet Muhammad (ص), the very best not only of mankind but of all creation, is the servant and Messenger of Allah. Anyone who serves anyone else other than Allah is a mean, humiliated and miserable loser in both this life and the life to come, whereas a sincere servant of the Almighty is a winner of both.

Sufferance, tolerance or toleration, passive consent, :إبـــاحه Ibaha or Ibaahah disclosure, divulgence and sometimes it means: promiscuity, pornography إباحيه

Ibham or Ibhaam إبهام: ambiguity, obscurity; it also means thumb

Ibtal or Ibtaal إبطال: nullification, annulment, voiding

Ibtihal ابتهال: supplication, invocation

Ida or Idha or Iza عظه: admonition, lesson, warning sermon

'Iddi`a إدعاء: allegation, claim, contention, assertion, declaration

Idman إدمان: addiction

Iffa عفه: uprightness, probity, modesty, honesty, incorruptibility, continence

Iftar إفطار:

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time or meal for breaking the fast; breakfast

contriving, designing, scheming :إفتعال Ifti`al

supposition, hypothesis, assumption :إفتراض Iftirad

pilgrimage garb, white unwoven cotton shroud worn by pilgrims :إحرام Ihram

benevolence, charity, beneficence, kindness :إحسان Ihsan or Ihsaan

ihtifalat Islamic احتفالات :festivity, celebration, a merry occasion; plural :احتفال Ihtifal Festivities: Other than the two major Islamic feasts or `Īds, there are few festivities which Muslims enjoy. These are related to different activities or special occasions. :Some of these special occasions are

Aqiqa: It is a dinner reception held after a child is born. Relatives, friends, and عقيقه .neighbors are invited for such an occasion

Walima: It is a dinner reception during or after marriage is consummated. It is وليمه offered by the parents and/or the married couple. Friends, relatives, and neighbors .are also invited

protesting, remonstrance, under protest, the producing of :إحتجاج Ihtijaj or Ihtijaaj evidence, proof, rebuttal

monopoly, monopolization :إحتكار Ihtikar or Ihtikaar

taking precaution, precautionary measure :إحتراز Ihtiraz or Ihtiraaz

precaution, taking precautionary measures, advance :إحتياط Ihtiyat or Ihtiyaat care/measure

injustice, inequity :إجحاف Ijhaf or Ijhaaf

unanimity, consensus :إجماع `Ijma` or Ijmaa

the degree one reaches in order to be :إجتهاد Ijtihad or Ijtehad, Ijtihad, Ijtehad

qualified as a mujtahid, one who is capable of deriving religious decisions on his own. It is exerting one's total ability to uncover Allah's rulings on issues from their sources .(.(Qur'an, Sunnah, consensus, etc

fabrication, invention, innovation :إختلاق Ikhtilaq or Ikhtilaaq

coercion, imposition, forcing :إكراه Ikrah or Ikraah

honoring, being generous to, revering, respecting, esteeming, :إكرام Ikram or Ikraam recognizing, venerating

insistence, importunity, soliciting or requesting while :إلحاف Ilhaf or Ilhaaf

being too pushy

.the highest pinnacle of Paradise; see Holy Qur'an, ۸۳:۱۸ :عليون Illiyeen or `Illiyoon`

`Ilm :علم knowledge, learning, knowing, science; علم الأجواء : aerology; علم الأمراض : pathology; علم أمراض الجلد: dermatology; علم أمراض النساء : gynaecology; علم الأمراض النفسيه: psychiatrics; علم الأنساب : genealogy; علم الأنسان : anthropology; علم البيئه : ecology; علم التربيه الزراعيه : agrology; علم التشريح : anatomy; علم الجرائم : criminology; علم الحشائش: agrostology; علم الحشرات : entomology; علم الصحه : hygiene; علم الصخور : petrology; علم طبقات الأرض : geology; علم الطبيعيات الأرضيه : geophysics; علم الفلك : astronomy; علم الفنون الصناعيه : technology; علم الكونيات : cosmology; علم النفس : psychology; علم النوويات: nucleonics; علم الوراثه : genetics.

confusion, complication, predicament :إلتباس Iltibas or Iltibaas

Imam or Imam, Emam, Emaam إمام: leader of an ummah, a group of people (small or big); he may be the one who leads others in congregational prayers, or a supreme religious or political authority or both, or one of the Twelve Infallible Imams (ع). An imam is a religious community leader. Any person who leads a congregational prayer is called an imam. A religious leader who also leads his community in the political affairs may be called an imam, an amir (or emir) or caliph.

faith and trust in Allah, conviction :إيمان Iman or Iman, Eman

Imtiyaz or Emtiyaaz إمتياز: distinction, excellence, eminence, privilege, concession, franchise

Infilaq or Infilaaq إنفلاق: cleaving, fission (of nucleus, molecules, etc.)

Infirat or Infiraat إنفراط: dispersal, breaking down (of group, coalition, etc.), disruption, separation,

falling apart

the revelations that were sent down during the time of Prophet Isa (Jesus). :إنجيل Injil .It is referred to as the New Testament

:إنا لله و إنا إليه راجعون Inna lillahi wa inna ilahi raji'un or Inna Lillahi Wa Inna Ilahi Rajioon When a Muslim is struck with a calamity, such as when he loses one of his loved ones, or when he becomes bankrupt, he should be patient and utter this statement with full conviction. It means: "We are from Allah and to Him do we return." Muslims believe .that Allah is the One who gives and who takes away. He tests us

A true Muslim submits himself to Allah wholeheartedly, during good times and bad times. He is grateful and thankful to Allah for whatever He decrees for him. He is .patient and says this expression during times of turmoil and calamity

When a person wishes to plan to do :إنشاء الله Insha-Allah or Insha Allah, In Sha' Allah something in the future, when he promises someone to do something for him or to give him something, when he makes resolutions, and when he makes a pledge..., he does so only with permission of the Almighty Who enables him to do so, Who provides .him with the means, tools, resources, etc., to achieve this end

For this reason, a Muslim uses the Qur'anic instructions by saying "In-Sha' Allah", which means: "If Allah so wills." Muslims are supposed to strive hard and to trust in Allah, not in themselves, not

.in anyone else. They leave the results in the hands of Allah

Inshiqaq or Inshiqaaq إنشـــقاق: separating from, breaking open, cleaving, breaking apart; title of Ch. ٨٤ of the Holy Qur'an

Inshitar or Inshitaar إنشطار: fission, cleaving, splitting, dividing, tearing apart

Intihal or Intihaal إنتحال: impersonation, simulation

Intikas or Intikaas إنتكاص: recanting, repudiation, renunciation (of a previous assertion (or conviction

Iq'ad إقعاد: paralysis in the lower half of the body

Iqama or Iqamah إقامه: the pronouncement of certain statements in preparation for the performing of the prayers. It usually follows the athan. Iqama means that the prayer ritual is ready to start, to be performed, whether individually or collectively (in .a congregation). It is to be recited in Arabic before every obligatory prayer

Iqna ` إقناع : convincing, persuading, inducing

Irhab إرهاب: terrorism, terrorizing, intimidation

Irtidad إرتداد: reneging, defection, apostasy, reversion

Irtiyab إرتياب: suspicion, doubt, apprehension

'Isha or Isha عشاء: nighttime, evening, time for obligatory evening salat, prayer, after .sunset, later in the evening. It also means supper

Ishtiqaq إشتقاق: derivation, deduction

Islam إسلام: Islam is an Arabic word the root of which is "silm", peace, and "salam", which also means peace. Among its other meanings are these: greeting, salutation, obedience to the Almighty, loyalty, allegiance, and submission to the will of the Creator of the Universe. Islam is the last and final religion to all mankind and to all generations irrespective of color, race, nationality, ethnicity, language or one's social,

.political or any other position

The religion of Islam is not to be confused with so-called "Mohammedanism", a misnomer created by some

ignorant folks in order to tarnish the image of this pristine faith. Muslims do not accept this name as it gives wrong information about Islam and Muslims. If you really wish to know what Islam is all about, ask Muslims, not those who are hostile to the adherents .to this religion of peace, and unfortunately there are many such folks

the method whereby one adath is traced and in the end attributed to a :إسناد Isnad muhaddith, traditionist, one who first transmitted it

night journey; usually a reference to the Prophet's night journey from :إسراء 'Isra .Mecca to Jerusalem, an incident which took place in the year ۶۲۲ A.D

extravagance, eccessiveness, going to extremes :إسراف Israf

(proof or proving, evidence (or presenting an evidence :إثبات Ithbat or Ithbaat

surrender, submission, obedience, resignation, succumb-ing, acceding :إ ذعان Ith`an

Shi'ite (or Shi'a or Shi'i) Muslims who follow :الاثنا عشريه Ithna-Asheris or Ithna-Ashariyya daughter of (ع) Fatima ,(ص) the path of the ۱۴ Infallibles, namely the Prophet of Islam Ithna-Asheris .(ع) and the Infallible Imams who descended from Ali (ص) the Prophet whose biography is detailed in (ع) are also called Ja'faris, after Imam Ja'far as-Sadiq :this book. Here is a brief narrative of their biographies for you

The ۱۴ Infallibles

Prophet Muhammad: He is Muhammad ibn (son of) Abdullah ibn Abdul-Muttalib ibn .۱ Hashim ibn Abd Munaf ibn Qusayy ibn Kilab ibn Murrah ibn Ka`b ibn ibn Ghalib ibn Fahr ibn Malik ibn Nadar ibn Kinanah ibn Khuzaymah ibn Mudrikah ibn Ilyas ibn Mazar ibn Nazar ibn Ma`ad ibn Adnan ibn

Isma`eel (Ishmael) ibn Ibrahim (Abraham), peace and blessings of Allāh be upon him, his progeny, and righteous ancestors, especially his great grandfathers Isma`eel and .Ibrahim

Prophet's Father: Abdullāh ibn Abdul-Muttalib (۵۴۵ - ۵۷۰ A.D.). The Blessed Prophet's father, Abdullāh ibn Abdul-Muttalib, was born in ۵۴۵ A.D., ۲۵ years before the Year of the Elephant. Abu Tālib and az-Zubair were his brothers by the same father and mother. So were the girls, except Safiyya. When his father died, the Prophet of Allāh was two months old, though reports about this differ. Abdul-Mualib loved (ص) `Abdullāh immensely because he was the best of his children, the most chaste and the most noble among them. Once Abdul-Muttalib sent his son on business, and when the caravan passed by Yathrib (Medina), Abdullāh died there. He was buried in the .house of Arqam ibn Ibrāhim ibn Surāqah al-Adawi

Prophet's Foster Father: Al-Hārith son of Abd al-Uzza ibn Rifā`ah ibn Millān ibn Nāirah .ibn Fuayya ibn Nar ibn Sa`d ibn Bakr ibn Hawāzin

Prophet's Foster Mothers: Thawbiyya; she was a bondmaid of Abu Lahab, the She breast-fed him with the milk of her .(ص) paternal uncle of the Messenger of Allāh .son Masruh

Halima, the Prophet's foster mother. She was the daughter of "Abu Thu'aib" Abdullāh ibn Shajnah ibn Jābir ibn Rizām ibn Nāirah ibn Sa`d ibn Bakr ibn Hawāzin al-Qaisi. She with the milk of her son Abdullāh and reared (ص) breast-fed the Messenger of Allāh for four years (till the year ۵۷۴ (ص) him

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.(A.D

Prophet’s Children: ١) Ibrāhim, ٢) Abdullāh; ٣) al-Qāsim; ۴) stepdaughter (some say daughter) Zainab (d. ۶٢٩ A.D.); ۵) stepdaughter (some say daughter) Ruqayya (d. ۶٢۴ A.D.), ۶) stepdaughter (some say daughter) Umm Kulthum (d. ۶٣٠ A.D.); ٧) the Prophet's daughter Fāima, peace be upon her and her progeny. For more details, refer to my .book titled Muhammad: Prophet and Messenger of Allah

Fatima (۶١۵ – ۶٣٢ A.D.), mother of the :(ص) Daughter of Muhammad (ع) Fatima . ٢ by his first wife, Khadija (ص) is the daughter of the Messenger of Allah ,(ع) Imams daughter of Khuwaylid, may the Almighty be pleased with her. Fatima was born in Mecca on a Friday, the ٢٠th of Jumada II in the fifth year after the declaration of the Prophetic message which corresponds, according to the Christian calendar, to the .year ۶١۵

She was only ١٨ and ٧۵ days when she died in Medina few days only (some say ٧۵) passed away on Safar (ص) The Prophet :(ص) after the death of her revered father ٢٨/May ٢٨ according to the Christian Gregorian calendar, or the ٢۵th according to the Julian calendar, of the same year. Fatima passed away on the ١۴th of Jumada I of ١١ A.H. which corresponded to August ٧, ۶٣٢ A.D. She was buried somewhere in the graveyard of Jannatul-Baqi' in Medina in an unmarked and unknown grave. According did not leave any marks identifying her grave, ,(ع) to her will, her husband, Imam Ali .and nobody knows where it is

.(ص) According to Shiite Muslims, she was the only daughter of the Holy Prophet

the truthful one), al-) الصديقه al-Siddiqa ,فاطمه Fatima has nine names/titles: Fatima the) الزكيه the pure one), al-Zakiyya) الطاهره the blessed one), al-Tahira) المباركه Mubaraka the one who) المرضيه the grateful one), al-Mardhiyya) الرضيه chaste one), al-Radhiayya the one, other than the) المحدثه shall be pleased [on Judgment Day]), al-Muhaddatha .(the splendid one) الزهراء Prophet, to whom an angel speaks) and al-Zahra

divine knowledge and endowed her with special (ع) taught Fatima (ص) The Prophet intellectual brilliance, so much so that she realized the true meaning of faith, piety, also was a witness to sorrow and a life of (ع) and the reality of Islam. But Fatima anguish from the very beginning of her life. She constantly saw how her revered father was mistreated by the unbelievers and later how she herself fell a victim to the ."same abuse, only this time by some "Muslims

A number of chronicles quote her mother, Khadija, narrating the following about the birth of her revered daughter: "At the time of Fatima's birth, I sent for my neighboring Qurayshite women to assist me. They flatly refused, saying that I had betrayed them by marrying and supporting Muhammad. I was perturbed for a while when, to my great surprise, I saw four strange tall women with halos around their faces approaching me. Finding me dismayed, one of them addressed me thus, 'O Khadija! I am Sarah, mother of Ishaq (Isaac). The other three are: Mary

mother of Christ, Asiya daughter of Muzahim and Umm Kulthum sister of Moses. We have all been commanded by God to put our nursing knowledge at your disposal.' Saying this, all of them sat around me and rendered the services of midwifery till my ".daughter Fatima was born

were only for five years (ع) The motherly blessings and affection received by Fatima after which Khadija left for her heavenly home. The Holy Prophet brought her up .thereafter

The Holy Prophet said: "Whoever injures (bodily or otherwise) Fatima, he injures me; and whoever injures me injures Allah; and whoever injures Allah practices unbelief. O Fatima! If your wrath is incurred, it incurs the wrath of Allah; and if you are pleased, it ".makes Allah pleased, too

M.H. Shakir writes the following: "Fatima, the only daughter of the Holy Prophet of Islam, was born in Mecca on ۲۰th of Jumada al-Thaniya ۱۸ B.H. (Before Hijra). The good and noble lady Khadija and the Apostle of Allah bestowed all their natural love, care and devotion on their lovable and only child, Fatima, who in her turn was extremely fond of her parents. The Princess of the House of the Prophet was very intelligent, accomplished and cheerful. Her speeches, poems and sayings serve as an index to her strength of character and nobility of mind. Her virtues gained her the title 'Our Lady of Light'. She was moderately tall, slender and endowed with great beauty ."(which caused her to be called 'az-Zahra' (the Lady of Light

(ع) Fatima

was called az-Zahra' because her light used to shine among those in the heavens. After arriving in Medina, she was married to Ali in the first year of Hijra, and she gave birth to three sons. Her sons were: Hassan, Husayn, Masters of the youths of Paradise, and Muhsin. Muhsin never saw the light because he was aborted as his mother was behind her house door fending for herself while rogues were trying to break into it and force her husband to swear the oath of allegiance to Abu Bakr. She had two daughters, Zainab, the heroine of Karbala', and Umm Kulthum. Her children are well-known for their piety, righteousness and generosity. Their strength of .character and actions changed the course of history

Fatima is part of me". He would go out to receive" ,فاطمه بضعه منی The Holy Prophet said his daughter whenever she came from her husband's house. Every morning on his way to the Mosque, he would pass by Fatima's house and say, "as-Salamu `alaykum ya Ahla Bay annnubuwwah wa ma`din arr-risala " (Peace be with you, O Ahl al-Bayt .((Household of the Prophet) and the Substance of the Message

is famous and acknowledged as the "Sayyidatu nisa '۱-`alamin" (Leader of (ع) Fatima all the women of the world for all times) because the Prophethood of Muhammad would not have been everlasting without her. The Prophet is the perfect example for men, but could not be so for women. For all the verses revealed in the Holy Qur'an for

women, Fatima is the perfect model, who translated every verse into action. In her lifetime, she was a complete woman, being Daughter, Wife and Mother at the same .time

Fatima inherited the genius and wisdom, the determination and will power, piety and sanctity, generosity and benevolence, devotion and worship of Allah, self-sacrifice and hospitality, forbearance and patience, knowledge and nobility of disposition of her illustrious father, both in words and in actions. “I often witnessed my mother,” ".says Imam Husain, "absorbed in prayer from dusk to dawn

Her generosity and compassion for the poor was such that no destitute or beggar worked, dressed, ate and lived (ع) ever returned from her door empty-handed. She very simply. She was very generous; and none who came to her door ever went away empty handed. Many times she gave away all the food she had had, staying without any food at all. As a daughter, she loved her parents so much that she won their love used to stand up whenever (ص) and regard to such an extent that the Holy Prophet .she came to him

Marriage: When Fatima came of age, a number of hopefuls sought her hand in marriage. The Holy Prophet was awaiting the Divine order in this respect until Imam `Ali approached him and asked for her hand in marriage. The Holy Prophet came to and asked, "My daughter! Do you consent to be wedded to `Ali, as I am so (ع) Fatima thereupon bowed her (ع) commanded by Allah?" Fatima

head in modesty. Umm Salamah narrates the following: "Fatima's face Fatima bloomed with joy and her silence was so suggestive and conspicuous that the Holy Prophet stood up to shout: Allahu Akbar' (Allah is great)! Fatima's silence is her ".acceptance

On Friday, Thul Hijja ١, ٢ A.H., which corresponded to May ٢٥, ۶٢۴ A.D. according to the Julian Christian calendar or to the ٢٨th of May of the same year according to the Gregorian Christian calendar which is widely used in the text of this book, the marriage ceremony took place. All the Muhajirun (emigrants) and Ansar (supporters) of Medina assembled in the mosque while Imam `Ali was seated before the Holy .Prophet with all the ceremonious modesty of a bridegroom

The Holy Prophet first recited an eloquent sermon then declared: "I have been commanded by Allah to get Fatima wedded to `Ali, and so I do hereby solemnize the matrimony between `Ali and Fatima on a dower of four hundred mithqal of silver." Then he asked Imam Ali, "Do you consent to it, O Ali? " "Yes, I do, O Holy Prophet of Then the Holy Prophet raised his hands and supplicated .(ع) Allah!" replied Imam Ali thus: "O Lord! Bless both of them, sanctify their progeny and grant them the keys of Your beneficence, Your treasures of wisdom and genius; and let them be a source of blessing and peace to my umma." Her children; Imam Hasan, Imam Husayn, Zainab ,and Umm Kulthum, are well-known for their piety

righteousness and generosity. Their strength of character and actions changed the course of history and fortified Islam which otherwise would have been lost to .mankind

As a wife, she was very devoted. She never asked Ali for anything in her entire life. As a mother, she cared for and brought up wonderful children; they have left their marks on the pages of world history which time and the plots of enemies of Ahl al-Bayt (ع) .will never be able to erase

After The Prophet's Demise

قـال ابن الجوزى (أبو الفرج عبـد الرحمن بن أبى الحسن على بن محمـد القرشـى التيمى البكرى، الفقيه الحنبلى الحافظ المفسر الواعظ المؤرخ الأديب المعروف بابن الجوزى، رحمه الله رحمه واسعه، وأدخله فسيح جناته، فقيه حنبلى محدث ومؤرخ ومتكلم ۵۱۰]ه_/۱۱۱۶م - ۱۲ رمضان ۵۹۲ ه_[ولد وتوفى فى بغداد) : روى عن على (عليه السـلام) قال: لما مات رسول الله (صلى الله عليه وآله وسلم) جاءت فاطمه (عليها السلام) فأخذت قبضه من تراب القبر فوضعته على عينيها، فبكت وأنشأت تقول:

نفسى على زفراتها محبوسه يا ليتها خرجت مع الزفرات

لا خير بعدك فى الحياه وإنما أبكى مخافه أن تطول حياتى

Ibn al-Jawzi, namely Abul-Faraj Abdul-Rahman ibn Abul-Hassan Ali ibn Muhammad al-Qarashi al-Taymi al-Bakri, was a Hanbali faqih who knew the Holy Qur'an by heart, an orator, historian and a man of letters. He was born in Baghdad in ۵۱۰ A.H./۱۱۱۷ A.D. and died there on the ۱۲th of the month of Ramadan of ۵۹۲ A.H. which coincided with August ۱۶, ۱۱۹۶ A.D. according to the Gregorian Christian calendar or the ۹th of the same month and

year according to the Julian calendar. May the Almighty shower him with His broad saying that (ع) mercy and admit him into His spacious Paradise. He quotes Imam Ali went to his gravesite, took a handful (ع) died, Fatima (ص) when the Messenger of Allah :of its dust, put it on her eyes, wept and composed these verses of poetry

,My soul is confined with every sigh

.How I wish it departed as sighs depart

No good is there in life after you so I

.For fear my life will prolong do I cry

Property of Fadak

point

divine knowledge and endowed her with special (ع) taught Fatima (ص) The Prophet intellectual brilliance, so much so that she realized the true meaning of faith, piety, also was a witness to sorrow and a life of (ع) and the reality of Islam. But Fatima anguish from the very beginning of her life. She constantly saw how her revered father was mistreated by the unbelievers and later how she herself fell a victim to the same abuse, only this time by some "Muslims". For more details about Fadak, refer to .its proper place in this Glossary

Digression: Jews of Medina

One may wonder what brought those Jews to Medina to live among people whom they regarded as their inferior, polytheist pagans who regarded as profession other than trade to be beneath their status. There are two theories. One says that those Jews were motivated by the desire to be the first to believe in the new Arabian Prophet whose name was written in their religious books

and whose mission was about to start, so they made a mass immigration to Medina. Their high rabbis had told them that Medina would be the place where the new would be preaching the divine message. This view is ,(ص) Prophet, Muhammad supported by verses ۴۰ – ۱۰۳ of Surat al-Baqara (Chapter of the Cow, i.e. Ch. ۲) which repeatedly admonishes the Israelites and strongly rebukes them for seeing the truth but turning away from it. According to this theory, those Jews with religious fervor had .come from Jerusalem in particular and Greater Syria (Sham) in particular

The other theory seeks an explanation from the historic events that took place in southern Arabia, particularly Yemen, concluding that those Jews had migrated from there seeking religious freedom and better economic conditions. This is how :advocates of this theory reason

The immigration of the majority of Jews into Yemen from abroad appears to have taken place about the beginning of the ۲nd century A.D. But the province is mentioned neither by Josephus, better known as Yoseph ben (ibn, i.e. son of) Mattithyahu (۳۷ – cir. ۱۰۰ A.D.), a Romano-Jewish historian and hagiographer of priestly and royal ancestry, nor by the main books of the Jewish oral law, namely the Mishnah and .Talmud

According to some sources, the Jews of Yemen enjoyed prosperity until the ۶th century A.D. The Himyarite King, Abu-Karib Asad Toban, converted to Judaism at the end of the ۵th century, while laying siege to Medina. It is likely some of his

soldiers preferred to stay there for economic and perhaps other reasons. His army had marched north to battle the Aksumites who had been fighting for control of Yemen for a hundred years. The Aksumites were only expelled from the region when the newly Jewish king rallied the Jews from all over Arabia, together with pagan allies. .But this victory was short-lived

In ۵۱۸ A.D., the kingdom of Yemen was taken over by Zar'a Yousuf, who was of "royal descent" but was not the son of his predecessor, Ma'di Karib Ya'fur. Yousuf converted to Judaism and instigated wars to drive the Aksumite Ethiopians from Arabia. Zar'a Yousuf is chiefly known by his cognomen "Thu Nuwas", in reference to his "curly hair." The Jewish rule lasted till ۵۲۵ A.D., only ۸۵ years before the inception of the Islamic Prophetic mission. Some historians, however, date it later, to ۵۳۰, when Christians from the Aksumite Kingdom of Ethiopia defeated and killed Thu Nuwas, taking power .in Yemen

According to a number of medieval historians, Thu Nuwas announced that he would persecute the Christians living in his kingdom, mostly in Najran, because Christian states had persecuted his fellow co-religionists (the Jews) in their realms. This persecution, which took place in the year ۵۲۴ A.D., is blamed on one Dimnon in Najran, that is modern al-Ukhdud area of Saudi Arabia. Any reader of the Holy Qur'an must have come across verse ۴ of Surat al-Buruj (Chapter ۸۵) of the Holy Qur'an which refers to أَصْحَابُ الأُخْدُودِ,

fellows of the Ukhdud, which is imprecisely translated as “the ditch self-destructed” in .some English translations of the Holy Qur’an

To the author of this book, who speaks Arabis as his mother tongue, my dear reader, “the ditch self-destructed” does not make much sense at all. Actually, this “ukhdud” was a long ditch filled with firewood. It was lit and the believers were thrown into it if they refused to abandon their faith. Some ran away from this inferno, which may remind one of a similar situation which took place with Prophet Ibrahim (Abraham) at the hands of Nimrud of ۱۳th Century B.C. Assyria. The survivors, most likely Christians and Jews, fled up north in the direction of Medina which they made home. The Almighty in ۸۵:۴ condemns this massacre in the strongest of terms, and Christians and .Jews ought to appreciate this fact

According to some sources, after seizing the throne of the Himyarites, in ۵۱۸ or ۵۲۳ A.D., Thu Nuwas attacked the Aksumite (mainly Christian) garrison at Zafar, capturing them and burning their churches. He then moved against Najran, a Christian and Aksumite stronghold. After accepting the city's capitulation, he massacred those inhabitants who would not renounce Christianity in this ukhdud incident. Estimates of the death toll from this event range up to ۲۰,۰۰۰ in some sources. So, believers in God, Christians and Jews, had reasons to go somewhere else where they would practice their religion freely while enjoying better business opportunities among Arabs who, at the time, were

Khutba of Fatima Zahra (as) Demanding Fadak

خطبه فاطمه الزهراء بنت النبی محمد فی مسجد أبیها (ص) عند مطالبتها بفدک ومیراثها من أبیها:

روی عبد الله بن الحسن باسناده عن آبائه ، أنه لما أجمع أبوبکر وعمر علی منع فاطمه علیها السلام فدکا و بلغها ذلک لاثت خمارها علی رأسها و اشتملت بجلبابها وأقبلت فی لمهٍ من حفدتها ونساء قومها تطأ ذیولها، ما تخرم مشیتها مشیه رسول الله (ص)، حتی دخلت علی أبی بکر وهو فی حشد من المهاجرین والأنصار وغیرهم فنیطت دونها ملاءه فجلست ثم أَنَت أَنَهً أجهش القوم لها بالبکاء فأرتج المجلس ثم أمهلت هنیئه حتی إذا سکن نشیج القوم وهدأت فورتهم افتتحت الکلام بحمد الله و الثناء علیه والصلاه علی رسوله فعاد القوم فی بکائهم فلما أمسکوا عادت فی کلامها فقالت علیها السلام:

الحمد لله علی ما أنعم وله الشکر علی ما ألهم والثناء بما قدم من عموم نعم ابتداها وسبوغ آلاء أسداها وتمام منن أولاها جم عن الإحصاء عددها ونأی عن الجزاء أمدها وتفاوت عن الإدراک أبدها وندبهم لاستزادتها بالشکر لاتصالها واستحمد إلی الخلائق بإجزالها وثنی بالندب إلی أمثالها وأشهد أن لا إله إلا الله وحده لا شریک له کلمه جعل الإخلاص تأویلها وضمن القلوب موصولها وأنار فی التفکر معقولها الممتنع من الأبصار رؤیته ومن الألسن صفته ومن الأوهام کیفیته ابتدع الأشیاء لا من شیء کان قبلها وأنشأها بلا احتذاء أمثله امتثلها کونها بقدرته وذرأها بمشیته من غیر حاجه منه إلی تکوینها ولا فائده له فی تصویرها إلا تثبیتا لحکمته وتنبیها علی طاعته وإظهارا لقدرته تعبدا لبریته وإعزازا لدعوته ثم جعل الثواب علی طاعته ووضع العقاب علی معصیته ذیاده لعباده من نقمته

وحياشه لهم إلى جنته وأشهد أن أبى محمدا عبده ورسوله اختاره قبل أن أرسله وسماه قبل أن اجتباه واصطفاه قبل أن ابتعثه إذ الخلائق بالغيب مكنونه وبستر الأهاويل مصونه وبنهايه العدم مقرونه علما من الله تعالى بمآيل الأمور وإحاطه بحوادث الدهور ومعرفه بمواقع الأمور ابتعثه الله إتماما لأمره وعزيمه على إمضاء حكمه وإنفاذا لمقادير رحمته فرأى الأمم فرقا فى أديانها عكفا على نيرانها عابده لأوثانها منكره لله مع عرفانها فأنار الله بأبى محمد ص ظلمها وكشف عن القلوب بهمها وجلى عن الأبصار غممها وقام فى الناس بالهدايه فأنقذهم من الغوايه وبصرهم من العمايه وهداهم إلى الدين القويم ودعاهم إلى الطريق المستقيم ثم قبضه الله إليه قبض رأفه واختيار ورغبه وإيثار فمحمد (ص) من تعب هذه الدار فى راحه قد حف بالملائكه الأبرار ورضوان الرب الغفار ومجاوره الملك الجبار صلى الله على أبى نبيه وأمينه وخيرته من الخلق وصفيه والسلام عليه ورحمه الله وبركاته.

ثم التفتت إلى أهل المجلس وقالت : أنتم عباد الله نصب أمره ونهيه وحمله دينه ووحيه وأمناء الله على أنفسكم وبلغاءه إلى الأمم زعيم حق له فيكم وعهد قدمه إليكم وبقيه استخلفها عليكم كتاب الله الناطق والقرآن الصادق والنور الساطع والضياء اللامع بينه بصائره منكشفه سرائره منجليه ظواهره مغتبطه به أشياعه قائدا إلى الرضوان اتباعه مؤد إلى النجاه استماعه به تنال حجج الله المنوره وعزائمه المفسره ومحارمه المحذره وبيناته الجاليه وبراهينه الكافيه وفضائله المندوبه ورخصه الموهوبه وشرائعه المكتوبه فجعل الله الإيمان تطهيرا لكم من الشرك والصلاه تنزيها لكم عن الكبر والزكاه تزكيه للنفس ونماء فى الرزق والصيام تثبيتا للإخلاص والحج تشييدا للدين والعدل تنسيقا للقلوب وطاعتنا

نظاما للمله وإمامتنا أمانا للفرقه والجهاد عزا للإسلام والصبر معونه على استيجاب الأجر والأمر بالمعروف مصلحه للعامه وبر الوالدين وقايه من السخط وصله الأرحام منسأه فى العمر ومنماه للعدد والقصاص حقنا للدماء والوفاء بالنذر تعريضا للمغفره وتوفيه المكاييل والموازين تغييرا للبخس والنهى عن شرب الخمر تنزيها عن الرجس واجتناب القذف حجابا عن اللعنه وترك السرقه إيجابا للعفه وحرم الله الشرك إخلاصا له بالربوبيه فاتقوا الله حق تقاته ولا تموتن إلا وأنتم مسلمون وأطيعوا الله فيما أمركم به ونهاكم عنه فإنه إنما يخشى الله من عباده العلماء.

ثم قالت: أيها الناس اعلموا أنى فاطمه و أبى محمد ص أقول عودا وبدوا ولا أقول ما أقول غلطا ولا أفعل ما أفعل شططا ، لَقَدْ جاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ ما عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُفٌ رَحِيمٌ ، فإن تعزوه وتعرفوه تجدوه أبى دون نسائكم وأخا ابن عمى دون رجالكم ، ولنعم المعزى إليه ص فبلغ الرساله صادعا بالنذاره مائلا عن مدرجه المشركين ضاربا ثبجهم آخذا بأكظامهم داعيا إلى سبيل ربه بالحكمه والموعظه الحسنه يجف الأصنام وينكث الهام حتى انهزم الجمع وولوا الدبر حتى تفرى الليل عن صبحه وأسفر الحق عن محضه ونطق زعيم الدين وخرست شقاشق الشياطين وطاح وشيظ النفاق وانحلت عقد الكفر والشقاق وفهتم بكلمه الإخلاص فى نفر من البيض الخماص وكنتم على شفا حفره من النار مذقه الشارب ونهزه الطامع وقبسه العجلان وموطئ الأقدام تشربون الطرق وتقتاتون القد و الورق أذله خاسئين تخافون أن يتخطفكم الناس من حولكم فأنقذكم الله تبارك وتعالى بمحمد ص بعد اللتيا واللتى وبعد أن منى ببهم الرجال وذؤبان العرب ومرده أهل الكتاب كلما أوقدوانارا للحرب

أطفأها الله أو نجم قرن الشيطان أو فغرت فاغره من المشركين قذف أخاه فى لهواتها فلا ينكفئ حتى يطأ جناحها بأخمصه ويخمد لهبها بسيفه مكدودا فى ذات الله مجتهدا فى أمر الله قريبا من رسول الله سيدا فى أولياء الله مشمرا ناصحا مجدا كادحا لا تأخذه فى الله لومه لائم وأنتم فى رفاهيه من العيش وادعون فاكهون آمنون تتربصون بنا الدوائر وتتوكفون الأخبار وتنكصون عند النزال وتفرون من القتال. فلما اختار الله لنبيه دار أنبيائه ومأوى أصفيائه ظهر فيكم حسكه النفاق وسمل جلباب الدين ونطق كاظم الغاوين ونبغ خامل الأقلين وهدر فنيق المبطلين فخطر فى عرصاتكم وأطلع الشيطان رأسه من مغرزه هاتفا بكم فألفاكم لدعوته مستجيبين وللعزه فيه ملاحظين ثم استنهضكم فوجدكم خفافا وأحمشكم فألفاكم غضابا فوسمتم غير إبلكم ووردتم غير مشربكم هذا والعهد قريب والكلم رحيب والجرح لما يندمل والرسول لما يقبر ابتدارا زعمتم خوف الفتنه ألا فى الفتنه سقطوا وإن جهنم لمحيطه بالكافرين فهيهات منكم وكيف بكم وأنى تؤفكون وكتاب الله بين أظهركم أموره ظاهره وأحكامه زاهره وأعلامه باهره وزواجره لائحه وأوامره واضحه وقد خلفتموه وراء ظهوركم أرغبه عنه تريدون أم بغيره تحكمون بئس للظالمين بدلا ومن يتبع غير الإسلام دينا فلن يقبل منه وهو فى الآخره من الخاسرين ثم لم تلبثوا إلا ريث أن تسكن نفرتها ويسلس قيادها ثم أخذتم تورون وقدتها وتهيجون جمرتها وتستجيبون لهتاف الشيطان الغوى وإطفاء أنوار الدين الجلى وإهمال سنن النبى الصفى تشربون حسوا فى ارتغاء وتمشون لأهله وولده فى الخمره والضراء ويصير منكم على مثل حز المدى ووخز السنان فى الحشا وأنتم الآن تزعمون أن لا إرث لنا ، أ فحكم الجاهليه

تبغون ومن أحسن من الله حكما لقوم يوقنون أفلا تعلمون ، بلى قد تجلى لكم كالشمس الضاحيه أنى ابنته أيها المسلمون أأغلب على إرثى يا ابن أبى قحافه أفى كتاب الله ترث أباك ولا أرث أبى لقد جئت شيئا فريا أفعلى عمد تركتم كتاب الله ونبذتموه وراء ظهوركم إذ يقول" :وَوَرِثَ سُلَيْمانُ داوُد" وقال فيما اقتص من خبر يحيى بن زكريا إذ قال : "فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي وَ يَرِثُ مِنْ آلِ يَعْقُوبَ" وقال" : وَ أُولُوا الْأَرْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ فِي كِتابِ اللَّهِ" وقال":يُوصِيكُمُ اللَّهُ فِي أَوْلادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ "وقال" : إِنْ تَرَكَ خَيْراً الْوَصِيَّهُ لِلْوالِدَيْنِ وَ الْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ"، وزعمتم أن لا حظوه لى ولا إرث من أبى ولا رحم بيننا أ فخصكم الله بآيه أخرج أبى منها أم هل تقولون إن أهل ملتين لا يتوارثان أو لست أنا وأبى من أهل مله واحده أم أنتم أعلم بخصوص القرآن وعمومه من أبى وابن عمى فدونكها مخطومه مرحوله تلقاك يوم حشرك فنعم الحكم الله والزعيم محمد والموعد القيامه وعند الساعه يخسر المبطلون ولا ينفعكم إذ تندمون ولكل نبأ مستقر وسوف تعلمون من يأتيه عذاب يخزيه ويحل عليه عذاب مقيم.

ثم رمت بطرفها نحو الأنصار فقالت

:

يا معشر النقيبه وأعضاد المله وحضنه الإسلام، ما هذه الغميزه فى حقى والسنه عن ظلامتى أما كان رسول الله أبى يقول المرء يحفظ فى ولده سرعان ما أحدثتم وعجلان ذا إهاله ولكم طاقه بما أحاول وقوه على ما أطلب و أزاول أتقولون مات محمد (ص) فخطب جليل استوسع وهنه واستنهر فتقه وانفتق رتقه وأظلمت الأرض لغيبته وكسفت الشمس

والقمر وانتثرت النجوم لمصيبته وأكدت الآمال وخشعت الجبال وأضيع الحريم وأزيلت الحرمه عند مماته، فتلك والله النازله الكبرى والمصيبه العظمى لا مثلها نازله ولا بائقه عاجله أعلن بها كتاب الله جل ثناؤه فى أفنيتكم وفى ممساكم ومصبحكم يهتف فى أفنيتكم هتافا وصراخا وتلاوه وألحانا ولقبله ما حل بأنبياء الله ورسله حكم فصل وقضاء حتم "وَ ما مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ ماتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلى أَعْقابِكُمْ وَ مَنْ يَنْقَلِبْ عَلى عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ . "إيها بنى قيله أأهضم تراث أبى وأنتم بمرأى منى ومسمع ومنتدى ومجمع تلبسكم الدعوه وتشملكم الخبره وأنتم ذوو العدد والعده والأداه والقوه وعندكم السلاح والجنه توافيكم الدعوه فلا تجيبون وتأتيكم الصرخه فلا تغيثون؟ أنتم موصوفون بالكفاح معروفون بالخير والصلاح والنخبه التى انتخبت والخيره التى اختيرت لنا أهل البيت قاتلتم العرب وتحملتم الكد والتعب وناطحتم الأمم كافحتم البهم لا نبرح أو تبرحون نأمركم فتأتمرون حتى إذا دارت بنا رحى الإسلام ودر حلب الأيام وخضعت ثغره الشرك وسكنت فوره الإفك وخمدت نيران الكفر وهدأت دعوه الهرج واستوسق نظام الدين فأنى حزتم بعد البيان وأسررتم بعد الإعلان ونكصتم بعد الإقدام وأشركتم بعد الإيمان؛بؤسا لقوم نكثوا أيمانهم من بعد عهدهم وهموا بإخراج الرسول وهم بدءوكم أول مره أ تخشونهم فالله أحق أن تخشوه إن كنتم مؤمنين ألا وقد أرى أن قد أخلدتم إلى الخفض وأبعدتم من هو أحق بالبسط والقبض وخلوتم بالدعه ونجوتم بالضيق من السعه فمججتم ما وعيتم ودسعتم الذى تسوغتم فإن تكفروا أنتم ومن فى الأرض جميعا فإن الله لغنى حميد ألا وقد قلت ما قلت

هـذا على معرفه منى بالجـذله التى خـامرتكم والغـدره التى استشـعرتها قلوبكم ولكنهـا فيضه النفس ونفثه الغيظ وخور القناه وبثه الصدر وتقدمه الحجه فدونكموها فاحتقبوها دبره الظهر نقبه الخف باقيه العار موسومه بغضب الجبار وشنار الأبد موصوله بنار الله الموقـده التى تطلع على الأفئـده ، فبعين الله ما تفعلون وسـيعلم الذين ظلموا أى منقلب ينقلبون وأنا ابنه نذير لكم بين يدى عذاب شديد فاعملوا إنا عاملون و انتظروا إنا منتظرون.

quotes his forefathers saying that Abu Bakr and (ع) Abullah son of Imam al-Hassan from her Fadak property. When she came to (ع) Omer decided to prevent Fatima know about it, she put her veil on her head, wrapped herself with her outer cloak and, accompanied by some of her relatives and men of her folks, stepping on her gown, went till she entered ,(ص) her gait not differing from that of the Messenger of Allah .[the Mosque of the Prophet] where Abu Bakr was

Abu Bakr was in the company of a crowd of the Muhajirun and Ansar and others. A curtain was placed behind which she sat and moaned. Hearing her thus moaning, everyone present burst in tears, so much so that the meeting place shook. She waited for a moment till the sobbing stopped and the fervor abated. She started her speech by praising Allah and lauding Him, sending blessings to His Messenger, whereupon ,people resumed their cries. When they stopped, she resumed her speech saying

Praise to Allah for that which He bestowed (us). We thank and laud Him for“

all that which He inspired and offered, for the abundant boons which He initiated, the perfect grants which He presented. Such boons are too many to compute, too vast to measure. Their limit is too distant to grasp. He commended them (to His beings) so they would gain more by being grateful for their continuity. He ordained Himself .praiseworthy by giving generously to His creatures

I testify that there is no God but Allah, the One without a partner, a statement which sincere devotion is its interpretation, the hearts guarantee its continuation, and in the minds and hearts is its perpetuation. He is the One Who cannot be perceived with vision, nor can He be described by tongues, nor can imagination comprehend how He is. He originated things but not from anything that existed before them, created them without pre-existing examples. Rather, He created them with His might and spread them according to His will. He did so not for a need for which He created them, nor for a benefit (for Him) did He shape them, but to establish His wisdom, bring attention to His obedience, manifest His might, lead His creatures to humbly venerate Him and exalt His decrees. He then made the reward for obedience to Him and punishment for disobedience so as to protect His creatures from His Wrath and amass them into His .Paradise

I also testify that my Father, Muhammad, is His servant and messenger whom He" chose and prior to sending him when the

souls of all] beings were still concealed in that which was transcendental, protected] from anything appalling, associated with termination and nonexistence. Allah the Exalted One knew that which was to follow, comprehended that which would come to pass and realized the place of every event. Allah sent him (Muhammad) to perfect His commands, a resolution to accomplish His decree, and an implementation of the .dictates of His Mercy

So he (Muhammad) found nations differing in their creeds, obsessed by their fires [Zoroastrians], worshipping their idols [Pagans], and denying Allah [atheists] despite their knowledge of Him. Therefore, Allah illuminated their darkness with my Father, Muhammad, uncovered obscurity from their hearts, and cleared the clouds from their insights. He revealed guidance to the people. He delivered them from being led astray, taking them away from misguidance, showing them the right religion and .(inviting them to the Straight Path (as-Sirat al-Mustaqeem

Allah then chose to recall him mercifully, with love and preference. So, Muhammad is" now in comfort, released from the burden of this world, surrounded angels of devotion, satisfied with the Merciful Lord and with being near the powerful King. So, peace of Allah with my Father, His Prophet, the trusted one, the one whom He chose from among His servants, His sincere friend, and peace and blessings of Allah with ".him

:then turned to the crowd and said (ع) Fatima

Surely you (people) are Allah's servants at His command and prohibition, bearers of" His creed and revelation. You are the ones whom Allah entrusted to

fare with your own selves, His messengers to the nations. Amongst you does He have the right authority, a covenant which He brought forth to you and an legacy which He left to guard you: The eloquent Book of Allah, the Qur'an of the truth, the brilliant light, the shining beam. Its insights are indisputable, its secrets are revealed, its indications are manifest and those who follow it are surely blessed. (The Qur'an) leads its adherents to righteousness. Listening (and acting upon) it leads to salvation. Through it are the enlightening divine arguments achieved, His manifest determination acquired, His prohibited decrees avoided, His manifest evidence recognized, His convincing proofs made apparent, His permissions granted and His laws written. So Allah made belief (in Islam) a purification for you from polytheism. He made prayers an exaltation for you from conceit, Zakat purification for the soul and a (cause of) growth in subsistence, fasting an implantation of devotion, pilgrimage a construction of the creed and justice (Adl) the harmony of the hearts. And He made obedience to us (Ahl al-Bayt) the management of the affairs of the nation and our leadership (Ahl al-Bayt) a safeguard from disunity. He made jihad (struggle) a way for strengthening Islam and patience a helping course for deserving (divine) rewards. He made commending what is right (Amr Bil Ma'ruf) a cause for public welfare, kindness to parents a safeguard from (His) wrath, the maintaining of close ties with one's kin a cause for a longer life and

to save lives, (قصاص for multiplying the number of offspring, in-kind reprisal (qisas fulfillment of vows the earning of mercy, the completion of weights and measures a cause for avoiding neglecting the rights of others, forbidding drinking wines an exaltation from atrocity, avoiding slander a veil from curse, abandoning theft a reason for deserving chastity. Allah has also prohibited polytheism so that one can devote himself to His Mastership. Therefore; Fear Allah as He should be feared, and die not except in a state of Islam; Obey Allah in that which He has commanded you to do and that which He has forbidden, for surely those truly fear among His servants, who have '.knowledge

O People! Be informed that I am Fatima, and my father is Muhammad I say that" repeatedly and initiate it continually; I say not what I say mistakenly, nor do I do what I do aimlessly. Now has come unto you an Apostle from amongst yourselves; It grieves him that you should perish; ardently anxious is he over you; To the believers he is most kind and merciful. Thus, if you identify and recognize him, you shall realize that he is my father and not the father of any of your women; the brother of my rather than any of your men. What an excellent identity he was, may ((ع) cousin (Ali the peace and blessings of Allah be upon him and his descendants Thus, he propagated the Message, by coming out openly with the warning, and

while inclined away from the path of the polytheists, (whom he) struck their strength and seized their throats, while he invited (all) to the way of his Lord with wisdom and beautiful preaching He destroyed idols, and defeated heroes, until their group fled and turned their backs. So night revealed its dawn; righteousness uncovered its genuineness; the voice of the religious authority spoke out loud; the evil discords were silenced; The crown of hypocrisy was diminished; the tightening of infidelity and desertion were untied, So you spoke the statement of devotion amongst a band of starved ones; and you were on the edge of a hole of fire;(you were) the drink of the thirsty one; the opportunity of the desiring one; the fire brand of him who passes in haste; the step for feet; you used to drink from the water gathered on roads; eat was stating their lowly situation before Islam) You were (ع) jerked meat. (Lady Fatima despised outcasts always in fear of abduction from those around you. Yet, Allah rescued you through my father, Muhammad after much ado, and after he was confronted by mighty men, the Arab beasts, and the demons of the people of the Book Who, whenever they ignited the fire of war, Allah extinguished it; and whenever the thorn of the devil appeared, or a mouth of the polytheists opened wide in who comes not back ,((ع) ,defiance, he would strike its discords with his brother (Ali until he treads its wing with

the sole of his feet, and extinguishes its flames with his sword. (Ali is) diligent in Allah's affair, near to the Messenger of Allah, A master among Allah's worshippers, setting to work briskly, sincere in his advice, earnest and exerting himself (in service to Islam); While you were calm, gay, and feeling safe in your comfortable lives, waiting for us to meet disasters, awaiting the spread of news, you fell back during every battle, and took to your heels at times of fighting. Yet, When Allah chose His Prophet from the dwell of His prophets, and the abode of His sincere (servants); The thorns of hypocrisy appeared on you, the garment of faith became worn out, The misguided ignorant(s) spoke out, the sluggish ignorant came to the front and brayed. The he camel of the vain wiggled his tail in your courtyards and the your courtyards and the Devil stuck his head from its place of hiding and called upon you, he found you responsive to his invitation, and observing his deceits. He then aroused you and found you quick (to answer him), and invited you to wrath, therefore; you branded other than your camels and proceeded to other than your drinking places. Then while the era of the Prophet was still near, the gash was still wide, the scar had not yet healed, and the Messenger was not yet buried. A (quick) undertaking as you claimed, aimed at preventing discord (trial), Surely, they have fallen into trial already! And

indeed Hell surrounds the unbelievers. How preposterous! What an idea! What a falsehood! For Allah's Book is still amongst you, its affairs are apparent; its rules are manifest; its signs are dazzling; its restrictions are visible, and its commands are evident. Yet, indeed you have cast it behind your backs! What! Do you detest it? Or according to something else you wish to rule? Evil would be the exchange for the wrongdoers! And if anyone desires a religion other than Islam (submission to Allah), it never will it be accepted from him; And in the hereafter, he will be in the ranks of those who have lost. Surely you have not waited until its stampede seized, and it became obedient. You then started arousing its flames, instigating its coal, complying with the call of the misled devil, quenching the light of the manifest religion, and extinguished the light of the sincere Prophet. You concealed sips on froth and proceeded towards his (the Prophet) kin and children in swamps and forests (meaning you plot against them in deceitful ways), but we are patient with you as if we are being notched with knives and stung by spearheads in our abdomens, Yet-now you claim that there is not inheritance for us! What! "Do they then seek after a judgment of (the Days of) ignorance? But How, for a people whose faith is assured, can give better judgment than Allah? Don't you know? Yes, indeed it is obvious to you that I am

his daughter. O Muslims! Will my inheritance be usurped? O son of Abu Quhafa! Where is it in the Book of Allah that you inherit your father and I do not inherit mine? Surely you have come up with an unprecedented thing. Do you intentionally abandon the Book of Allah and cast it behind your back? Do you not read where it says: And Solomon (Sulayman) inherited David (Dawood)'? And when it narrates the story of Zacharias and says: `So give me an heir as from thyself (One that) will inherit me, and inherit the posterity of Jacob (Yaqoob)' And: `But kindred by hood have prior rights against each other in the Book of Allah' And: Allah (thus) directs you as regards your children's (inheritance) to the male, a portion equal to that of two females' And, If he leaves any goods, that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the pious ones.' You claim that I have no share! And that I do not inherit my father! What! Did Allah reveal a (Qur'anic) verse regarding you, from which He excluded my father? Or do you say: `These (Fatima and her father) are the people of two faiths, they do not inherit each other?!' Are we not, me and my father, a people adhering to one faith? Or is it that you have more knowledge about the specifications and generalizations of the Qur'an than my father and my cousin

Imam Ali)? So, here you are! Take it! (Ready with) its nose rope and saddled! But if) shall encounter you on the Day of Gathering; (thus) what a wonderful judge is Allah, a claimant is Muhammad, and a day is the Day of Rising. At the time of the Hour shall the wrongdoers lose; and it shall not benefit you to regret (your actions) then! For every Message, there is a time limit; and soon shall ye know who will be inflicted with torture that will humiliate him, and who will be confronted by an everlasting punishment. (Fatima then turned towards the Ansar and said:) O you people of intellect! The strong supporters of the nation! And those who embraced Islam; What is this shortcoming in defending my right? And what is this slumber (while you see) injustice (being done toward me)? Did not the Messenger of Allah, my father, used to say: A man is upheld (remembered) by his children'? O how quick have you violated (his orders)?! How soon have you plotted against us? But you still are capable (of helping me in) my attempt, and powerful (to help me) in that which I request and (in) my pursuit (of it). Or do you say: "Muhammad has perished;" Surely this is a great calamity; Its damage is excessive its injury is great, Its wound (is much too deep) to heal. The Earth became darkened with his departure; the stars eclipsed for his ;calamity; hopes were seized; mountains submitted

sanctity was violated, and holiness was encroached upon after his death. Therefore, this, by Allah, is the great affliction, and the grand calamity; there is not an affliction-which is the like of it; nor will there be a sudden misfortune (as surprising as this). The Book of Allah-excellent in praising him-announced in the courtyards (of your houses) in the place where you spend your evenings and mornings; A call, A cry, A recitation, and (verses) in order. It had previously came upon His (Allah's) Prophets and Messengers; (for it is) A decree final, and a predestination fulfilled: "Muhammad is not but an Apostle: Many were the apostles that passed away before him. If he died or was slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude." O you people of reflection; will I be usurped the inheritance of my father while you hear and see me?! (And while) You are sitting and gathered around me? You hear my call, and are included in the (news of the) affair? (But) You are numerous and well equipped! (You have) the means and the power, and the weapons and the shields. Yet, the call reaches you but you do not answer; the cry comes to you but you do not come to help? (This) While you are characterized by struggle, known

for goodness and welfare, the selected group (which was chosen), and the best ones chosen by the Messenger for us, Ahlul- Bayt. You fought the Arabs, bore with pain and exhaustion, struggled against the nations, and resisted their heroes. We were still, so were you in ordering you, and you in obeying us. So that Islam became triumphant, the accomplishment of the days came near, the fort of polytheism was subjected, the outburst of was subjected, the outburst of infidelity calmed down, and the system of religion was well-ordered. Thus, (why have you) become confused after clearness? Conceal matters after announcing them? Do you thus turn on your heels after daring, associating (others with Allah) after believing? Will you not fight people who violated their oaths? Plotted to expel the Apostle and became aggressive by being the first (to assault) you? Do ye fear them? Nay, it is Allah Whom you should more justly fear, if you believe! Now I see that you are inclined to easy living; having dismissed one who is more worthy of guardianship [referring to Ali (ع)]. You secluded yourselves with meekness and dismissed that which you accepted. Yet, if you show ingratitude, ye and all on earth together, yet, Allah free of all wants, worthy of all praise. Surely I have said all that I have said with full knowledge that you intent to forsake me, and knowing the betrayal that your hearts sensed. But it is the state of soul, the effusion of fury,

the dissemination of (what is) the chest and the presentation of the proof. Hence, Here it is! Bag it (leadership and) put it on the back of an ill she camel, which has a thin hump with everlasting grace, marked with the wrath of Allah, and the blame of ever (which leads to) the Fire of (the wrath of Allah kindled (to a blaze), that which doth mount (right) to the hearts; For, Allah witnesses what you do, and soon will the unjust assailants know what vicissitudes their affairs will take! And I am the daughter of a warner (the Prophet) to you against a severe punishment. So, act and so will we, and ".'wait, and we shall wait

فأجابها أبو بكر وقال : يا بنت رسول الله لقد كان أبوك بالمؤمنين عطوفا كريما رءوفا رحيما وعلى الكافرين عذابا أليما وعقابا عظيما إن عزوناه وجدناه أباك دون النساء وأخا إلفك دون الأخلاء آثره على كل حميم وساعده فى كل أمر جسيم لا يحبكم إلا سعيد ولا يبغضكم إلا شقى بعيد فأنتم عتره رسول الله الطيبون الخيره المنتجبون على الخير أدلتنا وإلى الجنه مسالكنا. وأنت يا خيره النساء وابنه خير الأنبياء صادقه فى قولك سابقه فى وفور عقلك غير مردوده عن حقك ولا مصدوده عن صدقك والله ما عدوت رأى رسول الله ولا عملت إلا بإذنه والرائد لا يكذب أهله وإنى أشهد الله وكفى به شهيدا أنى سمعت رسول الله (ص) يقول نحن معاشر الأنبياء لا نورث ذهبا و لا فضه و لا دارا و لا عقارا و إنما نورث

الکتـاب والحکمه والعلم والنبوه ومـا کـان لنـا من طعمه فلولی الأمر بعـدنا أن یحکم فیه بحکمه وقـد جعلنا ما حاولته فی الکراع والسلاح یقاتل بها المسلمون ویجاهدون.

فقالت علیها السـلام ، سبحان الله ما کان أبی رسول الله (ص) عن کتاب الله صادفا ولا لأحکامه مخالفا بل کان یتبع أثره ویقفو سوره؛ أفتجمعون إلی الغـدر اعتلالا علیه بالزور وهـذا بعـد وفاته شبیه بما بغی له من الغوائل فی حیاته هذا کتاب الله حکما عدلا وناطقـا فصـلا یقول یَرِثُنِی وَ یَرِثُ مِنْ آلِ یَعْقُوبَ و یقول وَ وَرِثَ سُـلَیْمانُ داوُدَ وبین عز وجـل فیمـا وزع من الأقساط وشـرع من الفرائض والمیراث وأباح من حظ الـذکران والإناث ما أزاح به عله المبطلین وأزال التظنی والشـبهات فی الغابرین کلا بل سولت لکم أنفسـکم أمرا فصبر جمیـل والله المسـتعان علی ما تصـفون . فقال أبو بکر: صـدق الله ورسوله وصـدقت ابنته معـدن الحکمه وموطن الهـدی والرحمه ورکن الـدین وعین الحجه لا أبعـد صوابک ولا أنکر خطابک هؤلاء المسـلمون بینی وبینک قلدونی ما تقلدت وباتفاق منهم أخذت ما أخذت غیر مکابر ولا مستبد ولا مستأثر وهم بذلک شهود.

فالتفتت فاطمه علیها السلام إلی الناس و قالت:

معاشـر المسـلمین المسرعه إلی قیل الباطل المغضـیه علی الفعل القبیح الخاسر أفلا تتدبرون القرآن أم علی قلوب أقفالها کلا بل ران علی قلوبکم ما أسأتم من أعمالکم فأخذ بسمعکم وأبصارکم ولبئس ما تأولتم وساء ما به أشرتم وشر ما منه اغتصبتم لتجدن والله محمله ثقیلاـ وغبه وبیلا إذا کشف لکم الغطاء وبان بإورائه الضـراء وبـدا لکم من ربکم ما لم تکونوا تحتسـبون و خسـر هنا لک المبطلون.

Abu Bakr responded to

her by saying, “O daughter of the Messenger of Allah! Your father was always affectionate with the believers, generous, kind and merciful, and towards the unbelievers was a painful torment and a great punishment. Surely the Prophet is your father, not anyone else's, the brother of your husband, not any other man's; he surely preferred him over all his friends and (Ali) supported him in every important matter, no one loves you save the lucky and no one hates you save the wretched. You are the blessed progeny of Allah's Messenger, the chosen ones, our guides to goodness our path to Paradise, and you-the best of women-and the daughter of the best of prophets, truthful is your sayings, excelling in reason. You shall not be driven back from your right... But I surely heard your father saying: `We the, group of prophets do not inherit, nor are we inherited Yet, this is my situation and property, it is yours (if you wish); it shall not be concealed from you, nor will it be stored away from you. You are the Mistress of your father's nation, and the blessed tree of your descendants. Your property shall not be usurped against your will nor can your name be defamed. Your judgment shall be executed in all that which I possess. This, do you think that I violate "?(your father's (will

Fatima then refuted Abu Bakr's claim that the Prophet had stated that prophets cannot be inherited, and said: "Glory be to Allah!! Surely

Allah's Messenger did not abandon Allah's Book nor did he violate His commands. Rather, he followed its decrees and adhered to its chapters. So do you unite with treachery justifying your acts with fabrications? Indeed this—after his departure—is similar to the disasters which were plotted against him during his lifetime. But behold! This is Allah's Book, a just judge and a decisive speaker, saying: `One that will (truly) inherit Me, and inherit the posterity of Yaqub,' (۱۹:۶) and 'And Sulaiman (Solomon) inherited Dawood (David).' (۲۷: ۱۶) Thus, He (Glory be to Him) made clear that which He made share of all heirs, decreed from the amounts of inheritance, allowed for males and females, and eradicated all doubts and ambiguities (pertaining to this issue which existed with the) bygones. Nay! But your minds have made up a tale (that may pass) with you, but (for me) patience is most fitting against that which ye assert; it is Allah (alone) whose help can be sought." It is apparent that Abu Bakr chanced the mode after delivering her speech. Listen to his (ع) with which he addressed Lady Fatima .following speech; which is his reply to Fatima's just reported speech

Abu Bakr said: "Surely Allah and His Apostle are truthful, and so has his (the Prophet's) daughter told the truth. Surely you are the source of wisdom, the element of faith, and the sole authority. May Allah not refute your righteous argument, nor invalidate your decisive speech. But these are the Muslims between us-who

have entrusted me with leadership, and it was according to their satisfaction that ۱ received what ۱ have. I am not being arrogant, autocratic, or selfish, and they are my witnesses." Upon hearing Abu Bakr speak of the people's support for him, Lady :turned towards them and said (ع) Fatima Zahra

O people, who rush towards uttering falsehood and are indifferent to disgraceful and" losing actions! Do you not earnestly seek to reflect upon the Qur’an, or are your hearts isolated with locks? But on your hearts is the stain of the evil, which you committed; it has seized your hearing and your sight, evil is that which you justified cursed is that which you reckoned, and wicked is what you have taken for an exchange! You shall, by Allah, find bearing it (to be a great) burden, and its consequence disastrous. (That is) on the day when the cover is removed and appears to you what is behind it of wrath. When you will be confronted by Allah with that which you could never have expected, there will perish, there and then, those who stood on falsehoods." Although parts of Abu Bakr's speeches cannot be verified with authentic evidence, and despite the fact that we have already mentioned part of the actual speech, which Abu Bakr delivered after Lady Fatima's arguments, it appears certain that Abu Bakr was finally persuaded to submit Fadak to her. Nevertheless, when Fatima was leaving Abu Bakr's house, Omer suddenly appeared and exclaimed: "What is

"?it that you hold in your hand

Abu Bakr replied: 'A decree I have written for Fatima in which I assigned Fadak and her father's inheritance to her." Omer then said: "With what will you spend on the "!?Muslims if the Arabs decide to fight you

وفى سيره الحلبى ج ٣ ص ٣٩١ :- أن عمر أخذ الكتاب فشقه.

According to p. ٣٩١, Vol. ٣, of al-Halabi's Seera book, Omer [ibn al-Khattab] seized the ...decree and tore it to pieces

ثم عطفت على قبر النبى (ص) و قالت:

قد كان بعدك انباء وهنبثه لوكنت شاهدها لم تكثر الخطب

انا فقدناك فقد الارض وابلها واختل قومك فاشهدهم فقد نكبوا

وقد رُزينا بما لم يرزه أحد من البريه لا عجم ولا عرب

ضاقت عليَّ بلادى بعدما رحبت وسيم سبطاك خسفاً فيه لى نصب

و كل أهل له قربى و منزله عند الاله على الأدنين مقترب

أبدت رجال لنا نجوى صدورهم لما مضيت و حالت دونك الترب

تجهمتنا رجال وآستخف بنا اذ غبت عنا فنحن اليوم نغتصب

وكنت بدرا ونورا يستضاء به عليك ينزل من ذى العزه الكتب

قد كان جبريل بالآيات يؤنسنا فقد فقدت و كل الخير محتجب

فليت قبلك كان الموت صادفنا لما مضيت و حالت دونك الكثب

فسوف نبكيك ما عشنا وما بقيت من العيون بتهمال لها سكب

,After you, reports and momentous chaotic events we found

.Had you witnessed them, calamities would not abound

,We missed you as sorely as earth would miss its rain

,Your folks lost balance, see how from the creed they did refrain

,We, like no others, have suffered affliction

.Unlike all Arabs, or others from among Allah's creation

,My homeland is now narrow after its great expanse indeed

Both your grandsons

,have been wronged, so my heart is grieved

Every family has relatives and a place

,With the Almighty Who is close to those of grace

,Certain men what their chests hid did they to us reveal

,When you went, and now you from our sights did a grave conceal

Men assaulted and slighted us, when you became far away

.So, now what rightfully belongs to us is being taken away

,You were the moon, your light showed us what we should heed

.Messages from the Exalted One were to you revealed

,With the Verses did Gabriel make our day

.Now you are gone, every good thing is kept away

How we wish in our direction death did the Almighty guide

.Before you left us, and you did the dunes from us hide

,We shall cry over you so long as our tears can pour

.So long as floods of tears can withstand and endure

ـ من أشار إلى خطبه الصديقه فاطمه (عليها السلام(أو روى شيئاً منها نذكر بعضاً منهم على سبيل المثال لا حصر، وهم كالتالى:

١ ـ الخليل بن أحمد الفراهيدى (ت ١٧٥ هـ) فى كتاب العين: ٨ / ٣٢٣ فى كلمه اللمّه، وقال: وفى الحديث جاءت فاطمه (عليها السلام) إلى أبى بكر فى لُميمه من حفدتها ونساء قومها.

٢ ـ جار الله محمد بن عمر الزمخشرى (ت ٥٣٨ هـ).

فى الفائق: ٣ / ٣٣١ فى ماده اللمه أيضاً قال: وفى حديث فاطمه (عليها السلام): إنّها خرجت فى لمه من نسائها تتوطّأ ذيلها، حتى دخلت على أبى بكر.

٣ ــ أبو الفرج عبد الرحمن بن على بن الجوزى، (ت ٥٩٧ هـ).

فى غريب الحديث: ٢ / ٣٣٣ وقال:

وفی الحـدیث: أنّ فـاطمه (علیهـا السـلام) خرجت فی لمه من نسائها إلی أبی بکر فعاتبته. أی فی جماعه ; وقیل: من الثلاث إلی العشر.

۴ _ مجد الدین أبو السعادات ابن الأثیر (ت ۶۰۶ ه_).

فی النهـایه فی غریب الحـدیث والأثر: ۴ / ۲۷۳ وقـال: فی حـدیث فـاطمه (علیهـا السـلام): إنّها خرجت فی لمه من نسائها تتوطّأ ذیلها، إلی أبی بکر فعاتبته.

۵ _ أبو الفضل جمال الدین بن منظور (ت ۷۱۱ ه_).

فی لسـان العرب: ۱۲ / ۵۴۸ وقـال: وفی حـدیث فـاطمه (علیهـا السـلام): إنّها خرجت فی لمه من نسائها تتوطّأ ذیلها إلی أبی بکر فعاتبته. ذکرها فی ماده لمم.

References to this speech by the Truthful One, Fatima, peace with her, including some who cited excerpts of it, include the following:

۱. Al-Khalil ibn Ahmed al-Farahidi الخلیل بن أحمـد الفراهیدی (d. ۱۷۵ A.H./۷۹۲ A.D.) on p. ۳۲۳, Vol. ۸, of Kitab al-Ayn,

۲. Jarallah Muhammad ibn Omer al-Zamakhshari الزمخشری (d. ۵۳۸ A.H./۱۱۴۴ A.D.) on p. ۳۳۱, Vol. ۳, of Al-Faiq;

۳. Abul-Faraj Abdul-Rahman ibn Ali ibn al-Jawzi ابن الجوزی (d. ۵۹۷ A.H./۱۲۰۱ A.D.),

۴. Majd ad-Deen Abu al-Sa'adat Ibn al-Atheer ابن الأثیر (d. ۶۰۶ A.H./۱۲۱۰ A.D.) on p. ۲۷۳, Vol. ۴ of his book titled Al-Nihaya,

۵. Abul-Fadl Jamal ad-Deen ibn Manzour ابن منظور (d. ۷۱۱ A.H./۱۳۱۲ A.D.) on p. ۵۴۸, Vol. ۱۲ (old edition) of his lexicon titled Lisan al-Arab.

Fatima Further Oppressed

Throughout her life, Fatima (ع) never spoke to those who had oppressed her and deprived her of her rightful claims. She kept her grief to herself. During her sickness which preceded her death, she requested that her oppressors

should be kept away even from attending her funeral. Her ill-wishers even resorted to physical violence. Once the door of her house was pushed on her, and the child she was carrying was hurt and the baby-boy was stillborn. This incident took place, and it is very well documented by Shi'ite and Sunni historians and chroniclers, when Omer ibn al-Khattab was urging, sometimes even beating, people to go to the Prophet's .Mosque to swear allegiance to his friend, Abu Bark

Omer promoted Abu Bakr to the seat of "caliph", being the very first person to swear allegiance to him after being convinced that it would not be long before he, too, would occupy the same seat. Fatima's house was set on fire. Having been mistreated and stricken with grief, which crossed all limits of forbearance and endurance, she expressed her sorrows in an elegy which she composed to mourn her father the Holy Prophet (ص). In that elegy, she makes a particular reference to her woeful plight saying, after having taken a handful of earth from her father's grave, putting it on her ,eyes, crying and saying

ماذا على من شمَّ تربةَ أحمد أن لا يشمّ َمدى الزمان غواليا؟

صُبّت عليَّ مصائبٌ لو أنّها صُبّت على الأيّام صِرْنَ لياليا

قد كنت ذات حمى بظل محمد لا أختشى ضيماً و كان جماليا

فاليوم أخشع للذليل وأتقى ضيمى، و أدفع ظالمى بردائيا

فإذا بكت قمريه فى ليلها شجناً على غصن بكيت صباحيا

فلأجعلن الحزن بعدك مؤنسى و لأجعلن الدمع فيك وشاحيا

What blame

should be on one who smells Ahmed's soil

?That he shall never smell any precious person at all

(Calamities have been poured on me (like waters boil

.Were they poured on days, they would become nights

In the shade of Muhammad, I enjoyed all protection

,And he was my beauty, and I feared no oppression

But now I surrender to the lowly and fear I am done

.Injustice, pushing my oppressor with only my gown

,So, if a dove cries during its night, forlorn

.Out of grief on its twig, I cry in my morn

,So, I shall after you let grief be a companion for me

.And my tears that mourn you my cover they shall be

On p. ٢١٨, Vol. ٢, of al-Tabari's Tarikh (Dar al-Amira for Printing, Publishing and Distribution, Beirut, Lebanon, ٢٠٠٥), it is stated that when Fatima could not get her inheritance, Fadak, from Abu Bakr, she boycotted him and never spoke to him till her .death

The death of the Apostle, affected her very much and she was very sad and grief-stricken and wept her heart out crying all the time. Unfortunately, after the death of was (ع) the Prophet, the Government confiscated her famous land of Fadak. Fatima pushed behind her home door (when they attacked Ali's house and took him away in order to force him to accept the caliphate of Abu Bakr), so the fetus she was carrying, namely Muhsin, was subsequently aborted. Omer ibn al-Khattab ordered his servant, Qunfath, to set her house on fire, an incident which is immortalized by verses of

poetry composed by the famous Egyptian poet Hafiz Ibrahim which is reproduced here but without English translation. The author has preferred not to translate it in :order not to hurt the feelings of his Sunni brethren, especially non-Arabs

On p. ۲۲۰, Vol. ۲, of al-Tabari's Tarikh (Arabic text), it is stated that the Holy Prophet remained unburied for three days. His sacred body finally received the burial bath (ص) those who ,(ع) Besides Ali .(ع) by his cousin and son-in-law, Fatima's husband Ali were: al-Abbas ibn Abdul-Muttalib, his son al- (ص) attended the burial of the Prophet Fadhl, Qutham ibn al-Abbas, Usamah ibn Zaid, and Shuqran, a freed slave of the according to the same page. According to Ibn Ishaq, Aws ibn Khawli, ,(ص) Prophet to let him assist in (ع) who had taken part in the Battle of Badr, earnestly requested Ali which the Commander of the Faithful accepted (ص) burying the Messenger of Allah .(ع)

The tragedy of her father's death and the unkindness of her father's followers, were too much for the good, gentle and sensitive lady and she breathed her last on Jumda I ۱۴, ۱۱ A.H., exactly seventy-five days after the death of her revered father, the Holy Prophet of Islam. Grieved about the way she was treated by certain "sahaba" of the the confiscation of her property, Fadak, the aborting of her son, Musin, ,(ص) Prophet and the confiscation of the right to caliphate from her husband, Ali, were all too much for her, so much so

that they eventually put an end to her life when she was in the prime of her life at the age of eighteen, although historians provide different dates, and was buried in .Jannatul-Baqi', Medina

Fatima's Death

,On p. ٢١٨, Vol. ٢, of al-Tabari's Tarikh, al-Tabari says

فدفنها على ليلا، و لم يؤذن بها أبا بكر

".(Ali buried her at night, and Abu Bakr did not call the athan (to announce her death"

did not survive more than seventy-five days after the demise of her father. (ع) Fatima She breathed her last on the ١٤th Jumdi I, ١١ A.H. Before her demise, she told her will :thus ,(ع) to her husband, Imam Ali

.O Ali, you will personally perform my funeral rites .١

.Those who have displeased me should not be allowed to attend my funeral .٢

.My corpse should be carried to the graveyard at night .٣

in compliance with her will, performed all the funeral rites and ,(ع) Thus, Imam Ali accompanied exclusively by her relatives and sons carried her at night to Jannatu'l-Baqi ` , where she was laid to rest and her wishes fulfilled.

Having buried her, in the darkness of the night, her husband, the Commander of the :composed these verses of poetry (ع) Faithful Ali

هذى قصيده الامام على بن ابى طالب عندما كان عند قبر فاطمه الزهراء (ع):

ما لى وقفت على القبـورِ مُسلمـا قبر الحبيـب فلـم يـردّ جوابـى؟

أَحبيـب، ما لک لا تـرد جوابنـا أَنسيت بعـدى خلَّـه الأَحبـاب؟

قال الحبِيب: وكيف لى بجوابكم و أنـا رهيـن جنـادل و تراب؟

أَكل الترابُ محاسنـى فنسيتكُـم وحجبـت عن أَهلى وعن أَترابـى

فعليكم من_ى الس_لام تقطع_ت من_ى

p: ۷۵۳

و منکـم خلـه الأحبـاب

,Why did I stand at the graves to greet

?The tomb of the loved one, but it did not respond

?O loved one! Why do you not answer us

?Have you forgotten the friendship among loved ones

The loved one said: How can I answer you

?While I am held hostage by soil and stones

,Earth has eaten my beauties, so I forgot about you

;And I now am kept away from family and peers

So, peace from me to you, the ties are now cut off

.And so are the ties with loved ones

On p. ١٣۶ of Dalaa'il al-Imama دلائل الامامه, we are told that those who attended Fatima's burial in the darkness of the night were, besides her husband Ali (ع), none other than both her sons al-Hassan and al-Husayn (ع), her daughters Zainab and Umm Kulthum, her maid Fidda and Asmaa daughter of Umays. The author, as quoted on p. ٩٢, Vol. ١٠ of the newly published edition of Bihar al-Anwar, adds the following:

و أصبح البقیع لیله دفنت و فیه أربعون قبرا جددا، و ان المسلمین لما علموا وفاتها جاءوا الی البقیع فوجدوا فیه أربعین قبرا، فأشکل علیهم قبرها من سائر القبور، فضج الناس و لام بعضهم بعضا و قالوا: لم یخلف نبیکم فیکم الا بنتا واحده تموت و تدفن و لم تحضروا وفاتها و الصلاه علیها و لا حتی تعرفوا قبرها.

ثم قال ولاه الأمر منهم: هاتم من نساء المسلمین من ینبش هذه القبور حتی نجدها فنصلی علیها و نزور قبرها. فبلغ ذلک أمیر المؤمنین صلوات الله علیه، فخرج مغضبا قد احمرت عیناه

و درت أوداجه و علیه قباه الأصفر الذی کان یلبسه فی کل کریهه و هو متوکیء علی سیفه ذی الفقار حتی ورد البقیع، فسار الی الناس النذیر و قال: هذا علی بن أبی طالب قد أقبل کما ترونه یقسم بالله لئن حول من هذه القبور حجر لیضعن السیف علی غابر الآخر.

فتلقاه عمر (بن الخطاب) و من معه من أصحابه و قال له: ما لک یا أبا الحسن؟ و الله لننبشن قبرها و لنصلین علیها. فضرب علی (ع) بیده الی جوامع ثوبه (یعنی ثوب عمر) فهزه، ثم ضرب به الأرض و قال: یا ابن السوداء! أما حقی (فی الخلافه) فقد ترکته مخافه أن یرتد الناس عن دینهم، و أما قبر فاطمه، فو الذی نفس علی بیده، لئن رمت و أصحابک شیئا من ذلک، لأسقین الأرض من دمائکم. فان شئت، فأعرض یا عمر.

فتلقاه أبو بکر فقال: یا أبا الحسن بحق رسول الله و بحق من (هو) فوق العرش الا خلیت عنه، فانا غیر فاعلین شیئا تکرهه. فتخلی عنه و تفرق الناس و لم یعودوا الی ذلک.

In the morning of the eve in which she (Fatima) was buried, al-Baqi' was found to have forty new graves. When the Muslims came to know about her death, they went to al-Baqi' where they found forty freshly built graves, so they were confused and could not identify her grave from among all of them. People fussed and blamed each other. They said, "Your Prophet left only one daughter among you. She dies and is buried while you do not attend her demise or perform the

".prayers for her or even know where her grave is

Those in authority among them said, "Bring from among the Muslims' women those who would inter these graves till we find her, perform the prayers for her and visit her grave." The report reached the Commander of the Faithful, Allah's blessings with him, so he came out furious, his eyes reddened, his veins swollen and wearing his yellow outer garment which he always put on whenever there was trouble, leaning on his sword, Thul-Fiqar, till he reached al-Baqi'. A warner rushed to people to warn them saying, "Here is Ali ibn Abu Talib has come as you can see, swearing by Allah that if ".anyone moves a brick of these graves, he will kill each and every one of them

He was met by Omer [ibn al-Khattab] and some of his companions and said, "What is wrong with you, O father of al-Hassan?! By Allah, we shall inter her grave, and we took hold of Omer's garment, shook (ع) shall perform the [funeral] prayers for her." Ali him and threw him on the ground and said, "O son of the black woman! As regarding my right [to succeed the Prophet as the caliph], I have abandoned it for fear people might revert from their religion. As for Fatima's grave, I swear by the One Who holds Ali's soul in His hands that if you and your fellows want to do any such thing, I shall let ,the earth drink of your blood

p: ۷۵۶

all of you; so, if you want, stay away from it, O Omer.”

Abu Bakr met him and said, “O father of al-Hassan! By the right of the Messenger of Allah (ص) and by the right of the One on the Arsh, leave him, for we shall not do anything which you dislike.” Ali (ع) left Omer alone. People dispersed and did not make any further attempt. This incident shows the reader how Abu Bakr was blessed with a higher degree of wisdom than Omer.

هذه الابيات من قصيده فاطمه سيده نساء العالمين للمرحوم الشيخ محسن أبو الحب الكبير أهديها الى كل الفاطميات:

فإن قــــيل حــوّا قــلت فــاطم فــخرها أو قـــــيل مــــريم قــلت فــاطم أفــضل

أفـــهل لحـــــوّا والـــــد كـــمحمّدٍ أم هـــل لمـــريم مـــثل فــاطم أشــبل؟

كـــــلّ لهـــا عـــند الولاده حـــاله مـــنها عـــقول ذوى البـــصائر تــذهل

هـــذى لنـــخلتها التــجت فــتساقطت رطـــبا جـــنّياً فـــهى مـــنه تأكـــلّ

وضعت بــعيسى وهــى غــير مــروعهٍ أنّــــى وحـــارسها السّــرىّ الأبســل؟

وإلى الجــدار وصفحه البـــاب التــجت بــنت النّـــــــبىّ فأســقطت مــا تــحمل

ســقطت وأســقطت الجـــنين وحــولها مــــن كـــلّ ذى حسبٍ لئــيم جـــــحفل

هــــذا يــــعنّفها وذاك يـــــدعّها ويـــــردها هــــذا وهـــــذا يـــركل

وأمــــامها أســـد الأســـود يـــقوده بـــالحبل قـــنفذ، هـــل كــهذا مــعضل؟

ولســـوف تأتــى فــى القــيامه فــاطم تشكـــــو الى رب الســـماء وتــــعول

ولتـــــعرفنّ جــــنينها وحـــــنينها بشكــــايهٍ مـــنها السّــما تــــتزلزل:

ربّــــاه مـــيراثــى وبـــعلى حــقّه غـــصبوا، وأبـــنائى جـــميعاً قــتّلوا

Following are verses of poetry in honor of Fatima, Head of the Women of Mankind, composed by the late Shaikh Muhsin Abu al-Hubb Senior presented to all ladies who descended from Fatima:

,When they mention Eve, I say that Fatima is her pride

Or if Mary is mentioned, I say that Fatima is

.superior

?Can anyone underestimate a father such as Muhammad

?Or does Mary have a lion cub more brave than Fatima's

:Each had a status at her birth that puzzles sages' minds

,This to her date tree resorted, so of fresh ripe dates she ate

Giving birth to Jesus without fright, how so when the guard

?Is the most brave night sojourner

,And to the wall and the door's slab did this resort

.Prophet's daughter, so she aborted what she was bearing

She fell, and her fetus [Muhsin] fell with her, surrounded by

:Every one of a mean descent and lowly birth

,This rogue rebukes her, that one reprimands her

...This one dismisses her, that one even kicks her

Though before her was the lion of lions being led

?By the rope..., so, is there a greater calamity

Fatima will come on the Judgment Day to complain

,To the Lord of the Heavens, and she will wail

And you will know who her fetus was, why she wails

:Why she presents a complaint from which the heavens shake

Lord! My inheritance and my husband's right did they confiscate"

“And, moreover, all my sons did they kill, O Lord!”

قصیده للشاعر المسیحی عبد المسیح الأنطاکی یمدح فیها فاطمه الزهراء (ع) فالسیده الزهراء (ع) قد شهد بفضلها المخالف والمؤالف لأنها سیده نساء العالمین من الأولین والأخرین:

و إنها فِزَّهٌ بین النساء فلا بنتُ لحواءَ تدنو من معالیها

ومن یُشعُّ شَعَاعَ الشمس جبهتُها و لا تُلالی إذا لاحت کلالیها

هی الجدیرهُ بالکُفءِ الکریم لها مَن بالمفاخِرِ والعُلیا یُحاکیها

والعُرْبُ تطلبُ أکفاءً تَزّوجُهُمْ بناتها، سّنیهُ تأبی تعدّیْها

وکُلُ عقدٍ بغیر الکُفءِ تحسَبُهُ عاراً علیها لدی الأقرانِ یُخزیها

فمن یلیقُ ببنتِ

p: ۷۵۸

المُصطفى حسباً ومَن مِن العَرَب العَربَاء كافيها؟

ومَن يناسَب طه كى يُصاهَرهُ وهى المصاهرّةُ المسعودُ مُلقيَها؟

غيُر العلىّ حبيب المصُطفى و له سَبَقُ الهدايهِ مُذ نادى مناديها

فانه بعدَ طه خيرُ من ولدَتْ قُريشَ مُنذَ برا البارى ذراريها

و أنه بطلُ الإسلامِ تعرفُهُ تلك الحروب التى أمسى مُجليّها

Here is a poem composed by the Christian poet Abdul-Maseeh al-Antaki (of Antioch city) in praise of Fatima al-Zahra (ع), for those who agree with our [religious] views and those who do not have all testified to Fatima's distinction: She is the Mistress of all Women of Mankind from the early generations to the very last:

Among women, hers is a unique birth:

No other daughter of Eve comes to her distinctions close.

One from whose forehead the sun's rays shine,

From her standing places glitter glows.

She is the peer of the honored one and only who

In his feats and supreme honors is her only match.

Arabs seek competent peers for daughters to marry

A tradition which they refuse to forgo.

Any marriage without a competent peer they regard

As a shame on them that debases them among peers.

Who can match in lineage the daughter of the Chosen one?

Who among the Arabs in honors matches her?

,to be his son-in-law (ص) Who suits Taha

A marriage tie that brings happiness to one who wins it

?Other than Ali, the one loved by the Chosen One

.He accepted Guidance since the Messenger called for it

Next to the Chosen One, he is the best of Quraish

.Since the Almighty created its souls

And he is the hero of Islam well known

By those wars

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.that raised his status

ما هو "مصحف فاطمه"؟

((وخلفت فـاطمه عليهـا السـلام مصـحفاً، مـا هو قرآن، ولكنه كلام من كلام الله، أنزله عليهـا، إملاء رسول الله، وخط على عليه السلام))(بحار الأنوار ج۲۶ ص۴۱ روايه۷۳ باب۱) ولـذا سـمِّيت فـاطمه، فهى مظهر فاطر السـموات والأرض. وحيث أن الملک المرسل من قبله تعالى يحـدِّثها، سـمِّيت المحـدَّثه، كما مرَّ أنه كان يخبرها عمّا سـيحدث بعدها فى ذريّتها من المصائب والبلايا، والأهم من ذلک ما ستكتسـبها الـذريه، من انتصارات عظيمه، ونجاح كبير فى عصـر الغيبه، ومن ثمّ ظهور ابنها المهـدى المنتظر، عجلّ الله تعالى فرجه الشريف.

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عليٌّ عليه السلام كاتبُ المصح_ف

أنَّ الزهراء، سـلام الله عليها، كانت تحسُّ بالملک، وتسـمع صوته، ولم تكن تشاهـده، فبمجرَّد أن حصل ذلک، شـكت إلى أمير المـؤمنين عليٍ، عليه السـلام، حيث لم تكن تتوقَّع هـذا الأمر بهـذه الصوره المسـتمرَّه. اذن كـان أمير المؤمنين عليٍ، عليه السـلام صاحب فكره كتابه المصـحف، حيث يسـمع صوت روح الأمين، فيكتب كلما يسـمعه، إلى أن اجتمع فى مصحف متكامل، وهو مصـحف الزهراء عليها السـلام. ولا يخفى عليک ، أنّه ليس من السهل كتابه ما يلقيه جبرئيل، بل كان ذلک ضمن العلوم الخاصَّه الإلهيَّه التى امتاز بها أمير المؤمنين، عليه السـلام، فهو الذى كتب من قبل ما أملاه رسول الله عليه، وهو الذى جمعَ القرآن الكريم فى المصحف الشريف كما هو ثابت فى محلِّه.

محت_وى المصح_ف

إنَّ المصـحف يشتمل على أمـورٍ كـثيرهٍ تتلخص فى كلمه واحـده وهى: استيعـابه لجميـع الحـوادث الخطيره الآـتيه، خصوصـاً ما سيواجه ذريتُها، من المصائب والبلايا، وأيضاً الانتصارات، ويشتمل على أسماء جميع الملوک والحكّام إلى يوم القيامه، كما ورد فى الحديث: ((ما من نبى و لا وصى ولا

ملک إلا وفى مصحف فاطمه)) (بحار الأنوار ج۴۷ ص۳۲ روايه۲۹ باب۴). ويحتوى على أمور ترجع إلى شخص رسول الله، صلى الله عليه وآله وسلم، وأيضاً يشتمل على وصيتها سلام الله عليها.

((ابن هاشم عن يحيى بن أبى عمران عن يونس عن رجل عن سليمان بن خالد قال : قال أبو عبد الله عليه السلام.. فإن فيه وصيه فاطمه عليها السلام..))(بحار الأنوار ج۲۶ ص۴۳ روايه۷۶ باب۱). ومن الطبيعى أنَّ الوصيَّه تشتمل على أمورٍ خاصَّه، تتعلَّق بحزنها عليها السلام، وبالمصائب الوارده عليها، من أعدائها، ليُنفِّذها ابنها الإمام الثانى عشر المهدى المنتظر، عجَّل الله تعالى فرجه الشريف، لأنَّه هو الإمام مبسوط اليد، الذى به يملأ الله الأرض قسطاً وعدلاً، كما مُلئت ظلماً وجوراً.

الأئِمَّه عليهم السلام ومصحف فاطمه

كان الإمام الصادق عليه السلام، يؤكِّد دائماً على علوم أهل البيت عليهم السلام، ففى الحديث أنَّه كان يقول "أنَّ علمهم عليهم السلام غابر ومزبور ونكتٌ فى القلوب ونقر فى الأسماع" وأنَّهم يمتلكون "الجفر الأحمر، والجفر الأبيض، ومصحف فاطمه، والجامعه" فهم عليهم السلام رغم ارتباطهم وسماعهم صوت الملائكه ورغم تبعيّتهم لمصحف الإمام عليٍّ الذى هو الجامعه المشتمله على جميع الأحكام حتى أرش الخدش، ورغم معرفتهم بعلم الجفر الذى يشتمل على "علم ما يحتاج إليها الناس إلى يوم القيامه من حلال و حرام" إلاّ أنَّهم كانوا يعتمدون فى فهم الحوادث الخطيره على مصحف فاطمه عليها السلام كما ورد فى الحديث "فنحن نتبع ما فيها فلا نعدوها" حيث يشتمل على الحوادث الخارجيه جميعاً. وأيضاً أسماء الملوك إلى يوم القيامه، ففى الحديث: ((سئل عن محمد بن عبد الله بن الحسن فقال عليه السلام: ما من نبى ولا وصى ولا ملک إلاّ وهو

فی کتاب عندی. یعنی مصحف فاطمه، والله ما لمحمد بن عبدالله فیه اسم)) (بحار الأنوار ج۴۷ ص۳۲ روایه۲۹ باب۴).

لقد وصل المصحف إلی مستوی من الرفعه والسموّ بحیث صار مصدر سرورهم واستبشارهم، کما یستفاد من جمله قرت عینه فی الحدیث التالی: ((عن فضیل بن عثمان عن الحذاء قال: قال لی أبو جعفر علیه السلام یا أبا عبیده کان عنده سیف رسول الله صلی الله علیه وآله وسلم ودرعه ورایتُه المغلبه ومصحف فاطمه علیها السلام قرَّتْ عینُه)) (بحار الأنوار ج۲۶ ص۲۱۱ روایه۲۲ باب۱۶).

هل مص_حف فاطمه هو القرآن؟

إنَّ الکثیر من الناس کانوا ولا زالوا یتصوَّرون أنَّ المصحف یشتمل علی الآیات القرآنیه الشریفه، أو أنَّ هناک قرآناً آخر عند الشیعه، کما یزعم بعضُ الجُهالُ من العامَّه. ولکنَّ الواقع هو خلاف ذلک، فإنَّ المصحف لا یشتمل حتی علی آیه واحده من آیات القرآن الکریم، کما هو المستفاد من الأحادیث الکثیره ،کما أنَّه لیس من قبیل القرآن ولا یشبهه من ناحیه المحتوی أصلاً، فهو من مقولهٍ أخری، فأحادیثنا صریحهٌ فی ذلک فقد ورد فی حدیث: ((...عن علی بن سعید عن أبی عبد الله علیه السلام... ما فیه آیهٌ من القرآن)) (بحار الأنوار ج۲۶ ص۴۲ روایه۷۴ باب۱).

وفی أحادیث أخر: ((...عن علی بن الحسین عن أبی عبد الله علیه السلام .. عندنا مصحف فاطمه، أما والله ما فیه حرفٌ من القرآن))(بحار الأنوار ج۲۶ ص۴۶ روایه۸۴ باب۱).

- ((عبد الله بن جعفر عن موسی بن جعفر عن الوشاء عن أبی حمزه عن أبی عبد الله علیه السلام قال: مصحف فاطمه علیها السلام ما فیه شیء من کتاب الله..))(بحار الأنوار ج۲۶ ص۴۸ روایه۸۹ باب۱).

- ((عن عنبسه بن مصعب قال: کنا عند

أبى عبد الله عليه السلام.. ومصحف فاطمه أما والله ما أزعم أنه قرآن))(بحار الأنوار ج۲۶ ص۳۳ روايه ۵۰ باب ۱).

عند ملاحظه الأحاديث تعرف أنَّ الشبهه كانت منتشره فى عصر الأئمه عليهم السلام، ولهذا نراهم يستنكرون بكلِّ حزم وجدّ، ويتوسَّلون بالقسم لنفى ذلك، غير أنَّ هناك حديثا يدلّ على أنّ المصحف:

((فيه مثل قرآنكم هذا ثلاث مرات))(بحار الأنوار ج۲۶ ص۳۸ روايه ۷۰ باب).

والظاهر أنّ المقصود هو من ناحيه الكميّه وحجم المعلومات، لا من حيث المحتوى. ثمَّ لا يخفى عليك ما فى كلمه قرآنكم من معانٍ فتأمَّل جيِّداً.

وأيضاً:

المستفاد من أحاديث كثيره أنَّ مصحف الزهراء عليها السلام ليس فيه شيء من الحلال والحرام أصلًا، ومن تلك الأحاديث قوله عليه السلام: ((أما إنَّه ليس من الحلال والحرام))(بحار الأنوار ج۲۶ ص۴۴ روايه۷۷ باب ۱).

?What is Fatima's Mushaf

has left us a book behind her which is not a Qur'an but speech of the (ع) Fatima and written down by (ص) Almighty revealed to her, dictated by the Messenger of Allah .according to p. ۴۱, Vol. ۲۶ of Bihar al-Anwar ,(ع) Ali

This is why she is named "Fatima": the one who manifests the speech of the Fatir (Creator) of the heavens and earth. Since the angel sent by Him speaks to her on one spoken to. Also, the ,"المحدثه behalf of the Almighty, she is called "muhaddatha angel used to tell her the calamities and afflictions that will happen after her death to her progeny and, more importantly, the gains such progeny will achieve, the great victories and success during the Time of Occultation then during the time when her descendant, al-Mahdi, the Awaited

.One, may the Almighty speed up his holy ease, reappears

was the scribe of this mushaf. Al-Zahra used to sense the presence of the angel (ع) Ali and hear his voice, but she did not see him. When this took place, she complained because she did not expect the (ع) about it to the Commander of the Faithful Ali .matter would thus continue taking place

then, was the one who thought about writing the mushaf down since he heard ,(ع) Ali the voice of the trusted angels, so he would write down what he heard till a complete mushaf was gathered which is al-Zahra's mushaf, peace with her. You realize that it is not easy to write down what Gabriel was dictating; rather, this was among the special He was the .(ع) divine sciences which characterized the Commander of the Faithful used to dictate to him, (ص) one who used to write down what the Messenger of Allah .and he was the one who compiled together the Holy Qur'an as is confirmed

Mushaf's Contents

Fatima's mushaf (book) contains many matters which can be summarized thus: It absorbs all upcoming serious events, especially the calamities and afflictions her progeny would face as well as the victories. It contains names of all kings and rulers till Judgment Day, according to this tradition which is recorded on p. ٣٢, Vol. ٤٧, of Bihar al-Anwar: "There is no prophet or wasi or king except that he is mentioned in Fatima's mushaf." It also contains matters relevant to the person

.(ع) as well as her own will (ص) of the Messenger of Allah

Ibn Hisham quotes Yahya ibn Abu Omran quoting other sources citing Abu Abdullah as stated on p. (ع) saying that it contains the will of Fatima ([ع] (Imam Ja'far al-Sadiq ۴۳, Vol. ۲۶, of Bihar al-Anwar. Naturally, the said will contains personal matters relevant to her grief and the predicaments she had to go through which her enemies caused so her descendant, the ۱۲th Imam, the Awaited Mahdi, may Allah Almighty hasten his sacred ease, would carry it. This is so because the Mahdi is the one who will have the power to do so, who will be empowered by Allah to fill the earth with justice .and equity after having been filled with injustice and iniquity

and Fatima's Mushaf (ع) The Imams

used to always emphasize the significance of the sciences of (ع) Imam Ja'far al-Sadiq In one tradition, he used to say, "Their knowledge, peace with them, .(ع) Ahl al-Bayt transcends time, comprehended and recorded, effective in the hearts, having an the Red Wide Well ,الجفر الأحمر و الجفر الأبيض impact on those who hear it," that they have (or pool) and the White one, Fatima's mushaf and al-Jami'a." The red and white wells or pools referred to above are connotations of what is prohibitive and permissible in .Islam

(ع) As for al-Jami'a , it is a collection of writings by the Commander of the Faithful Ali who held them so precious, he attached them to his sword, Thul-Fiqar. The contents of

this Jami'a were recorded on animal's skin and used to be inherited, as is the case with Fatima's book, by the immediate family of the Prophet (ص), the Ahl al-Bayt (ع), who were subjected to untold trials and tribulations, persecution, imprisonment, poisoning, beheading and a host of injustices because of which these precious writings are now lost. Ahl al-Bayt (ع) used to maintain connection with the angels and adhere to the contents of Imam Ali's book, the Jami'a which contained all judicial rulings, including the penalty for one slightly scratching someone else's cheek.

Their knowledge included the "science of Jafr" which contains branches of knowledge relevant to what is permissible in Islam and what is not needed by people of all times till the Judgment Day. But they used to depend in understanding serious events on Fatima's book according to a tradition that says, "We follow its contents and do not go beyond them." Such contents include all external [beyond the Household of the Prophet {ص}] incidents as well as the names of kings till the Day of Judgment. One tradition states that Muhammad son of Abdullah son of Imam al-Hassan (ع) was once asked and he said this in his answer: "The names of every prophet, wasi, king... is with me in a book," meaning Fatima's book, adding, "By Allah! It does not contain any mention of [Prophet] Muhammad ibn Abdullah," according to p. ٣٢, Vol. ٤٧, of Bihar al-Anwar.

This mushaf reached a high level of loftiness, so much

so that it became a source of happiness and optimism as is concluded from the phrase “apple of his eyes” in the following tradition: “Fudhail ibn Othman quotes al-said to him, ‘O Abu Ubaidah! He (ع) [Haththa saying that Imam Abu Ja’far [al-Baqir his shield, winning banner and ,(ص) used to have the sword of the Messenger of Allah Fatima’s mushaf, the apple of his eyes,” as indicated on p. ۲۱۱, Vol. ۲۶, of Bihar al-Anwar.

?Is Fatima’s Mushaf The Holy Qur’an

Most people used to, and still do, imagine that this mushaf contains the sacred Qur’anic verses, or that there is another Qur’an the Shi’as have, as ignorant commoners claim. But the reality is contrary to this: This mushaf does not contain a single verse of the verses of the Holy Qur’an, as is understood from many traditions. Also, it is not similar to the Qur’an, nor is it like it from the standpoint of context at all. It tells quite a different tale. Traditions are clear in this regard: One tradition says, “... It does not contain any verse of the‘ ,(ع) quoting Ali ibn Sa’eed citing Abu Abdullah Qur’an,’” according to p. ۴۲, Vol. ۲۶, of Bihar al-Anwar.

In another tradition, it is indicated that “... from Ali son of al-Husayn who quotes Abu We have Fatima’s mushaf. By Allah! It does not contain a single syllable‘ ,(ع) Abdullah of the Qur’an,” as stated on p. ۴۶, Vol. ۲۶, of Bihar al-Anwar.

• Abdullah ibn Ja’far quotes Mousa ibn Ja’far quoting al-Washa citing Abu Hamzah citing

saying, ‘The mushaf of Fatima, peace with her, does not contain (ع) Abu Abdullah .anything of the Book of Allah,’” according to p. ۴۸, Vol. ۲۶, of Bihar al-Anwar

and ...(ع) Anbasah ibn Mus’ab has said, “We were in the company of Abu Abdullah • Fatima’s mushaf; by Allah, he did not claim at all that it is a Qur’an,” as we read on p. .۳۳, Vol. ۲۶, of Bihar al-Anwar

When examining these traditions, you will come to know that this confusion spread therefore, we find them strictly and seriously ;(ع) even during the time of the Imams denouncing it, swearing about denying it. There is one tradition which indicates that this mushaf “contains three times the like of your Qur’an,” according to p. ۳۸, Vol. ۲۶, of Bihar al-Anwar. It is quite obvious the comparison is with regard to the quantity and size of information, not from that of context. You can conclude that from the phrase .“your Qur’an”; so, carefully ponder

does not contain anything (ع) Many traditions conclude that the mushaf of al-Zahra about what is permissible and what is not; among such traditions is this statement (by Imam al-Sadiq, peace with him): “It is not about what is permissible and what is not,” .as stated on p. ۴۴, Vol. ۲۶, of Bihar al-Anwar

:is as follows (ع) The list of the other Infallible Fourteen

He is discussed in detail in this book :(ع) Ali ibn Abu Talib .۳

.He is discussed in detail in this book :(ع) Al-Hassan ibn Ali .۴

.۵

.He is discussed in detail in this book :(ع) Al-Husayn ibn Ali

.He is discussed in detail in this book :(ع) Ali ibn al-Husayn .۶

.He is discussed in detail in this book :(ع) Muhammad ibn Ali al-Baqir .۷

.He is discussed in detail in this book :(ع) Ja'far ibn Muhammad al-Sadiq .۸

.He is discussed in detail in this book :(ع) Mousa ibn Ja'far al-Kadhim .۹

.He is discussed in detail in this book :(ع) Ali ibn Mousa al-Rida .۱۰

.He is discussed in detail in this book :(ع) Muhammad ibn Ali al-Taqi .۱۱

.He is discussed in detail in this book :(ع) Ali ibn Muhammad al-Naqi .۱۲

.He is discussed in detail in this book :(ع) al-Hassan ibn Ali al-Askari .۱۳

.He is discussed in detail in this book :(ع) Muhammad ibn al-Hassan al-Mahdi .۱۴

The author of this book, his family and ancestors up to about ۱۵۰ years back are followers of the Shi'a Ithna-Asheri faith. Earlier than that, his ancestors were Sunnis, and the convesion of his first ancestor took place in al-Kadhimiyya city following a bloody incident which shok him. Details of this incident and the persecution to which early Jibouri (author's tribesmen) Shi'as were exposed, as well as the prejudice the author received from Sunnis in Atlanta, Georgia, where he was studying for his higher degree, are all recorded in his Memoirs. These Memoirs are available for all to read on an Internet web page by clicking on this link: http://www.scribd.com/yasinaljibouri [۱۱]./

(retraction, catching up (with), overtaking (somebody ahead :إستدراک Istidrak

seeking Allah's forgiveness :إستغفار Istighfar

Istihqaq

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entitlement, worth, value, merit, maturity (of debt, etc.) :إستحقاق

Istihsan إســــتحسان: preference, finding something to be valuable, worthwhile, commending, advising

Istihtar إســتهتار: rash behavior, disregard (for laws, customs, traditions, ethics, etc.), wantonness, recklessness, disregard for others' feelings, sentiments, interests, etc.

Istinsakh إستنساخ: copying, duplicating, cloning

Istintaj إســتنتاج: reaching conclusion, deduction (from certain events or facts) by inference

Istitan إستيطان: settling (usually on someone else's land)

Istithna' إستثناء: exception, exclusion

I`tikaf إعتكاف: the act of remaining most of the time at a mosque for prayers and supplications

Itrat عتره: progeny (usually) of Prophet Muhammad

Itmam or Itmam إتمام: Completion, conclusion, consummation

Ittikal or Ittikaal إتكال: reliance (on), dependence on, dependency

Ittizan or Ittizan إتزان: rationality, sobriety, the keeping of sedateness (of conduct), balance, poise

Izdiwajiyya إزدواجيــــه: duplicity, duality (of control, allegiance, jurisdiction, etc.), measuring by two scales, judging by two standards

J ,ج

Jadaf جـدف: (v. or n.) to blaspheme (the name of God) or blashempy, to revile or reviling, to swear to a lie

Jahannam جهنم: Hell; reference to and description of it has already been made in my

book titled Mary and Jesus in Islam. However, if you do not have a copy of it, here is what I wrote in explaining the Hebrew origin of this word: "Ge hen Hinnom," Hebrew for "the valley of the son of Hinnom." Jews believe that this valley is a place near Jerusalem where, according to Jeremiah ۱۹:۵, [Gentile] children were burnt in sacrifice .to Baal

The latter was the fertility god of then polytheist Canaanites (Arabs, descendants of .Ken`an, who inhabited Greater Syria

According to Vol. ١, p. ٢۴ of Civilization: Past and Present, "'Phoenician' is the name which the Greeks gave to those Canaanites who dwelt along the Mediterranean coast of Syria, an area that is today Lebanon."). The Greeks, then, were the ones who called ".those Arabs "Phoenicians". Ge hen Hinnom is Arabized as "Jahannam

Before the advent of Islam, Arabs believed neither in heaven nor in hell; they had no clear concept of the afterlife. They, therefore, had no words for Paradise or hell in by the way, means: a garden, an ",جنه their very rich and extensive vocabulary. "Janna orchard, but it really does not describe Paradise fully. Paradise is a lot more than an orchard or a garden. It is a whole world by itself. Incidentally, the word "Paradise" .(firdaws) is also a loan word, some say from Persian, others from Babylonian

ingrate, unappreciative, denies favors, denies the existence of the Creator :جاحد Jahid (apostate), atheist

ignorant, illiterate, unlettered :جاهل Jahil

period of overwhelming ignorance, a reference to the conditions of the :جاهليه Jahiliyya Arabs before the advent of Islam. It implies is a combination of views, ideas, and practices that totally defy and reject commonsense and the guidance sent down by .God through His Prophets

oppressive, unfair, unjust, unequitable, transgressing, encroaching, :جـــائر Ja'ir transgressing

permissible, allowable, admissible, possible, probable :جائز Ja'iz

long loose fitting garment worn by the Arabs :جلباب Jalbab

lash, whip :جلده Jalda or Jaldah

executioner, headsman, hangman :جلاد Jallad

inclusive, universal, university; it also means handcuffs :جامعه Jami `a

uncleanness caused by :جنابه Janaba

seminal discharge

Jannat or Jannah جنــه: heaven, Paradise, garden, the eternal abode of those with whom the Almighty is pleased; plural: jannaat

Janih جانح: devious, errant, delinquent, misdemeanant

Jami ` جامع: mosque, house of congregational worship, same as masjid مسجد; literally, it means "place where people gather for يتجمع prayers"

Janin جنين: fetus

Jard جرد: stock-taking, inventory

Jarrada جرد: stripped one (of property, clothes, etc.), deprived of, despoiled, denuded

Jariya جاريه: bondmaid, slave girl, servant

Jasha ` جشع: greed, avarice, avidity; one who is greedy is called jashi ` جشع

Jaza'i جزائى: punitive, penal, vindicatory

Jazak Allahu khayran or Jazak Allahu Khairan, Jazak Allah Khair, Jazak Allahu Khair جزاك الله خيرأ: This is a statement of thanks and appreciation said to the person who does a favor. Instead of saying "thanks" (Shukran), the Islamic statement of thanks is to say this phrase. Its meaning is: " May Allah reward you for the good deed which you have done." It is understood that human beings can't repay one another enough, especially and particularly his parents and educators. Hence, it is better to plead to the Almighty, Allah, to reward the person who did you a favor to grant him what is best for him.

Jawhara جوهره: jewel, precious (stone, etc.)

Jazim جازم: positive, sure, categorical

Jidal جدال: arguing, argument, debate, discussion

Jihad or Jihaad جهاد: It is an Arabic word the root of which is "jahada" which implies one who has strived for a worthy cause, a better way of life, etc. The nouns from which the word is derived are: juhd (effort, endeavor, exertion, exhaustion), mujahid (one

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who exerts himself or defends the creed, provided such defense is not done through aggression or through any means not allowed by Islam), jihad (struggle, defense of the Islamic creed) and ijtihad (ultimate effort in order to derive a solution for a problem related to jurisprudence; one who does so is called mujtahid, a highly learned jurist capable of deriving Islamic rulings). The other meanings are: strain, exertion, effort, diligence, fighting to defend one's life, land and religion. Jihad has ."commonly been mis-translated or misrepresented to the world to mean "holy war

In the absence of the Prophet, such a war does not exist in Islam, nor will Islam allow its followers to be involved in this so-called "holy war". Unfortunately, the past few years have witnessed the rising of a number of extremist movements that justify the shedding of the blood not only of non-Muslims but even of Muslims who do not agree with their ideologies. Those who are hostile to Islam have utilized the acts of terrorism committed by these groups, mostly identified as Takfiri groups, groups that label all others as "kafirs", apostates, to tarnish Islam's image. They use Islam as a pretext for their criminal acts just as the crusaders had done during the Middle Ages when even .some crusaders shed the blood of their own Christian brethren

Jihad is not a war to force the Islamic faith on others, as many ignorant people think or portray. Contrariwise, there is an explicit verse in the Qur'an

:that says the following

.(There is no compulsion in religion" (Chapter Al-Baqarah, ۲: ۲۵۶"

Jihad is not only a defensive war but a struggle, through peaceful means, against any unjust regime or any injustice, period. If such a regime exists—and there are many which do exist—such an effort has to be exerted against the leaders, the decision-makers, not against the people. Islam strongly prohibits terrorism, kidnapping, hijacking and depriving one of his freedom, even if this "one" is an animal or a bird. says, "A woman entered hell (ص) One statement made by the Prophet of Islam because of a cat which she confined, neither feeding it nor letting it eat of what is ".available on the ground

As for some "Muslim" political figures, leaders and rulers who waged wars against non-Muslims in the pretext of "spreading Islam", they were further from Islam than the earth is from the sun and did what they did for political, economic or selfish reasons. They were ignorant of the true message of Islam. Unfortunately, there are .many such "Muslims" in our time and in all times and climes

serious crime, felony :جنايه Jinaya or Jinayah

These are spiritual beings, "genies", that inhabit the world and, like :جن Jinn or Jin, Ginn humans, are required to follow the commandments of their Creator. They are held accountable for their deeds. Some of them are good while most of them are not, as is ,"the case with humans. The meaning of the word "jinn" in Arabic is "hidden

invisible, because they cannot be seen by most humans. They were created by the Almighty from smokeless fire. I discussed the jinns in more detail in my book titled Allah: The Concept of God in Islam.

Jirab جراب: pouch, bag, sack

Jizya or Jizyah جزيه: tribute, protection tax paid to Muslims by non-Muslims residing in areas under Islamic control. The Muslims collect this tax in exchange for protecting the lives and possessions of these non-Muslims, exempting them from the military service and awarding them full freedom to practice their religion, whatever it may be.

If the Islamic State cannot protect those who have paid the jizya, they are entitled to get it back. In all reality, such tax is hardly collected because even in Pakistan, where the majority are Muslims living with mostly Hindu and Buddhist minorities, the latter do not pay any jizya.

Jumood جمـــود: stagnation, freezing, inaction, inactivity, passiveness (to influence, change, etc.)

Junha or Junhah جنحه: misdemeanor

Junoon or Jinoon جنون: madness, insanity

Jutham جذام: leprosy

Juzaf جزاف: at random, haphazard, casual

ك،خ K, Kh,

Ka'bah or Kaaba كعبه: the first house of worship built for mankind, the cubic-shaped structure which is the most sacred to the Muslims of the world. It was originally built by Adam and was rebuilt by Abraham and his son Ishmael because it was damaged by torrential rain. It has the Black Stone which is believed as having been brought by an angel for Adam from another planet. The stone has been subjected to tests and analyses which all proved that

it was unlike any other on our planet, thus proving the Muslims' claim that it is not .earthly but cosmic

It is located in Mecca, the city located in Hijaz to which all Muslims of the world turn as they perform their five daily prayers and all other prayers, obligatory or optional. Mecca now is a very modern city with luxury hotels, malls, commercial centers and all modern facilities, and its people are most courteous, kind, generous and hospitable. Many pilgrims did not like to leave it once they had completed their pilgrimage rituals, .so they married there and lived happily ever after

atonement from sin, a penalty for wrongdoing. It is great if sinners pay :کفاره Kaffara for their sins in this short life for the price they will have to pay in the Hereafter will be quite dear. Kaffara sometimes is done by paying a certain amount of money determined by a jurist which will be distributed to the poor and needy. Other ways of paying it may be with performance of rituals such as prayers, fast, pilgrimage, etc.; so, dear reader, if you have committed a sin—who has not?! —, try to atone for it .before it is too late

infidel, apostate, atheist, one who does not believe in the existence of the :کافر Kafir Creator. The noun kufr denotes a person who refuses to submit to the will of Allah (God), who disbelieves in God. It also means one who deliberately covers up the truth while fully knowing

.it

Talk or speech as in "kalamu-Allah". It also means logic or :كلام Kalam or Kalaam .philosophy

Synonymous to "shahada," it is a Muslim's declaration of faith :كلمه Kalima or Kalimah (that is, to testify that there is no god except Allah, and that Muhammad is the .Messenger of Allah), and it is always pronounced in Arabic

in Arabic, it is qintar, a varying weight of ١٠٠ rals (rotls); a ral in Syria is :قنطار Kantar .roughly ٣.٢٠٢ kg., whereas in England it is ۴۴٩.٢٨ grams, and in Lebanon it is ٢.۵۶۶ kg

expert, learned, informed, connoisseur (of), specialist :خبير Khabir or Khabeer

(.palpitation (of heart, etc :خفقان Khafaqan

indecency, immorality, debauchery :خلاعه Khala`a or Khalaa`ah

caliph; the word "khalifah" refers to the successor of :خليفه Khaleefa or Khalifah or simply to any ruler who claims that he rules the Muslims (ص) Prophet Muhammad according to the will of the Almighty, whether he is justified in his claim or not. History has proven that most of these claims are false! This person sees himself as the head not only of his country but of the entire Muslim nation, so let us leave him enjoying this thought! Another title for the khalifah is "Amir Al-Mu'mineen", Commander of the .Faithful, which is explained above

whole, clear, pure, candid, genuine, exclusive :خالص Khalis

ditch, moat. This word reminds the Muslims of the "Battle of the :خندق Khandaq Khandaq" which took place during Islam's early years, that is, in ۶٢٧ A.D. First of all, there are two theories about how contemporary Jews went

to and settled in Mecca and Medina. One theory says that they fled the persecution of the Romans who had by then subjected Jerusalem, which Jews call Ur-shalom, the city of peace, and went to Arabia where they felt confident that the Romans would not chase them there. Arabia at that time did not have much to attract foreign invaders. Another theory says that these Jews, who spoke Arabic besides Hebrew and Yiddish, had actually fled away from the persecution of cruel and fanatical Christian rulers of Nejran, southern Yemen, who were at the time appointed by the emperors of .(Abyssinia (Ethiopia

In Medina, most Jews settled within small fortified towns. Upon settling down at Khaibar, one of their tribes, Banu Nadir, decided to seek revenge against the Muslims because of an incident which had taken place at Medina's main bazaar: A Jewish shop owner went from behind a Muslim woman and pulled her gown up, exposing her private parts. A Muslim man noticed the incident, attacked the Jew and killed him. The Jews went into a riot and contacted the Meccans. Twenty Jewish leaders and ۵۰ others from pagan Quraish made a covenant in the Ka`ba that as long as they lived, .they would fight Muhammad and the Muslims

Then the Jews and Quraish contacted their allies and sent emissaries to a number of tribes. Banu Ghatfan, Banu Asad, Banu Aslam, Banu Ashja`, Banu Kinanah and Banu Fizarah readily responded. The Meccans, four thousand strong, including three hundred cavaliers

and fifteen hundred camels, were joined by six thousand allies from among the Jews and the bedouin tribes. The three armies set out, ten thousand strong, under the command of Abu Sufyan in the beginning of the month of Shawwal, ۵ A.H. (the end of .February ۶۲۷ A.D.) to attack Medina

When news of these preparations reached Medina, the Prophet consulted his companions, as he always did during such situations. There was hardly sufficient time to make preparations for the war. He decided this time to remain within the city and fight back. The stone houses of the city were built adjacent to one another so as to make a high and continuous strong wall for a long distance except in the north-west .where a wide open space could afford the enemy an easy entry

At this place, with the suggestion of Salman al-Farisi, who was familiar with the mode of defending cities in other countries such as his home country (Persia), a trench, fifteen feet in width and fifteen feet in depth, was dug up. Muslims were divided into parties of ۱۰ each, and each party was allotted ۱۰ yards to dig. The Prophet himself .participated in this task, carrying the excavated earth away

The khandaq (moat) was completed in the nick of time: just ۳ days before the host of the enemies reached Medina. The houses outside the city were evacuated, and the women and children were accommodated for safety on the tops of the double-storied houses at the

entrenchment. Muslims could muster only three thousand men to face this huge army, and they immediately took cover behind the ditch. The Propeht camped in the center of the entrenchment in a tent of red leather on a space shaped like a crescent. .The camp had the rising ground of Sila` on its rear and the trench in the front

Huyaiy ibn Akhtab, head of Banu Nadir Jews of Medina, met secretly with Ka`b ibn Asad, head of Banu Quraizah, another Jewish tribe which was still in Medina. Huyaiy Banu Quraizah, on his .(ص) was the most antagonistic Jew towards the Prophet instigation, tore down the treaty which they had concluded with the Muslims. The Jews decided that they would assist the pagan Quraishites after ten days' preparations and would attack the rear of Muhammad's army from the north-western side of the city which was located on the south-east side of their fortress and .which was easily accessible to them

Rumours reached the Prophet about the Jews' schemes, so he sent two chiefs, one from the Aws and one from the Khazraj, namely Sa`d ibn Mu`ath and Sa`d ibn `Abadah (by the way, the reader may remember this same Sa`d ibn `Abadah whom I mentioned in my book titled Allah: The Concept of God in Islam while discussing the .jinns) respectively, to ascertain the truth

Both men proceeded to meet the Jews. Having made searching inquiries and some scouting of their own, they returned to report to the Prophet that the temper

of the Jews was even worse than it had been feared. This news alarmed the Prophet. It was then necessary to take precautions against any surprise attack or treachery from the side of those Jews. The north-western part of the city, which was located on .the side of the Jewish stronghold, was the weakest of all defences

In order to prtoect the families of his followers throughout the city, the Prophet, as a meager measure of precaution, had no choice except to send a considerable number of his men from his already small army of three thousand to afford them such protection. His men's supplies were hardly adequate due to the length of the siege of the entrenchment which formed his defense line. Still, he had no choice except to detach two parties, one of three hundred men under the command of Zayd ibn Harithah, his freed slave whom he raised since childhood, and another of two hundred men under the command of a chieftain from Medina. Their job was to patrol the .streets and the alleys of the city night and day

This treachery and danger from inside Medina, when Muslims were surrounded by the combined armies of pagans and Jews of all of Arabia on the outside, had a telling effect on the Muslims. The enemy was astonished to see the moat because it was a novel military tactic for the Arabs. They camped on the outside for ۲۷ (or ۲۴) days. Their number increased day by day, and

many Muslims were extremely terrified, as the Qur'an portrays for us. Surat al-Ahzab (Chapter ٣٣ of the Holy Qur'an) describes various aspects of this siege. For example, :read the following verses

When they came upon you from above you and from below, and when the eyes turned dull, and the hearts rose up to the throats, you began to think diverse thoughts about Allah. There, the believers were tried, and they wee shaken a tremendous (shaking. (Qur'an, ٣٣:١٠-١١

At that time, many hypocrites, and even some Muslims whose faith was weak and who are unfortunately described by some scholars as being sahaba, companions of :the Prophet, asked permission to leave the ranks of the Muslims and to go home

A party of them said: O people of Yathrib! There is no place for you to stand. And a party of them asked permission of the Prophet saying: Verily our houses are exposed, and they were not exposed; they only (thus) described (them in order) to flee away. ((Qur'an, ٣٣:١٣

The bulk of the army, however, steadfastly withstood the hardship of inclement weather and rapidly depleting provisions. The coalition's army hurled arrows and .stones at the Muslims

Finally, a few of Quraish's more valiant warriors, `Amr ibn Abdwadd, Nawfal ibn Abdullah ibn Mughirah, Dhirar ibn Khattab, Hubairah ibn Abu Wahab, `Ikrimah ibn Abu Jahl (an unbelieving cousin of the Prophet) and Mirdas al-Fahri, succeeded in crossing .the moat

Amr called for battle; nobody responded; he was considered equal to one thousand` warriors. History accounts state that all

the Muslims were as though birds were sitting on their heads: they were too afraid to .raise their heads

Three times did the Prophet exhort the Muslims to battle `Amr. Three times it was only Ali who stood up. In the third time, the Prophet allowed Ali to go. When Ali was going to the battlefield, the Prophet said: "The whole faith is going to fight the whole infidelity; the embodiment of the former bounds is to crush the entirety of the latter." The Prophet put his own turban on Ali's head, his own coat of mail over Ali's body, and he armed Ali with his own sword, Thul-Fiqar, then he sent him to meet his opponent. Then the Prophet raised his hands to supplicate thus: "O Allah! `Obaydah, my cousin, was taken away from me in the Battle of Badr, Hamzah, my uncle, in Uhud. Be Merciful, O Lord, not to leave me alone and undefended. Spare Ali to defend me. You ".are the best of defenders

Ali invited `Amr to accept Islam or to return to Mecca, or to come down from his horse .since Ali had no horse and was on foot

Nephew," said `Amr to Ali, being a friend of Ali's father Abu Talib, "By God I do not like " to kill you." Ali replied, "By God, I am here to kill you!" `Amr, now enraged at this reply, alighted from his horse. Having hamstrung his horse, a token of his resolve never to run away from the battlefield

but either to conquer or to perish, he advanced towards Ali. They were immediately engaged in a duel, turning the ground underneath them into a cloud of dust, so much so that for a good while, only the strokes of their swords could be heard while they themseles could not be seen. `Amr succeeded once in inflicting a serious cut on Ali's head. At last, Ali's voice was heard shouting, "Allahu Akbar! Allahu Akbar!" That was his .cry of victory. It always is Muslims' cry of victory

Seeing how the most brave among them has been killed by Ali, the other pagans who crossed the moat now took to their heels with the exception of Nawfal whose horse failed to leap; it fell into the moat. As the Muslims showered him with a hail of stones, he cried out thus: "I rather die by the sword than by the stones!" Hearing this, Ali !leaped into the moat and fulfilled his last wish, dispatching him to hell

Ali, contrary to the Arab custom then, did not, however, strip either men from their armour or clothes. When `Amr's sister came to her brother's corpse, she was struck with admiration at the noble behaviour of her slain brother's adversary and, finding out who he was, she felt proud of her brother having met his fate at the hands of the person who was known as the unique champion of spotless character. She said, as recorded in Tarikh al-Khamis, "Had his conqueror been someone else

other than the one who killed him, I would have mourned `Amr for the rest of my life. But his opponent was the unique spotless champion." Ali, the "Lion of God," thus distinguished himself as on previous occasions: in the battles of Badr and of Uhud. About this battle, the Prophet said: "Verily, one attack of Ali in the Battle of Khandaq is ".better than the worship of all human beings and jinns up to the Day of Resurrection

No further activity was atempted by the enemy that day, but great preparations were undertaken during the night. Khalid ibn al-Walid, with a party of cavaliers, attempted during the night to clear the ditch for crossing the next day. The next morning, the Muslims found the entire enemy force arrayed in fighting formations along their line of entrenchment. The enemies tried to overrun the Muslim side of the trench but were repelled at every point. The ditch served its purpose; it could not be crossed. During the entire military campaign, by the way, only five Muslims were martyred. The Muslims' vigilance paralyzed the enemies despite their numeric superiority. Numeric superiority is not always a prerequisite for victory. The Almighty grants victory to .whosoever He pleases

But the Muslims were running out of provisions. The Prophet had to tie a stone on his stomach in order to minimize the pangs of hunger. Abu Sa`eed al-Khudri said: "Our hearts had reached our throats in fear and in desperation." On the other hand, the besieging army

was getting restive, too; it could not put up any further with the rain and cold; its horses were perishing daily and provisions nearing depletion.

The Prophet went to the place where the Mosque of Victory (Masjidul-Fath) now stands and prayed to Allah. The Prophet said, "O Lord! Revealer of the Sacred Book, the One Who is swift in taking account, turn the confederate host away! Turn them to flight, O Lord, and make the earth underndeath them quake!"

A fierce storm raged, uprooting the tents of the enemies; their pots and belongings went flying in all directions; it blew dust in their faces, extinguished their fires, and their horses were running around as though they were possessed. An unbearable terror was cast in their hearts. In the fourth night, after having finished his prayers, Muhammad asked Abu Bakr if he would go to the enemy's camp to discern and report their activities. He replied saying, "I ask pardon of Allah and of His Messenger."

The Prophet promised Paradise to be the reward of anyone who would venture out for that purpose, then asked `Omer ibn al-Khattab if he would do it. `Omer's answer was similar to that of Abu Bakr. The Prophet's request is actually an order, a divine one, since it is coming from one who does not say anything or do anything without the Will of the Almighty. These facts are recorded in Tafsir al-Durr al-Manthur, As-Sira al-Muhammadiyya, As-Sira al-Halabiyya, Tarikh al-Khamis, and Rawdat al-Ahbab for all to

.review

The third person the Prophet asked was Huthayfah al-Yemani who readily responded to the request and proceeded to the enemy camp in the darkness of the night where he saw the devestation wrought by the storm. He saw Abu Sufyan looking very depressed. When he came back to his camp and reported in detail to the Prophet what he had seen, the Prophet was delighted to find out that his plea to Allah was .answered

Either feeling the pain of the severity of the weather or struck with terror at that storm which was interpreted as a manifestation of the Divine Wrath, Abu Sufyan decided to lift the siege and to march back at once. Summoning the chiefs of his allies, he announced his decision to them, issuing orders to dismantle the camp. He and all the Meccans with him, as well as the pagan tribes that allied themselves under his command, fled away. The first to flee was Abu Sufyan himself who was so upset that .he tried to ride his camel without first untying its rope

Khalid ibn al-Walid guarded the rear of the armies with two hundred cavaliers against a pursuit. The Ghatfan tribesmen and the bedouin allies returned to their deserts; not a single person remained on the battlefield in the morning. It was with great joy that in the morning the Muslims discovered the sudden disappearance of the enemy, finding themselves unexpectedly relieved. The siege lasted for twenty-four long days and ended in March of

.A.D ۶۲۷

:This episode is referred to in the Qur'an in this ayat

O ye who believe! Remember the bounty of Allah unto you when came upon you the hosts, so We sent against them a strong wind and hosts that ye saw not, and Allah (sees all what you do. (Qur'an, ۳۳:۹

:And also in ayat ۲۵ which says

And God turned back the unbelievers in their rage; they did not achieve any advantage, and Allah sufficed for the believers in fighting, and Allah is Strong, Mighty. ((Qur'an, ۳۳:۲۵

Abdullah ibn Mas`ud was interpreting this thus: "And God sufficed the believers .(through Ali ibn Abu Talib) in their fight," as we read in Tafsir al-Durr al-Manthur

As a direct result of this defeat of the infidels' combined forces in the Battle of Khandaq (moat, or the Battle of Ahzab, coalitions), Quraish's influence waned, and those tribes who were till then hesitating to accept Islam out of fear of Quraish began to send deputations to the Prophet. The first deputation came from the tribe of Mazinah, and it consisted of four hundred persons. They not only accepted Islam but were ready to settle down in Medina. The Prophet, however, advised them to return .to their homes

Likewise, a deputation of a hundred persons came from the Ashja` and embraced Islam. The tribe of Juhainah lived near them, so they were influenced by their .conversion. One thousand of the latter's men came to Medina to join the fraternity

destruction, ruin, desolation, doom, waste :خراب Kharab

mustard :خردل Khardal

,extraordinary :خارق Khariq

exceptional, remarkable, piercing, penetrating

loser, loss-making, unprofitable :خاسر Khasir

privatization :خصخصه Khaskhasa

opponent, disputant, foe :خصم Khasm

line, path, method, style, writing, route :خط Khat

orator, speaker, one who delivers the "khutba", sermon, خطيب : Khatib or Khateeb whether during the Friday prayer service or any other service

defectors, apostates, renegades, an extinct group of individuals who :خوارج Khawarij split from the Islamic nation and declared a rebellion on elected Caliph Ali ibn Abu Literally, the word means "Those who Went Out"): a controversial term .(ع) Talib which is described by some Muslim scholars differently, each according to his level of education and extent of bias and prejudice. If you are sincere about researching who these rogues were, you can start with p. ۲۷۸, Vol. ۳, of Tabari's famous book Tarikh al-Umam wal Mulook (famous as simply Tarikh). There are many editions of this book available for reviewers, but the one I have is the newest; it is published by the Dar Al-Amira for Publication and Distribution, Beirut, Lebanon, and is dated ۱۴۲۶ A.H./۲۰۰۵ A.D.

Their history started in the year ۳۷ A.H. (which then corresponded to the year ۶۵۸ A.D.) when they first reverted against the then elected caliph, Ali, but returned to obedience after he had reasoned with them just to revolt against him again and one of them, namely Ibn Muljim, killed caliph Ali on a Friday, ۱۱th, ۱۳th or ۱۷th of the month of Ramadan of ۴۰ A.H., according to various narratives.

Their ideology could not withstand the intellectual challenges of the

time, so it gradually weakened and died away. I think they do not deserve more space than this much here! To hell with them and with all those who apply this term to any Muslims, whoever they may be and from any sect at all, presently or in the future. The Khawarij and their ideology are both dead and decayed; so, there is no need to خوارج .beat on a dead horse

good, goodness, well-being, welfare, prosperity, benefit; in some verses of :خير Khayr the Holy Qur'an, it means "money" which, of course, can be a good tool for the doing .of righteousness and for helping people

ceramic :خزف Khazaf

deceit, deception, trickery, cheating, fooling, double-dealing :خداع `Khida

dispute, disagreement, feud, variance (of opinion, etc.), discrepancy :خلاف Khilaf

succession, [Islamic] caliphate :خلافه Khilafa or Khilaafah

religious tax collected at the end of the Islamic lunar year for baytul-mal :خراج Khiraj

conclusion, end, termination :ختام Khitam

circumcision :ختان Khitan

choice, option, prime, best :خيره Khiyara

immortality, eternity, forever :خلود Khulud or Kholood

one-fifth of one's savings and is now paid only by Shi`a Muslims; see :خمس Khums Chapter ٨, verse ٤١ of the Holy Qur'an. It is set aside from one's annual income or increase in wealth. It is divided into ٢ equal parts: One, called "sahm as-Sadat", is payable to needy Sadat (or Sayyids), descendants of the Prophet who are not allowed to receive charity (sadaqa) and are too dignified to ask for it. The other half, called is to be spent on promoting the Islamic creed, such ,"(عج) "sahm al-Imam

as paying expenses for writing, translating, editing, publishing and printing of books or the building of schools, religious seminaries, libraries, etc. Khums, moreover, is collected from one's profits or gains which he earn, as well as from the following: minerals, treasure troves, amalgamation of halal (permissible) wealth with what is haram (prohibitive), gems obtained from sea diving, spoils of war, land which a thimmi (a non-Muslim living under the protection of Islamic Government) purchases from a Muslim. There are many rules and regulations about the collection of, exemption from and distribution of this khums which, according to ۸:۴۱ of the Holy Qur'an is not optional, as some ill-informed individuals claim, but compulsory. Here is this verse for :you

وَاعْلَمُواْ أَنَّمَا غَنِمْتُم مِّن شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِى الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِن كُنتُمْ آمَنتُمْ بِاللَّهِ وَمَا أَنزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعَانِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And know that out of all the booty that you may acquire (in war), a fifth share is assigned to God! and to the Messenger, and to near relatives, to the orphans, the needy, and the wayfarer! if you believe in Allah and in the Revelation We sent down to Our servant on the day of testing! the day of the meeting of the two forces, for Allah .(has power over all things. (Qur'an, ۸:۴۱

What is stated in the Holy Qur'an as permissible or not permissible remains so till the Day of Judgment, and if you disagree, it

is your own burden which you will carry and not mine. If you have the risala (compilation of edicts) of Grand Ayatollah Sayyid Ali al-Husayni as-Sistani, refer to his "Kitab al-Khums" (Chapter on the khums) which starts on p. ٣٨٧, Vol. ١, of the Arabic text of his ۴-volume Minhaj as-Saliheen (published in the Hijri year ١۴٢٧ which coincides with the year ٢٠٠۶ A.D. by the Grand Ayatollah's office in Holy Mashhad, Iran). If you do not have a copy of the said risala, the Internet can provide you with a .wealth of information on this subject

state of submission and full attention, humility, of being in reverence :خشوع ` Khushu

eclipse of the moon :(القمر) خسوف Khusuf or Khosoof

a speech or sermon. It is sometimes used to refer to the sermon given :خطبه Khutba .during the Friday congregational prayer

plural form of kafir, apostate :كفار Kuffar

showing ungratefulness to Allah and not to believe in Him and in His religion, :كفر Kufr to deliberately hide the truth while fully knowing it with the ability to show the truth

the use of "Abu " (father of) or "Umm " (mother of) someone, often used as :كنيه Kunya a prefix for one's name

Literally, it means "chair", theologically, however, it refers to the symbol of :كرسى Kursi the Almighty's Seat of Judgment and Authority; see Holy Qur'an, ٢:٢۵۵ (ayat al-Kursi, .(verse of the Throne

eclipse of the sun :(الشمس) كسوف Kusuf

lecture, sermon; a speech delivered on a specific occasion :خطبه Khutba

apostasy, infidelity, disbelief, the deliberate covering/hiding of :كفر Kufr

the truth

L ,ل

a chief deity in the religion of pre-Islamic Arabs during the days of jahiliyya :لات Lat

The meaning of this expression is: :لا حول و لا قوه إلا بالله La hawla wa la quwwata illa billah "There is neither power nor strength save in Allah." This expression is articulated by a Muslim when he is struck by a calamity or is taken over by a situation beyond his control. A Muslim puts his trust in the hands of Allah, and submits himself willingly to .Allah

This expression is very important in :لا إله إلا الله La ilaha ilal-Allah or La Ilaha Ill-Allah Islam. It is part of the first pillar of Islam which is called tawhid, the belief in the unity of God. It means: "There is no god worthy of worship except Allah." The second part (ص) of this first pillar is to say "Muhammadun Rasul-Allah" which means: "Muhammad is the messenger of Allah." This statement is called the “key to Paradise”. Before you close your eyes and slepp, pronounce it three times because you do not know for sure .whether you will wake up at all

an exclamation conveying the meaning of "At your service!" or "Here I :لبيك! Labbayk "!am

M ,م

the return: a reference to the returning of the souls to new bodies/forms :معاد Ma`ad see above), their ultimate return to their Maker for) برزخ after the period of barzakh .judgment; generally, it is used to refer to death and the life hereafter

,cotton gin :محلج Mahlaj

gin

standing or staying place, a place where one usually stands to preach or :مقام Maqam address the public; “Maqam Ibrahim” is a small area in the precincts of the Ka’ba where he used to [ع] Mosque which shows footprints of Abraham (prophet Ibrahim .stand to rebuild the Ka’ba

city, the first city-state that came under the banner of :مدینه Medina or Madeenah Islam. It is a city in Hijaz, northern part of presently Saudi Arabia, where the Prophet's .masjid and grave are located

Prophet's military campaigns :مغازی Maghazi

sunset, time for the obligatory sunset prayer ritual, salat :مغرب Maghrib

Rightly guided in order to guide others; preceded by the definite article :مهدی Mahdi the Awaited Imam, al-Qa'im, al-Hujja, Savior of Mankind, the (عج) المهدی it means ,"ال" ۱۲th in the series of the Infallible Imams followed by Twelver Shiites, may the Almighty hasten his re-appearance. We owe it to the reader to introduce him to this great personality, perhaps he will wake up from his slumber and realize that he has a lot of work to do in preparation for the re-appearance of the Savior of Mankind. Needless to say, Sunni and Shiite sects believe in al-Mahdi but differ among themselves about his family lineage, birth and other issues which are not regarded as .being major

.are already stated above (عج) More details about Imam al-Mahdi

dowry paid by the groom to the bride (or vice versa in some cultures). It is :مهر Mahr part of the Muslim marriage contract. It can never be demanded back

except when the bride refuses to cohabit with her groom in the absence of any legitimate excuse. In this case, she may be entitled to receive half the dower or none of it once the divorce takes place. By the way, do you know what dowry our father Adam paid our mother, Eve?! If you do not, read my book titled Allah: The Concept of God in Islam.

Mahram or Mahrim محرم: "mahram" refers to people who are unlawful for a woman to marry due to blood relationships. These people include:

Her permanant mahrams on account of blood relationship: her father, son, brother, paternal uncle, maternal uncle, step-son and nephew.

Her radha' رضاع mahrams on account of sharing the nursing milk when she was an infant; their status is similar to the permanent mahrams referred to above.

Her (in law) mahrams because of marriage; these are: her husband's father (father in law), husband's son (step-son), her mother's husband (step-father) and her daughter's husband. These categories of people, along with the woman's husband, are permitted to escorts Muslim women when they travel as required by some countries such as Saudi Arabia.

Majalis مجـــالس: meetings or gatherings held to commemorate certain religious occasions, mostly applied to those held during the month of Muarram or to recite the Faiha for a deceased person; singular: majlis, a place where people sit

Manzil منزل: (home, residence, abode) (sing.; منزله pl.) manzila: status, position, esteem; منازل manazil: homes, positions, stages, phases. منازل الآخره Stages or phases of the life in the hereafter:

p: ۷۹۵

Brace yourself, Dear Reader, for the following text may not make you happy; shed a tear now before your tears later on will not avail you a bit. You will notice that there are so many supplications in the following text. This is due to the significance Islam, or .any other religion, awards supplication

Supplication is the pith (or الدعاء مخ العباده :tradition) says) حديث One authentic hadith essence) of adoration." As for the Holy Qur'an, it tells you in the following verse that had it not been for people supplicating to their Creator, He would have had nothing to :do with them

قُلْ مَا يَعْبَأُ بِكُمْ رَبِّی لَوْلا دُعَاؤُكُمْ

Say: 'Had it not been for your prayers (supplications), my Lord would not have cared " :(about you'" (Qur'an, ۲۵:۷۷

These are the phases through which one منازل الآخره :Stages or Phases of The Hereafter has to pass on his/her way to either eternal happiness in Paradise or endless doom in اللهم آمين Hell, may the Almighty keep it away from us and from your own self Allahumma Ameen. Following is a list of these stages or phases from some of which very few are exempted such as those who are very close to the Almighty on account of their being very deeply knowledgeable and ascetic such as the anbiya,' prophets and the الصالحون salihun, righteous ,العلماء ulema', scholars` ,الأولياء awliya', walis ,الأنبياء الشهداء. shuhada', martyrs

If you are none of these, and most of us are not, brace yourself for the

following phases. Of course, due to self-deception, every Muslim who performs his daily prayers thinks that he is included among the righteous, not knowing whether his/her prayers are accepted or not, forgetting that performing the daily prayers is only the very first step along a very lengthy and thorny path to salvation. Those included in the categories listed above will not taste any painful death, nor will they have to go anywhere in the company of hordes of angels except to Paradise and to :nearness to the Almighty. Others have to go through the following

(١ Drawing the Last Breath: Another name is النزع الأخير An-Naza` al-akheer سكرات الموت, :Stupors of Death. Reference to these stupors of death exists in this Qur'anic verse

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنتَ مِنْهُ تَحِيدُ

And the stupor of death will bring truth (before his eyes): "This was the thing which" .(you were trying to escape!" (Qur'an, ٥٠:١٩

These are the moments when the dying person bids this vanishing world goodbye, casts a last look at it, mostly at his own self: Life will pass before his eyes like a flash, and he will realize how short it really was, how he wasted it, how he did not perform the purpose behind his very creation: to worship the Almighty his Lord and the Lord of all creation. How will one naturally die? The answer is in verses ٨٨-٩٦ of Surat al- :(Waqi`a (Chapter ٥٦

فَأَمَّا إِن كَانَ مِنَ الْمُقَرَّبِينَ، فَرَوْحٌ وَرَيْحَانٌ وَجَنَّةُ نَعِيمٍ: وَأَمَّا إِن كَانَ مِنَ

أَصْحَابِ الْيَمِينِ فَسَلامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ، وَأَمَّا إِن كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ فَنُزُلٌ مِّنْ حَمِيمٍ وَتَصْلِيَةُ جَحِيمٍ: إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ، فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ:

Thus, then, if he is of those nearest to Allah, (there is) rest and satisfaction (for him) and a Garden of delights. And if he is of the companions of the right Hand, (for him there is salutation:) "Peace be unto you!" from the companions of the right Hand. And if he is one of those who treat (truth) as falsehood, who commit wrong, for him there is entertainment of boiling water and burning in Hell-Fire. Truly this is the very truth, .(so celebrate with praise the Name of your Lord, the Supreme (Qur'an, ۵۶:۸۸-۹۶

See how the Almighty in these verses classifies three methods of death perhaps the first of which is particularly interesting: One who is near to his Maker will smell fragrance which will turn death into a very pleasant and pleasurable experience. Of course an opposite type of death awaits those who are not close to Him and who apparently will experience death by way of suffocation. According to some traditions, two angels pull life out of each and every cell of the dying person's body, and it will not .be fun at all

During these moments, the dying person will have a moment of contemplation on what he has just left behind: worries about the little ones, separation from wealth, estates, precious items, homes on which he spent

fortunes, wealth which he amassed without making sure where it exactly came from, etc. And there will be worries about how much he fell short of carrying out with regard to his duties to others and to his Maker. In Nahjul-Balagha, the Commander of the :has summarized it thus (ع) Faithful Imam Ali

«يتـذكر أمولاً جمعها أغمض فى مطالبها وأخذها من مُصـرَّحاتها ، ومشـتبهاتها قد لزمته تبعات جمعها وأشـرف على فراقها، تبقى لمن وراءه ينعمون بها فيكون المهنأ لغيره والعبءُ على ظهره».

He shall remember wealth which he had overlooked where it had come from," accepting its sources as they were claimed to be, or as they were thought to be, the consequences of having collected it now are round his neck, haunting him, as he is about to leave it behind him for those who will now enjoy it, thus the pleasure will be :for others while he bears the burden." Verse ٢٢ of Surat Qaf states the following

لَقَدْ كُنتَ فِى غَفْلَهٍ مِّنْ هَذَا فَكَشَفْنَا عَنكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

.(We have removed your veil, and your sight is sharp (on) this Day!” (Qur'an, ٥٠:٢٢"

Indeed, the sight of the dying person during the stupors of death will be quite sharp: He will for the first time be able to see angels, who are created of light that can easily blind any human eye, and the jinns who are created of smokeless fire. He will be able to see and hear his family, relatives, friends and strangers who are around him

at the time of death and who will soon bear his casket to the cemetery. But he will not be able to show any reaction because he has lost control over his temporal body and now takes over. On the other hand, there will be a tremendous روح his soul transformation in the process of changing from one form into quite another which now enables him to see what he could never see before: According to p. ١٧٠, Vol. ۶ of ,Bihar al-Anwar

فیری رسول الله وأهل بیته الأطهار صلوات الله علیهم وملائکه الرحمه وملائکه العذاب حاضرین عنده لیحکموا فیه وانّه یترقب ایّ حکم یحکمون به ، وأی شیء سوف یوصون به ؟ ومن جهه اُخری قد اجتمع ابلیس واعوانه لیوقعوه فی الشک ، وهم یحاولون جاهدین أن یسلبوا إیمانه لیخرج من الدنیا بلا- إیمان. ومن جهه اُخری یعانی من هول حضور ملک الموت ، وبأی صوره وهیئه سوف یجیئه به ، وبأی نحو سوف یقبض روحه . الی غیر ذلک.. قال أمیر المؤمنین علیه السلام: «فاجتمعت علیه سکرات الموت ، فغیر موصوف ما نزل به».

He will see the Messenger of Allah and his Pure Family, peace and blessings of Allah" be with them all, the angels of mercy and those of torment, all present near him as he awaits their verdict and what they will decide. On the other hand, the army of Satan and his helpers (will also be present in order to prevent him by all means from saying There ,لا إله إلا الله La ilaha illa-Allah

is no god save Allah, which is the key to salvation), to cast doubt in his heart and try so he will come out of this life without iman. At (يمانإ hard to rob him of his belief (iman the same time, he is overwhelmed by expecting the presence of the angel of death: In .what form it will approach him and how he will take his life away, etc

has said: 'The stupors of death surround him, so no (ع) The Commander of the Faithful المنجيات description can be made for what has afflicted him.'" What about the munjiyat during this very critical and dangerous phase, the acts of adoration which one can ?form during his lifetime so they may help ease or even cancel his pain of death

Manazil al-Akhira, منازل الآخره We are told on p. ٩ of Abbas al-Qummi's precious work which is the main source for this text material, that it is reported that the Messenger told the (ص) was present during the death of a young man. The Prophet (ص) of Allah La ilaha illa-Allah (There is no god save Allah), but لا- إله إلا الله dying youth to testify that تلقين repeated his (ص) his tongue was tied and he could not. Whenever the Prophet talqeen (instruction to the dying person to make a pronouncement), the dying young asked a woman who was sitting at the head (ص) man could not respond. The Prophet of the dying young man if she was his

mother, and she answered in the affirmative. He again asked her if she was angry with her young son, and she again answered in the affirmative, adding that she had asked her to be pleased (ص) not spoken to him for the past six years. The Prophet with her son now, so she said, "May Allah be pleased with him on account of you being pleased with him, O Messenger of Allah." When the mother thus expressed her لا إله إلا pleasure with her dying son, the latter was able to pronounce La ilaha illa-Allah then asked the youth to tell him about what he saw. The youth (ص) The Prophet .الله said, "I see a very dark man, very ugly, extremely smelly, wearing very filthy outfits, emitting a stench, coming in my direction, pressing on my mouth and respiratory ".passages

:ordered him to say (ص) The Prophet

يا من يقبل اليسير ويعفو عن الكثير، إقبل مِنّی الیسیر وآعف عنِّی الكثير، إنَّک أنت الغفور الرحيم.

O One Who accepts little (of good deeds) while forgiving a lot (of sinning), do accept" what is little [of the good deeds which I have done] and forgive a lot (of my sins); surely You are the Forgiving, the most Merciful." The young man did as instructed by asked him again about what he now saw. The (ص) so the Prophet ,(ص) the Prophet dying young man said, "I now see a man with a glowing face, pleasant, smelling very nicely and wearing clean outfits coming

".in my direction, whereupon the dark one is going away and getting ready to depart

ordered the young man to repeat the statement which he had (ص) The Prophet taught him then asked him once more about what he then saw. "The dark one has already gone, leaving no traces," the young man said, adding, "while the one having a glowing face remains beside me." It was at that moment that the young man passed .away. This is recorded on p. ۹۲, Vol. ۱ of Mustadrak Wasa'il ash-Shi`ah

has (ع) We also read on p. ۳۸۰, Vol. ۷۴ of Bihar al-Anwar that Imam Ja`far as-Sadiq said, "One who gives an outfit to his [believing] brother, whether for the summer or for the winter, it will be incumbent upon the Almighty to outfit the first with one of the ".outfits of Paradise, ease the stupors of death for him and expand his resting place

:has said (ص) The greatest Prophet

من أطعم أخاه حلاوه، أزال الله عنه مراره الموت

One who feeds his Muslim brother something sweet, Allah will remove from him the" bitterness of death." What also helps the dying person and eases his pain is hearing the recitation of Surat Ya-Sin (Chapter ۳۶ of the Holy Qur'an) and Surat as-Saffat :(Chapter ۳۷) as well as "du'a al-faraj" which is

لاـ إله إلا الله الحليم الكريم، لا إله إلا الله العليم العظيم، سبحان الله رب السماوات السبع و رب الأرضين السبع و ما فيهن و ما بينهن و رب العرش

العظيم و سلام على المرسلين، و الحمد لله رب العالمين:

There is no god save Allah, the Clement, the Great; there is no god save Allah, the all-" Knowing, the Great; praise to Allah, Lord of the seven heavens, Lord of the seven earths and everything in them and everything between them, and the Lord of the Great `Arsh; peace be with the Messengers, and praise be to Allah, Lord of the ".worlds

as we ,(ع) We read on p. ٣٣, Vol. ٩٧, of Bihar al-Anwar that according to Imam as-Sadiq are told by the mentor as-Saduq, "One who fasts the last day of the month of Rajab will be placed by Allah in security against the intense pain of the stupors of death and the horror after death as well as the torment in the grave." As quoted by al-Kaf'ami on is quoted as having said that if one (ص) p. ٣٩٧, Vol. ٢, p. ٣٩٧ of his Musbah, the Prophet recites the following supplication ten times every day, ten thousand of his major transgressions will be forgiven by Allah Who will also save him from the stupors of death and from the constriction of the grave as well as grant him security from one hundred thousands of the horrors of the Judgment Day; He will also protect him from the evil of Satan and his hosts, will pay his debts on his behalf and remove his worries and concerns; this very precious supplication, which you should share with all

:the ones you love, is as follows

«أعـدَدتُ لِكُلِّ هولٍ لاـ إله إلاّـ الله ، وَلِكُلِّ هَمٍّ وَغَمٍّ ما شاء اللهُ ، وَلِكُلِّ نِعمَةٍ الحَمـدُ للهِ ، وَلِكُلِّ رَخاءٍ الشُّكرُ للهِ ، وَلِكُلِّ اُعجُوبَةٍ سُبحان اللهِ ، وَلِكُلِّ ذَنبٍ أستَغفِرُ الله ، وَلِكلِّ مُصيبَةٍ إنا لله وإنا اليه راجعون ، وَلِكُلِّ ضيقٍ حَسبيَ اللهُ و نعم الوكيل ، وَلِكلِّ قَضاءٍ وَقَدَرٍ تَوَكَّلتُ على اللهِ ، وَلِكُلِّ عَدُوٍّ اعتَصَمتُ باللهِ ، وَلِكُلِّ طاعةٍ وَمَعصِيَةٍ لا حَولَ ولا قوةَ إلاّ بالله العَليِّ العظيم»

I have prepared for every horrific thing "There is no god save Allah", for every worry" and distress "The will of Allah be done", for every blessing "Praise to Allah", for every prosperity "Thanks to Allah", for every amazing thing "Blessed be Allah", for every sin "I seek forgiveness of Allah", for every transgression "We belong to Allah, and to Him shall we return", for every hardship "Allah suffices me, and how good a Helper He is!", for every decree and destiny "I have relied on Allah", for every enemy "I have sought refuge with Allah" and for every obedience and disobedience "There is neither power ."nor might save in Allah, the most Sublime, the most Great

Another supplication has as many as seventy merits one of which is that one who :recites it will be given glad tidings at the time of his/her death; it is this

«يا أسمع السامعين ويا أبصر الناظرين ويا أسرع الحاسبين ويا أحكم الحاكمين»

O You, the most Hearing of those who hear, the most Seeing"

"!of those who see, the most Wise of those who decree

as saying, "Do not ever be bored with (ع) Al-Kulayni has quoted Imam as-Sadiq reciting Surat az-Zalzala (Chapter ۹۹ of the Holy Qur'an), for if one recites it in the voluntary prayers, Allah will keep earthquakes away from him; he will not die because of an earthquake or be struck by lightning or any of this life's catastrophes; a glorious angel will descend upon him, sit at his head and address the angel of death thus: 'Be kind to him, for he is a servant of Allah who used to recite me quite often,'" as we read .on p. ۳۳۱, Vol. ۹۲, of Bihar al-Anwar

Remember that in the life hereafter, there will be personification of everything: Each and every action or intention, good or bad deed, will have a form, a shape, an entity. Every verse of the Holy Qur'an, every chapter and the Qur'an as a whole will also have forms eaChapter So will desires, wishes, hopes, aspirations, remorse, regret, .prayer, fast and all other forms of adoration: All will have forms

How one will distinguish one from the other is a faculty which will be created with him as he is re-created, re-formulated, re-born in a new form, for the hereafter is the true life awaiting all of us, so get ready for it; there is no escape from it. But if you do not ,believe in the Hereafter, this book is not written for you

and it is a pity it fell in your hands; someone else can make better use of it. Also, some non-Muslims may feel "sorry" for what the Muslims will have to go through in the Afterlife, feeling happy with the thought placed in their heads by their clergymen that they had nothing to worry about, that nothing but many good things await them after they die. Muslims, however, think that all followers of religions, or those who do not .follow any religion at all, are entitled to ther own wishful thinking

It means one turning from right to العديله عند الموت The Adeela at the Time of Death (۲ wrong as he dies due to the presence of Satan at the time of his death who will cast doubts in his heart through his evil insinuations in order to get him out of the right :عديله creed. There are many supplications to seek protection for such

For example, the pride of all critics, may Allah have mercy on his soul, has said that if one seeks security against Satan, he must bring into his presence the proofs of conviction and the five basic principles of Islam through irrevocable evidences, with ease of conscience, then he hands them all over to Allah Almighty so He may return them to him at the time of his death. Having stated all the right doctrines, he should :say the following

"«اللّهمَّ يا أرحم الراحمين انّى قد اودعتک يقينى هذا وثبات دينى وأنت خير مستودع وقد أمرتنا

بحفظ الودائع فردّه عليّ وقت حضور موتی». :

O Lord, the most Merciful of those who show mercy: I have entrusted You with this" conviction of mine, with the firmness of my creed. Since You are the best of trusted ones, and You commanded us to safe keep the trusts, do return it to me at the time when I am to die." What also helps is performing the prayer rites on time; doing so .helps during such a critical stage

According to one tradition, the angel of death looks at all people five times a day, that is, during the five daily prayers, so he may teach those who perform them on time the shahada and spare him the evil of the cursed Satan. It is also highly recommended to recite the following supplication/ Qur'anic verse on every Sunday during the month of :Thil-Qi'da

رَبَّنَا لاَ تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ الْوَهَّابُ

Our Lord!" (they say,) "do not let our hearts deviate now that You have guided us, but" grant us mercy from Your Own Presence, for You are the Giver of unlimited bounties" (Qur'an, ٣:٨). Other Qur'anic Chapters that have the same effect include Suras ٢٣ and .١٠٩

Grave's Loneliness: According to the book titled وحشه القبر Wahshat al-Qabr (٣

Man la Yahdhuruhu al-Faqih, there are tremendous horrors in the من لا يحضره الفقيه grave; therefore, when the deceased person is taken to his burial spot, he must not be entered into it

suddenly. He must be placed near the pit for a while so the dead person may get ready to enter it. Then one must bring him closer to it and wait a short while again .after which the deceased person is to be placed in the grave

Al-Majlisi, the father, has explained the wisdom in these steps. He says that, true, the animal spirit" (spiritus animalis in Latin)" الروح الحيوانيه soul has already left the body, the articulate soul", it is yet to sever its ties with" الروح الناطقه or the moving soul; as for the the body: There is fear about the grave's constriction, the questioning by Munkir and Nakeer, Ruman who tries to cause the dead to slip away into the torment, and the .barzakh; so, the deceased person has a lot to worry about البرزخ

once addressed his mother, (ع) Ar-Rawandi has narrated saying that Jesus Christ after her death saying, "Speak to me, Mother! Do you wish to ,(ع) (Maryam (Mary return to the abode of the living?" She said, "Yes, so I may perform the prayers during an extremely cold night, and so I may fast during a very hot day. O Son! This path [of the dead] is frightful, horrific." It has also been narrated that Fatima az-Zahra (peace by ,(ع) be with her) said once to her revered husband, Commander of the Faithful Ali :way of her will

وروى : انَّ فاطمه عليها السلام لمّا احتضرت أوصت علياً عليه السلام فقالت : «اذا أنا

p: ٨٠٩

مت، فتول أنت غسلى وجهزّنى ، وصلّ عليَّ وانزلنى قبرى والحدنى ، وسوّ التراب عليّ، واجلس عند رأسى قباله وجهى ، فأكثر من تلاوه القرآن والدعاء فانّها ساعه يحتاج الميت فيها الى أُنس الأحياء»

When I die, wash my body and outfit me [with the shrouds], perform prayers for me," get me inside the grave, place the grave stone, bury me in the earth, sit at my head facing me, recite the Book of Allah and recite many supplications, for it is time when the deceased person needs the company of those alive." We are told on p. ۱۴۸, Vol. ۱, that Ibn Tawoos, may Allah have mercy on his مستدرك الوسائل of Mustadrak al-Wasa'il :as saying (ص) soul, has quoted the Prophet

«لا يأتى على الميت ساعه أشدّ من أول ليله فارحموا موتاكم بالصدقه ، فان لم تجدوا فليصل أحدكم ركعتين يقرا فيهما فاتحه الكتاب مرّه وآيه الكرسى مرّه ، وقل هو الله احد مرّتين ، وفى الثانيه فاتحه الكتاب مرّه والهاكم التكاثر عشر مرّات ويسلم ويقول : اللّهمّ صلّ على محمّد وآل محمّد وابعث ثوابها الى قبر ذلك الميت فلان بن فلان ، فيبعث الله مِن ساعته الف ملك الى قبره مع كل ملك ثوب وحله ويوسع فى قبره من الضيق الى يوم ينفخ فى الصور ويعطى المصلى بعدد ما طلعت عليه الشمس حسنات ويرفع له أربعون درجه»

There is nothing harder for the deceased person than the first night in the grave; so," send mercy to your dead by offering charity on his behalf, and if one

does not have charity to offer, let him perform two rek'ats (prostrations) in the first of which he should recite Surat al-Fatiha, the Verse of the Throne and twice Surat at-Tawhid (al-Ikhlas). In the second, he should recite Surat al-Fatiha followed by reciting ten times Surat at-Takathur (Chapter ۱۰۲ of the Holy Qur'an). Then he should offer the and say, "Lord! Bless Muhammad and the [(ص) tasleem [greeting the Prophet of Allah Progeny of Muhammad, and send the rewards [of this prayer] to the grave of the ".deceased person so-and-so

Allah Almighty will then instantly send a thousand angels to the grave of that dead person. Each angel will be carrying an outfit. His grave will be widened till the trumpet is blown. The person who performs this prayer will be granted good deeds as many as the expanse of what is under the sun, and he will be raised forty stations." What also helps lessen the pain of loneliness in the grave is one during his lifelong perfecting is quoted as (ع) bowing down) very well during the prayers. Imam al-Baqir) ركوع 'rukoo One who perfects his bowing down [during" من أكمل الركوع لا يدخل الى قبره وحشه :having said the performance of the daily prayers] will not feel lonely in his grave," according to p. .۲۴۴, Vol. ۶ of Bihar al-Anwar

Actually, the doers of good do not have to worry about such loneliness, for angels will keep them company and they will be permitted to visit their

relatives, the living or the dead, escorted by these angels, and this will be a diversion is repeating a hundred times this beautiful منجيات for them. Another act of munjiyat :statement

لا اله الا الله الملک الحق المبین

There is no god save Allah, the true and obvious King. Such act will save one from poverty in his lifetime and from loneliness in the grave in the Hereafter. He will be wealthy in this life and the gates of Paradise will be opened for him in the next. According to p. ٢١٧, Vol. ٨ of Bihar al-Anwar, one who fasts ١٢ days during the month of Sha`ban will be visited in his grave every day by seventy thousand angels till the .trumpet is blown

Here we must point out that "every day" means days of our own counting, days of this short life, for the barzakh period precedes the Judgment Day. Starting with that Day, time will bear a different dimension. And one who goes to visit a sick person will be rewarded by Allah Who will assign an angel to visit him in his grave till the Day of that دعوات Gathering, the Assembling Day. Also, it is recorded in Rawandi's Da`awat has said that if one recites the following supplication three times (ص) the Prophet when a deceased person is buried, the torment from the latter will be lifted till the :Trumpet is blown

(اللّهمَّ إنِّی أسألکَ بحق محمدٍ وآل محمدٍ أن لا تُعَذِبَ هذا المَیتَ)

Lord! I plead to

p: ٨١٢

and the Progeny of (ص) You through the status reserved with you for Muhammad not to torment this deceased person till the Day when the trumpet is (ص) Muhammad ".blown

This is a very terrifying phase to the extent that it is :ضغطه القبر Grave's Constriction (۴ (ع) difficult for the living to imagine. Commander of the Faithful Imam Ali ibn Abu Talib has said the following about it

«يا عِباد الله ما بَعدَ المَوتِ لمَن لا يُغفَر له أشدُّ مِنَ المَوتِ: القبر، فاحذروا ضيقَهُ وضَنكَهُ وظُلمَتَهُ وَغُربتَهُ ، إنَّ القَبرَ يقولُ كُلَّ يَوم: أنـا بَيتُ الغربه! انا بيتُ الوَحشَه! أنا بَيتُ الـدّودِ! ، وَالقَبرُ روضَةٌ من رياض الجنّه أو حُفرةٌ من حُفرِ النّار... الى أن قالَ : وَإنَّ مَعيشَةً الضَّنكِ الَّتى حَذَّرَ اللهُ مِنها عَدُوَّهُ (هى) عذابُ القبر ، إنَّه يُسلّطُ على الكافرِ فى قَبرِه تِسعةً وتسعين تنيناً فَينهشنَ لحَمهُ ويَكسِرنَ عظمهُ، يَتردَّدنَ عليه كذلك الى يوم يبعث ؛ لَو انَّ تنيناً مِنها نَفَخَ فى الأرض لَم تُنبِت زَرعاً. يا عباد الله: إنَّ انفسَكُمُ الضَّعيفه وأجسادكُمُ الناعمه الرّقيقه التى يكفيها اليسيرُ تَضعُفُ عن هذا».

O servants of Allah! There is nothing harder, on those who are not forgiven, than" death save the grave: So, beware of its constriction, darkness and loneliness. Each day, the grave says: 'I am the abode of loneliness! I am the abode of worms!' And the grave is either like one of the gardens of Paradise or one of the pits of Hell... Indeed, the "life of hardship" about which Allah has warned those who are hostile

to Him is the torment in the grave: The unbeliever is assailed as he is in his grave by ninety-nine dragons that tear up his flesh, crush his bones and keep visiting him thus till the Day of Resurrection. Had one of these dragons blown on earth, no vegetation would have ever grown in it. O servants of Allah! Your weak selves, tender and soft ".bodies which are satisfied with little, are too weak to withstand all of this

As indicated above, the sins, transgressions and wrongdoings will each take a form in the hereafter, and the worse one is the worse its form will be. What will help during tradition No. ١٣, says ,أصول الكافي this difficult situation? Page ٣٢٧, Vol. ۴ of Usul al-Kafi woke up at the end of the night, he would raise his (ع) that whenever Imam as-Sadiq :voice so his family members could hear him saying the following

«اللّهمّ أَعِنِّى على هول المطلعِ ، و وسع على ضـيق المضـجع، اللّهُمَّ بارِك لِى فى الموتِ ، و ارزقنى خير ما قبل الموت، و ارزقنى خير مـا بعـد الموت؛ اللّهُمّ أعِنِّى على سَـكراتِ المَوتِ، اللّهُمَّ أَعِنِّى على غمِّ القَـبر ، اللّهُمَّ أَعِنِّى على ضـيقِ القَـبرِ، اللَّهُمَّ أعِنِّى على وَحشَهِ القَبرِ، اللّهُمَّ زَوِّجنى مِن الحور العينِ»

Lord! Help me with regard to the horror of what is awaiting me [after death] and" expand for me the narrowness of the grave. Lord! Grant me a blessing at the time of death, and grant me goodness before death, and grant

me goodness after death. Lord! Help me during the time of the stupors of death. Lord! Help me against the agonies of the grave. Lord! Help me against the constriction of the grave. Lord! Help me against the loneliness of the grave. And Lord! Do marry me to the huris with large, lovely eyes." Be informed, dear reader, that most torment in the grave is due to one not paying enough attention and care while using the toilet, uncleanness, and also due to committing calumny نجاسه taking lightly the sources of and backbiting as well keeping a distance from his family, according to p. ٢٢٢, Vol. ۶ of Bihar al-Anwar. From a narration by Sa'eed ibn Jubair, another cause is one having bad manners with his wife, speaking to her roughly rather than with kindness and consideration. Whatever the reason may be, we are assured by Imam Ja`far as-that (ع) Sadiq

لا ينجو أحد من المؤمنين من ضغطه القبر

No believer is spared the grave's constriction," according to p. ٢٢١, Vol. ۶ of the same" .reference

On p. ٢٢١, Vol. ۶ of Bihar al-Anwar and on p. ٧۴, Vol. ٢ of Safeenat al-Bihar, Imam as-:is quoted as having said (ع) Sadiq

ان ضغطه القبر كفاره عن نعمه ضيعها المؤمن

".The grave's constriction is atonement for a bliss wasted by a believer"

Now let us review what helps in this terrible phase of the afterlife: Luckily, there are many acts of adoration which one can perform during his lifetime which will help

Manazil al-Akhira by Abbas al- منازل الآخره him in the life to come, and the book titled Qummi counts ۱۵ of them. But we, in order to be brief, would like to cite the following has said (ع) for you: ۱) Commander of the Faithful Imam Ali

من قرأ سوره النساء من القرآن فی کل یوم جمعه أمن من ضغطه القبر

One who recites Surat an-Nisaa (Chapter ۴ of the Holy Qur'an) every Friday will have" security against the grave's constriction," according to p. ۳۳۰, Vol. ۷۴ of the same من داوم علی قراءه سوره reference. ۲) It is recorded on p. ۳۹۷, Vol. ۲ of Safeenat al-Bihar that الزخرف، آمنه الله تعالی فی قبره من حشرات الأرض و الحیوانات و ضغطه القبر "One who recites Surat an- Nisaa (Chapter of the Women [Chapter ۴] of the Holy Qur'an) every Friday will be granted security in his grave from the earth's insects, animals and the grave's ".constriction

(ص) According to the same reference and page, some traditions of the Prophet (۳ indicate that

من قرأ سوره "ن و القلم" فی فریضه الصلاه أو النافله، آمنه الله من ضغطه القبر

If one recites Surat Noon (Chapter ۶۸ of the Holy Qur'an which is also called Surat al-" Qalam), during obligatory or optional prayers, Allah will grant him security from the ".grave's constriction

has (ع) On pp. ۲۲۱ and ۲۴۳, Vol. ۶ of Bihar al-Anwar, we are told that Imam ar-Rida (۴ :said

من مات بین زوالی الخمیس و الجمعه، آمنه الله من ضغطه القبر

One who"

midday) of Thursday and Friday, he will be) زوال dies between the periods of zawal ".secured by Allah from the grave's constriction

:is also quoted as having said (ع) Imam ar-Rida (۵

علیکم بصلاه اللیل، فما من عبد مؤمن قام آخر اللیل فصلی ثمانی رکعات صلاه اللیل، و رکعتین صلاه الشفع، و رکعه صلاه الوتر، و استغفر فی قنوت الوتر سبعین مره، الا و آمنه الله من عذاب القبر، و من عذاب النار، و طال عمره، و توسعت معیشته

Uphold the Night Prayer; no believing servant of Allah stands at the end of the night" رکعه الوتر, one Witr Rek`a ,رکعتا الشفع, to offer ۸ rek'ats (prostrations), two Shaf` rek'ats then he seeks forgiveness of Allah in the Qunoot (invocation) of the Witr seventy times except that Allah will grant him security against the torment of the grave and against the torture of the Fire, grants him a longer lifespan and expands his means of livelihood for him", as we are told on p. ۳۹۷, Vol. ۲ of Safeenat al-Bihar where the .subject of the grave is discussed

:سؤال منکر و نکیر Questioning by Munkir and Nakeer (۵

:is quoted as having said (ع) On p. ۲۲۳, Vol. ۶ of Bihar al-Anwar, Imam Ja`far as-Sadiq

« لیس من شیعتنا مَن أنکر ثلاثه أشیاء: المعراج، المساءَله فی القبر، والشفاعه»

Not among our followers (Shi'as) is one who denies three things: the ascension [to" ".heavens], the questioning in the grave (by Munkir and Nakeer) and the intercession

,In the same reference on p. ۲۶۱

:we are told the following

روى أن الملكين (منكر و نكير) يأتيان فى هيئه هائله، لهما صوت كالرعد و أعين كالبرق، يسألان: من ربك؟ و من نبيك؟ و ما دينك؟ و يسألان عن وليه و امامه، و بما أن الاجابه، فى تلك الحال، صعبه على الميت، و أنه لا جرم يحتاج الى مساعده، تعين التلقين فى موضعين: أحدهما حين وضعه فى القبر، و يستحسن أن يؤخذ كتفه الأيمن باليد اليمنى، و كتفه الأيسر باليد اليسرى، و يحرك و يلقن فى حاله الاهتزاز و الادخال فى القبر، و الثانى بعد وضعه فى القبر و دفنه، يستحب أن يجلس أقرب أنسبائه، و هو ولى الميت، على رأس الميت، بعد أن تركه الباقون و غادروا المكان، و يلقن الميت بصوت مرتفع، و يستحسن به أن يضع (الملقن) كفيه على القبر، و يقرب فاه من القبر، أو يفعل ذلك من ينوب عنه، فلقد ورد أن الملكين حينما يسمعان هذا التلقين، يقول منكر لنكير: دعنا نعود، فلقد لقنوه تلقين الحجه، و لا يحتاج الى سؤال، فيتركان السؤال و يعودان.

It has been reported that the two angels (Munkir and Nakeer) come in a terrifying form: Their voice is like thunder and their eyes like lightening. They will ask the dead person: "Who is your God? Who is your Prophet? What is your religion?" And they will ask him about his wali and Imam. Since the answers under such conditions will be very difficult for the dead person, and he undoubtedly needs help, the talqeen becomes a must in two places: One of them when he is placed

inside the grave, and it is recommended that his right shoulder be held by the mulaqqin and his left shoulder by the left hand and moved then instructed with talqeen when his body is being shaken and entered into the grave. The other place is after the deceased person is put in the grave and buried: It is recommended that the mulaqqin, who is a close relative and a wali of the deceased person, sits at the area of the head after everyone else had left. He should raise his voice as he conducts the talqeen, and it is recommended that the mulaqqin places both his hands on the grave and brings his mouth close to the grave. Someone else who acts on behalf of the mulaqqin may do so. It is reported that when both angels hear the talqeen, Munkir will say to Nakeer: "Let us go back, for they have taught him the talqeen of evidence, and he needs no question," whereupon they both leave. On p. ۱۸۳, Vol. ۱ of Mustadrak al-Wasa'il مستدرك وسائل الشيعه, we are told that Imam as-Sadiq (ع) has said the following:

"اذا دخل المؤمن القبر، حضرت الصلاه الى يمينه، و الزكاه الى شماله و أشرف عليه البر و الاحسان: أما الصبر فيستقر فى جانب، فـاذا حضـر الملكـان ليسألاه، يخاطب الصبر الصـلاه و الزكاه و البر (قائلا): أعينوا صاحبكم، يعنى الميت، فان عجزتم عن ذلك، فأنا مستعد لذلك"

If the believer enters the grave, prayer come at his right and zakat at his left

as kindness and benevolence look on. As for perseverance, it will stand aside. When both angels (Munkir and Nakeer) come to question him, perseverance will address prayer, zakat and kindness saying, 'Help your fellow,' meaning the deceased person, ,'and if you cannot, I am ready.'" Also

فی بصائر الدرجات للصـفار : ص ۱۴۵ _ ۱۴۶ الطبعه الحجريه بالإسـناد عن زر بن جبيش قال : روی فی المحاسن بسـند صحيح عن احـدهما عليهمـا السـلام _ يعنی الامـام الصادق أو الامام الباقر _ قال: «اذا مات العبـد المؤمن دخل معه فی قبره سـته صور ، فيهنّ صوره أحسـنهنّ وجهـاً ، وأبهـاهنّ هيئه ، وأطيبهنَّ ريحـاً ، وأنظفهنّ صوره . قال : فتقف صوره عن يمينه واُخرى عن يساره واُخرى بين يـديه ، واُخرى خلفه ، واُخرى عنـد رجله . وتقف الـتی هی أحسـنهنّ فوق رأسه . فـإن اُوتی عن يمينه منعته التی عن يمينه، ثمّ كذلك الی أن يؤتی من الجهات الست. قال : فتقول أحسـنهنّ صوره : ومن أنتم جزاكم الله عنّی خيراً؟ فتقول التی عن يمين العبد : أنا الصـلاه. وتقول التی عن يساره : أنا الزكاه. وتقول التی بين يديه : أنا الصيام. وتقول التی خلفه : أنا الحجّ والعمره . وتقول التی عنـد رجليه : أنـا برّ مَن وصـلت من اخوانـک. ثمّ يقلن : مَن أنت ؟ فأنت أحسـننا وجهاً وأطيبنا ريحاً ، وأبهاناً هيئه . فتقول : أنا الولايه لآل محمّد صلوات الله عليهم أجمعين».

On pp. ۱۴۵-۱۴۶ of the old edition of as-Saffar's Basa'ir al-Darajat, through isnad which goes back to Zurr ibn Jubaish narrating an authentic

tradition in the Mahasin book from one of them, peace be with them, namely Imams as-Sadiq and al-Baqir, saying, "When a believer dies, six faces (forms or shapes, i.e. personifications) enter the grave with him, each is more beautiful, more fragrant and more clean than the rest. These faces settle in six positions: on his right side, on his left, behind him, in front of him and at his feet. The most beautiful and the most fragrant one rests at his head. If questioning or torture approaches him from all sides, it will be prevented by one of the six faces. The most beautiful face will ask the other faces saying: 'Who are you, may Allah reward you well on my behalf?!' The face settling at the believer's right side will say, 'I am the prayers.' The face settling on the believer's left side will say, 'I am the zakat.' The face settling opposite to the believer's face will say, 'I am the fast.' The one settling behind the believer will say, 'I am the pilgrimage', while the one settling at his feet will say, 'I am kindness and benevolence towards the believing brothers.' Everyone will then ask him about himself thus: 'And who are you with your dazzling beauty and extra-ordinary fragrance?' He will say, 'I am the wilaya (mastership) of the Progeny of Muhammad (peace and blessings of Allah be with them all).'"

۶) The Barzakh البرزخ (Purgatory?) It is one of the terrifying phases or stages through which

the vast majority of people will pass. Exceptions are two kinds: People with whom the Almighty is very pleased, and these go straight to Paradise, and people with whom He is very displeased, and these go straight to hell. Neither group will go through whatever goes on in the grave as indicated above. The barzakh is mentioned in the :Holy Qur'an in places such as this

وَمِن وَرَائِهِم بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ

There) is a barrier before them till the Day they are raised up (from their graves for)" .(judgment)" (Qur'an, ٢٣:١٠٠

This barrier separates this short temporal life as we know it from the other everlasting one awaiting us, but it is also one of its phases or stages, a station, if you .will

(ع) we are told that Imam as-Sadiq سفينه البحار On p. ٧١, Vol. ١ of Safeenat al-Bihar pointed out to the barzakh once saying, "By Allah, I fear for you the barzakh." He was asked, "What is the barzakh?" He said, "It is the grave from the moment of death till ".the Day of Judgment

قال الامام الصادق عليه السلام فى حديث: «ولكنى والله اتخوف عليكم من البرزخ. قيل له: وما البرزخ ؟ قال: القبر منذ حين موته الى يوم القيامه.

that those in the لب اللباب It has been cited from ar-Rawandi's book Lubb al-Lubab graves go to call upon their families, offspring and relatives and tearfully plead to them saying: "O our children!! O our families! O our relatives! Have mercy on us and bestow

upon us of the good things with you and the good deeds, and do remember us, may Allah have mercy on you. We have sat in narrow prisons, bearing many worries and concerns; so, do not be too miser to pray for us and to pay alms on our behalf before your fate becomes similar to ours, perhaps Allah will have mercy on us all. Alas! We used to be like you, enjoying blessings, but we did not spend in the way of Allah, so our wealth turned into a calamity on our heads while others benefited from it; so, listen to us and do not forget to do us a favor with a dirham or a loaf of bread or whatever you wish, for you shall join us; you shall weep and your tears will not do you any good, just as we do although we find doing so to be futile. Work hard and seize the opportunity before it is gone and before your condition will be similar to ours."

ونقل عن لبّ اللباب للقطب الراوندى قال: وفى الخبر كان الموتى يأتون فيقفون ، وينادى كلّ واحد منهم بصوت حزين باكياً : يا أهلاه ! يا ولداه ! وياقرابتاه ! اعطفوا علينا بشىء يرحمكم الله ، واذكرونا ولا تنسونا بالدعاء وارحموا علينا وعلى غربتنا ، فانّا قد بقينا فى سجن ضيق ، وغمّ طويل وشدّه ، فارحمونا ، ولا تبخلوا بالدعاء والصدقه لنا لعل الله يرحمنا قبل أن تكونوا مثلنا. فواحسرتاه قد كنّا قادرين مثل ما أنتم قادرون فياعباد

الله : اسـمعوا كلامنـا ولاـ تنسونـا فانّكم سـتعلمون غـداً فانّ الفضول التى فى ايـديكم كانت فى أيـدينا فكنّا لاننفق فى طاعه الله ، ومنعنـا عن الحقّ ، فصـار وبالاً علينا ومنفعةً لغيرنا . اعطفوا علينا بـدرهم أو رغيف أو بكسـره. ثم ينادون ما أسـرع ما تبكون على انفسكم ولا ينفعكم كما نحن نبكى ولا ينفعنا فاجتهدوا قبل أن تكونوا مثلنا.

Is the barzakh similar to the purgatory? Catholics believe that the purgatory is a place where the souls of the dead are cleansed before receiving God's grace, and such cleansing includes atonement through pain. This seems to be close to the Islamic concept because the Almighty punishes many of His servants in the grave in order to affect justice so He may not punish them again in hell. This does not apply to everyone, however, because some sinners are punished in this life, in the grave and in .hell as well

This "purging" in which the Catholics believe may be close to the "grave's constriction" detailed above. It is also stated in some traditions that this constriction, or the torment in the grave, is one of the manifestations of the Almighty Who does not wish to torment His servants twice; so, the grave is the last phase where they have to ."pay" for some of their sins

But it is better, of course, to avoid such torment by doing simple things in this life that will spare you having to go through it, in other words, the munjiyat المنجيات, acts

of salvation, the easiest of which is recitation of supplications on a regular basis and helping others morally and financially, that is, those who deserve to be helped as explained in the Qur'an and Sunnah. The best way to offer charity, of course, is to give with the right hand what the left does not know, that is, let it be a secret you keep to yourself; do not make a show of it and thus lose its rewards. In the reference Jami` al-Akhbar جامع الأخبار, p. ١٩٧ we read the following:

ذكر صحابى عن الرسول الأعظم (ص) أنه قال: "إبعثوا بهداياكم إلى موتاكم" فسئل عن هدايا الموتى، فقال: "الصدقه و الدعاء".

A companion of the Greatest Prophet (ص) cited the Prophet (ص) as saying, "Send your gifts to your dead." He was asked about what gifts could be sent to the dead, so he said, "Charity and supplication." If you read the classic reference written by al-Harrani titled Thawab al-A`mal ثواب الأعمال, you will see how rewards for good deeds multiply by many times, starting from the tenfold promised in the Almighty for a good deed and go up the ladder till they reach an astronomical figure of one hundred thousand times. Who will be rewarded so many times and for what? One who offers charity on behalf of both his deceased parents will receive them. If his parents still living, he will receive in the hereafter ten thousand times as much as he gives away as charity in

the life of this world on their behalf. But if you have no money to pay charity, supplications will do. A combination of both is the best, though, if you really want to shun many horrors awaiting us in the hereafter and to live a very happy and blissful .life here and hereafter

و فیه أیضا عن النبی الکریم (ص) أنه قال: إذا تصدق أحدکم لمیت، فإن ملکا یحملها فی طبق من نور، تمتد إشعته حتی تبلغ السماوات، فیقف علی حافه القبر، و ینادی بأعلی صوته: السلام علیکم یا أهل القبور، هذه هدیه أهلکم إلیکم! فیتسلمها المیت، و یدخلها قبره، و یتسع بها مضجعه. .... ثم قال رسول الله (ص): إعلموا أنه من ترحم علی میت بصدقه، فله أجر عند الله مثل جبل أحد، و هو یوم القیامه تحت ظل عرش الله، إذ لا ظل سواه یومذاک و ینجو بالصدقه الأموات و الأحیاء.

we read the following on the ,جامع الأخبار In the same reference, that is, Jami` al-Akhbar has been quoted as saying, 'If one of you (ص) same page: "The Revered Prophet offers charity on behalf of a deceased person, an angel carries it on a platter of noor (celestial light) the rays of which extend and reach the heavens. He stands at the edge of the grave and calls out as loudly as he can, saying: Peace be with you, O people of the graves! This is a gift sent to you by your family! The deceased person receives it :and takes it with him inside his grave

"...It expands his resting place

added saying, "Be informed that when someone (ص) Then the Messenger of Allah seeks mercy for a deceased person through offering charity on his behalf, he will get rewards as large as the Uhud Mountain, and he will be on the Judgment Day under the shade of Allah's `Arsh when, on that Day, there will be no shade other than it, and charity will be the salvation of the dead and of the living." Here we must point out that many writers write about the thirst and hunger of the Judgment Day but do not say .much about the darkness which will engulf the bad ones

celestial light, that will shine through and ,نور There are many references to the noor for the good ones on that Day, whereas the bad ones will be terrified because they will have no noor that will enable them to see what is around them, and they will most likely suffer from the stench of the pus coming out of the bodies of many in their company whose bodies will be smitten by the angels of torture. Contrary to their condition is enjoyed by those whom the Almighty will bless on that Day: These will have noor, shade on their heads rather than heat and be brought drinks and fruits !from Paradise as they watch others being tried, that is, court marshaled

we read the following ,زاد المعاد On p. ۵۹, Vol. ۷۴ and on pp. ۵۷۳-۴ of Zad al-Ma`ad

:(ع) statement by Imam as-Sadiq

قال الامام الصادق (ع) يرد الصوم و الصلاه و الصدقه و الحج و الأدعيه و الخيرات على الميت فى قبره، و يكتب ثواب جميع الأعمال للميت و لفاعل الخير معا

Fast, prayers, charity, pilgrimage, supplications and good deeds reach the deceased" person inside his grave, and the rewards of all deeds done on behalf of the deceased ".person will be recorded as they are for the doer of these deeds

Belief in the Day of Judgment is one of the basic القيامه Qiyama: Judgment Day (٧ principles of the Islamic creed and of almost all other creeds, including primitive non-divine ones. For example, if you ask an Eskimo in the North Pole what will happen when one of his folks dies, he will tell you that he will be placed in his husky dog-pulled chariot with plenty of food and clothes. The dogs will be told to pull it wherever they want, and he will be taken to a place reserved for the dead with which the huskies are familiar. There, he will return to life and, if he is good, the Eskimo will go on, the place to which the dogs will take him will be very nice and warm: The food and clothes will keep recreating themselves indefinitely. And we know how the ancient Egyptians used to bury their dead with food, clothes and jewelry due to their belief in the hereafter. Such belief is innate, natural, instinctive, deeply ingrained in the human nature. Islam

:portrays the Judgment Day as follows

القیامه من منازل الآخره المهوله، بل هولها أشد الأهوال و أعظمها، و فزعها أكبر فزع، و قد وصفها الله (تبارک و تعالی) فی القرآن: "یَسْأَلُونَکَ عَنِ السَّاعَهِ أَیَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّی لاَ یُجَلِّیهَا لِوَقْتِهَا إِلاَّ هُوَ ثَقُلَتْ فِی السَّمَاوَاتِ وَالأَرْضِ لاَ تَأْتِیکُمْ إِلاَّ بَغْتَهً یَسْأَلُونَکَ کَأَنَّکَ حَفِیٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِندَ اللَّهِ وَلَکِنَّ أَکْثَرَ النَّاسِ لاَ یَعْلَمُونَ

They ask you about the Hour (of Resurrection) when its appointed time will be. Say: 'The knowledge of this is with my Lord (alone): None but He can reveal when it will occur; its burden will be weighty throughout the heavens and the earth. It will come but suddenly to you'. They ask you as if you were solicitous of it; say: 'The knowledge .(of it is with Allah (alone), but most men do not know'" (Qur'an, ۷:۱۸۷

:On p. ۳۱۲, Vol. ۶ of Bihar al-Anwar, we read the following

روی الراوندی عن الصادق من آل محمد (علیهم السلام) إن عیسی إبن مریم (علیه السلام) سأل جبرائیل: متی تقوم القیامه؟ فارتعش جبرائیل حتی سقط علی الأرض مغشیا علیه و أغمی علیه، و لما صحا، قال: یا روح الله، لیس المسؤول بأعلم من السائل عن أمر القیامه، ثم تلی الآیه التی مر ذکرها

saying that Jesus son of Mary (peace be (ع) Ar-Rawandi has quoted Imam as-Sadiq" with him) asked Gabriel once: "When shall the Judgment Day be?" Gabriel shook till he fell on the ground conscious, and he lost his consciousness. When he woke

up from it, he said, "O Ruhullah (Spirit of Allah)! The asked person does not know .about it more than the questioner." Then he recited the above verse

روى أنه لما كان النبى (ص) يذكر القيامه، يتغير صوته و يشتد، و يحمر وجهه الشريف

mentioned the Judgment Day, (ص) It has been narrated that whenever the Prophet his voice would change and intensifies, and his holy face would change color. There acts of salvation, that can help during this terrifying Day ,المنجيات are many munjiyat about which so many Chapters and verses of the Holy Qur'an warn. Here are some of :them

:On p. ٢٩٣, Vol. ٧ of Bihar al-Anwar, we read the following (١

روى أنه من قرأ سوره يوسف (ع) كل يوم أو كل ليله، يبعث يوم القيامه جميلا كجمال يوسف (ع)، و لا يستولى عليه فزع يوم القيامه الأكبر

One who recites Surat Yousuf (Chapter ١٢ of the Holy Qur'an) every day or every" night will be resurrected on the Judgment Day as beautiful as Yousuf (Joseph) (peace be with him) used to be, and he will not be overtaken by the greatest fright of the ".Judgment Day

:is quoted as having said (ع) On p. ٢٩٥ of the same reference, Imam al-Baqir

من قرأ سوره الدخان فى فرائضه و نوافله، فإن الله تعالى يبعثه مع الآمنين المطمئنين

One who recites Surat al-Dukhan (Smoke, i.e. Chapter ۴۴ of the Holy Qur'an) in his obligatory as well as voluntary prayers will be resurrected by Allah in the company of those who will

".be secure and contented

has also said the following as we read on p. ۲۹۸ of the same (ع) And the Imam reference

: من قرأ سوره الأحقاف كل ليله أو كل جمعه، لا يستولى عليه الخوف فى الدنيا، و يجعله الله تعالى فى أمان يوم القيامه

Whoever recites Surat al-Ahqaf (Chapter ۴۶ of the Holy Qur'an) every night or every" Friday will not be overtaken by fear in the temporary life, and Allah Almighty will grant ".him security on the Judgment Day

:is quoted as having said (ع) On p. ۲۹۸, Vol. ۷ of the same reference, the Imam

من قرأ سوره "و العصر" فى نوافله، يبعث يوم القيامه ناصع الوجه، مشرق المحيا، قرير العين، تبدو على شفتيه البسمه الى أن يدخل الجنه

One who recites Surat al-Asr (Chapter ۱۰۳ of the Holy Qur'an) in his voluntary " prayers will be resurrected on the Judgment Day with a bright face, shiny forehead, (cooled eyes and a smile painted on his lips till he enters Paradise." ۲

as having said (ع) On p. ۳۰۲, Vol. ۷ of the same source, al-Kulayni cites Imam as-Sadiq :has said (ص) that the Messenger of Allah

من إحترم الذى بيض شعره فى الإسلام، جعله الله فى أمان من فزع القيامه الأكبر، و لا يخاف منه

One who shows respect to a person who grows grey hair while being Muslim will be" granted by Allah security against the greatest fright of the Judgment Day and he will ".not fear that Day

He is also quoted, as stated in (۳

:the same reference and on the same page, as having said

من مات فی طریق مکه فی ذهابه إلیها أو إیابه عنها، کان آمنا من فزع القیامه الأکبر، و لا یخاف منه

One who dies on his way going to Mecca or returning from it will be secure against " ".the greatest fright of the Judgment Day, and he will not fear that Day

:And on p. ۵۷ of the same source, as-Saduq quotes him as having said

من مات فی أحد الحرمین، أی حرم مکه و حرم المدینه، زادهما الله شرفا و تعظیما، بعثه الله مع الذین لا یخافون، و هم فی أمان یوم القیامه

One who is buried in the holy precincts of Mecca the Venerable or in Medina, may the" Almighty increase their honor and glory, will be secure and resurrected by Allah in the ".company of those who do not fear and will enjoy security on the Judgment Day

On p. ۳۰۳, Vol. ۷ of Bihar al-Anwar, it is indicated that as-Saduq has narrated saying (۴ :said (ص) that the Messenger of Allah

من تهیأت له فاحشه أو شهوه، فتخلی عنها و تجنب التورط فیها خوفا من الله تعالی جل و علا، حرم الله علیه نار جهنم، و جعله فی أمان من هول القیامه و خوفها

If one had the opportunity to commit a sin or satisfy a lustful desire but he let it pass" by and avoided being involved in it out of his fear of Allah, the most Sublime, the most Great, Allah will prevent the fire of

Hell from coming near him and will grant him security against the horror of the ".Judgment Day and of its fright

:as having said (ص) The same source cites the Prophet (۵

من عادی نفسه و لم یعاد الناس، جعله الله فی أمان من فزع یوم القیامه

If one opposes his desires while not being hostile to people, Allah will grant him" ".security against the greatest fear of the Judgment Day

The great mentor, Sheikh Ali ibn Ibrahim al-Qummi, as we read in Vol. ۶۲ of the (۶ :as having said (ع) same reference, has quoted Imam Muhammad al-Baqir

من كظم غيظه و هو قادر على تنفيذه و تطبيقه، ملأ الله تعالى قلبه بالإيمان و الأمان

If one suppresses his anger while being able to carry its dictates out and implement" ".them, Allah will fill his heart with conviction and security

:Allah Almighty has said the following in the Holy Qur'an (۷

مَن جَاءَ بِالْحَسَنَهِ فَلَهُ خَيْرٌ مِّنْهَا وَهُم مِّن فَزَعٍ يَوْمَئِذٍ آمِنُونَ

Whoever does a good deed will be rewarded with better than it, and these will be" .(secure against the fright of that Day" (Qur'an, ۲۷:۸۹

A footnote on p. ۱۱۷, Vol. ۷ of Bihar al-Anwar cites the Commander of the Faithful Ali :in this verse by saying الحسنه commenting about the word (ع) ibn Abu Talib

الحسنه فی هذه الإیه المعرفه و الولایه و محبتنا نحن أهل البیت

The doing of good in this verse is knowing about, accepting the mastership of and" immediate family) (ع) loving us, we Ahl al-Bayt

"(ص)). of the Prophet

as (ع) In the same reference, we are told that as-Saduq has quoted Imam as-Sadiq (٨ :saying

من أعـان أخـاه المغموم الضـمآن بمـا فی وسـعه، و أراحه من همه و غمه، أو أعـانه فی قضـاء حـاجته، فله من الله تعالی إثنتان و سبعون رحمه، یعطیه الله فی الـدنیا رحمه واحـده، و بها یصـلح الله أمر معاشه، و یدخر له إحدی و سـبعین رحمه الباقیه لأهواله و فزعه یوم القیامه

One who helps his distressed and thirsty brother as much as he can, or if he relieves" him of his worry and concern, or if he helps him take care of something, he will receive from Allah Almighty seventy-two blessings: Allah will grant him in the life of this world one blessing whereby He repairs his livelihood while saving his remaining seventy-".one blessings for the horrors and fright of the Judgment Day

acts of adoration that result in one's salvation, are stated on the ,منجیات More munjiyat .to which we refer the reader منازل الآخره pages of al-Qummi's Manazil al-Akhria

The Gathering: It is a terrifying phase which starts when one comes الحشر Al-Hashr (٨ out of his grave, having a new form with which he is not familiar, and it is one of the three most critical times through which a human being has to go. Prophet Isa (Jesus Christ), peace be with him, refers to these three phases during which he will see nothing but peace as we read in verse ٣٣ of Surat Maryam, a chapter

in the Holy Qur'an named after his saintly mother, Maryam (Mary), where Jesus is quoted by the Almighty as saying on the very first day when he was born, a miracle which testified to his extra-ordinary birth to an extra-ordinary Lady, the Mistress of :the world of her time, the following

وَالسَّلامُ عَلَيَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا

So peace is upon me the day I was born, the day I die, and the day I shall be raised" .(up to life (again)!" (Qur'an, ١٩:٣٣

:In Surat al-Ma`arij (Chapter ٧٠ of the Holy Qur'an), the Almighty says the following

فَذَرْهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ، يَوْمَ يَخْرُجُونَ مِنَ الأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ ، خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ذَلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ

So leave them to plunge into vain talk and play until they encounter the Day they" have been promised. (It is) the Day on which they will come out of their sepulchers in sudden haste as if they were rushing to a goal-post (fixed for them), their eyes lowered in dejection, ignominy covering them (all over). Such is the Day they are .(promised" (Qur'an, ٧٠:٤٢-٤

:On p. ١١١, Vol. ٧, of Bihar al-Anwar, we read the following text

روى عن ابن مسعود أنه قال: كنت جالسا فى محضر أمير المؤمنين (عليه السلام)، فقال: فى القيامه خمسون موقفا، و كل موقف ألف سنه. الموقف الأول هو الخروج من القبر، يحبس الناس فيه ألف سنه حفاه عراه جياعا عطاشا، فمن خرج من جدثه مؤمنا بالله و الجنه و

النار و البعث و الحساب و القيامه، و مقرا بالله، و مصدقا لنبيه و ما أنزل من الله تعالى، نجا من الجوع و العطش.

In the Hereafter, there will be fifty stations: Each station lasts a thousand years. The" first station is getting out of the grave. People will be confined in it for a thousand years barefoot, hungry and thirsty. Whoever comes out of his grave believing in Allah, in Paradise and Hell, in the Accounting and the Judgment, admitting Allah as the Lord, believing in His Prophet and in what Allah Almighty had revealed to him, will be saved ".from hunger and thirst

:The Holy Qur'an refers to these fifty thousand years in the following verse

تَعْرُجُ الْمَلائِكَهُ وَالرُّوحُ إِلَيْهِ فِی يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَهٍ

The angels and the spirit ascend to Him in a Day whose measure is fifty thousand" .(years" (Qur'an, ۷۰:۴

:says the following (ع) In Nahjul-Balagha, the Commander of the Faithful Ali

و ذلـك يوم يجمع الله فيه الأولين و الآخرين لنقـاش الحساب، و جزاء الأعمال، خضوعا قياما قد ألجمهم العرق، و رجفت بهم الأرض، و أحسنهم حالا من وجد لقدميه موضعا، و لنفسه متسعا

It is the Day on which Allah gathers the early generations and the last to discuss" settling accounts and to reward good deeds. People will be submissive as they stand stifled by sweat, the earth having shaken underneath their feet. The best condition among them all is one who can find a foothold and a space." Obviously, the reckoning will

take place on the same earth on which humans have been living for many years, but the earth will not be the same: All mountains will be then be flattened, all water in the seas and the oceans would have been turned into fire: The oxygen will be separated :from the hydrogen and set ablaze

وَإِذَا الْجِبَالُ سُيِّرَتْ وَإِذَا الْعِشَارُ عُطِّلَتْ وَإِذَا الْوُحُوشُ حُشِرَتْ وَإِذَا الْبِحَارُ سُجِّرَتْ

When the mountains vanish (like a mirage); when the she-camels, ten months with" young, are left untended; when the wild beasts are gathered together, and when the .(oceans boil over with a swell" (Qur'an, ۸۱:۳-۶

Notice the verse saying: "And when the wild beasts are gathered together" which indicates that the Day of Gathering will not be confined to humans but also to animals as well: All those who, without a justifiable cause, harmed these animals will have to account for their sins on that horrific Day, and this proves to you how Islam cares so much not only about humans but also about animals. One can write a book about "animal rights in Islam" and compare these rights with the abuse these servants of the Almighty receive at the hands of either ignorant or selfish humans, but let us not get into that now. As for the last verse, No. ۶, the one referring to the oceans "boiling over with a swell", I think it is a weak translation of what should be something like this: "And when the oceans are set

ablaze." The earth will be flattened in order to make room for all billions of humans .and animals and perhaps birds as well; it will be like a thin disk

(ع) Mentor al-Kulayni, as cited on p. ١٩٧, Vol. ٧ of Bihar al-Anwar, quotes Imam al-Baqir :as saying

ان الله تبـارک و تعـالی یبعث یوم القیـامه أناسـا من قبورهم، غلت أیـدیهم و ربطت إلی أعنـاقهم لـدرجه أنهم لاـ یسـتطیعون أن یأخـذوا بأیـدیهم قـدر أنمله، و معهم ملائکه یلومونهم بشـده و یقولون: هؤلاـء منعوا الخیر القلیـل عن الخیر الکثیر، و هؤلاء هم الذین منحهم الله من عطایاه، فامتنعوا عن أداء حقوق الله من أموالهم

Allah, the most Blessed and the most Exalted One, will send on the Judgment Day" people out of their graves: Their hands are tied to their necks to the extent they cannot take an iota of anything in their hands. The angels will be with them chastising them harshly and saying: "These (folks) prevented the doing of small acts of goodness while plenty was at their disposal. These are the ones whom Allah granted out of His boons, yet they did not pay what belonged to Allah from their wealth." In the same reference and on the same page, mentor as-Saduq quotes the Messenger of Allah (ص) :as saying the following in a lengthy tradition

من وشـی بین شخصـین، سـلط الله علیه فی قـبره نـارا تحرقه إلی یوم القیـامه، و إذا مـا خرج من قبره و حفرته، سـلط الله علیه حیه سوداء تقطع لحمه إلی أن یدخل النار

If"

one drives a wedge between two persons, Allah sends a fire in his grave that burns him till the Judgment Day. Once he gets out of his grave, Allah will send on him a black is also quoted in (ص) snake that will tear his flesh apart till he enters hell." The Prophet :the same reference as having said

من ملأ عينه من النظر إلى المرأه الغريبه، حشره الله يوم القيامه مسمرا بمسامير ناريه حتى يحكم الله بين الناس، فيحكم عليه أن يؤخذ الى النار

If one fills his eyes with looking at a stranger woman, Allah will gather him on the" Judgment Day nailed with nails of fire till Allah judges among the people. He will then is also quoted on the next page of (ص) rule to throw that man into the fire of hell." He :the same reference as having said the following

شارب الخمر يحشر يوم القيامه مسود الوجه، مائل العينين معتمه، معوج الفم، يسيل اللعاب منه، و قد أخرج لسانه من قفاه

One who drinks wine will be gathered on the Judgment Day with a black face, his" eyes are dark and slanted, his mouth twisted, saliva pouring down his mouth and his tongue sticking out of his back." Sheikh as-Saduq, as stated on p. ۱۹۸ of the same :as saying (ع) reference cited above, has quoted Imam as-Sadiq

أنه من أزال عن مؤمن همه و غمه، أزال الله عنه هموم الآخره و غمومها، و يخرج من قبره مفرح القلب مثلجه

If one removes the worry and"

the agony of another believer, Allah will remove from him the worries and the agonies of the Hereafter, and he shall come out of his grave with a happy and cooled heart." Both al-Kulayni and as-Saduq, as stated in the same reference, narrate a lengthy :saying (ع) tradition from Sadeer, the money exchanger, citing Imam as-Sadiq

يحشـر الله المؤمن من قبره و معه تمثـال و نظير، و كلمـا رأى المؤمن من أهوال القيـامه، قـال له التمثـال: لا تخف و لا تحزن فإن لـك البشـرى من الرحمن. و يـديم على بشـارته حتى يبلغ موقف الحسـاب، فيحاسـبه الله حسابـا يسـيرا و يأمر له بالجنه و التمثال أمـامه. فيقول المؤمن للتمثـال: رحمـك الله، فقـد كنت لى خلا حسـنا، خرجت معى من القبر، و داومت على بشارتى بالسـرور و كرامه الله تعالى إلى أن تحققت لى، فمن أنت؟ فيجيبه التمثال: أنا السـرور الـذى أدخلته فى قلب أخيك المؤمن فى الـدنيا، و قد خلقنى الله لأبشرك بالسرور الدائم و الفرح المداوم

Allah gathers a believer, once he is out of his grave, in the company of an image and " a like form. Whenever the believer sees horror in the Hereafter, the image says to him, "Do not worry and do not grieve, for you have the glad tidings from the most Merciful One." He keeps telling him such glad tidings till he takes his place for the judgment. Allah will then be easy on him as He judges him. He will order him to be lodged in Paradise. The image will still be standing in

front of him, so the believer will ask it, "May Allah have mercy on you! You have been a good companion to me: You came out with me from the grave and continued to give me glad tidings of happiness and honor from Allah Almighty till this became a reality for me; so, who are you?!" The image will answer him saying, "I am the pleasure which you entered into the heart of your believing brother in the temporary life, and Allah created me so I may inform you of the continuous happiness and incessant ".pleasure

On p. ۱۶۸, Vol. ۷ and p. ۳۸۰, Vol. ۷۴ of the same reference, mentor al-Kulayni narrates :has also said (ع) saying that Imam as-Sadiq

من كسا أخاه المؤمن كسوه الشتاء أو الصيف، فقد أوجب الله على نفسه أن يكسوه ملابس الجنه و يسهل عليه مشاق الموت، و يوسع عليه قبره، و تبشره الملائكه بالبشرى حين خروجه من قبره إشاره الى هذه الآيه الكريمه: "لا يَحْزُنُهُمُ الْفَزَعُ الأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلائِكَهُ: هَذَا يَوْمُكُمُ الَّذِى كُنتُمْ تُوعَدُونَ

One who gives his believing brother an outfit for the winter or for the summer" obligates Allah to clothe him from the outfits of Paradise, removes the hardships of death from him, expands his grave for him and the angels convey the glad tiding to him when he comes out of his grave as referred to in this sacred verse: 'The angels ".(welcome them saying: This is your Day which Allah promised you!' (Qur'an, ۲۱:۱۰۳

۹) الميزان Al-Mizan: The Scales of Deeds

p: ۸۴۱

It is one of the terrifying phases/stages of the hereafter; the Almighty says the following in Surat al-A`raf:

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَن ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُواْ أَنفُسَهُم بِمَا كَانُواْ بِآيَاتِنَا يَظْلِمُونَ

"And truly We shall recount their whole story with knowledge, for We were never absent (at any time or place). The balance that Day will be (absolutely) true: Those whose scales (of good deeds) will be heavy will prosper" (Qur'an, ٧:٨-٩).

Following is Surat al-Qari`a, Chapter of the noise and clamor that announce the reckoning:

بسم الله الرحمن الرحيم: الْقَارِعَه: مَا الْقَارِعَه؟ وَمَا أَدْرَاکَ مَا الْقَارِعَةُ؟ يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ فَأَمَّا مَن ثَقُلَتْ مَوَازِينُهُ فَهُوَ فِی عِيشَةٍ رَّاضِيَه وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ فَأُمُّهُ هَاوِيَةٌ وَمَا أَدْرَاکَ مَا هِیَ؟ نَارٌ حَامِيَه

In the name of Allah, Most Gracious, Most Merciful. The (Day) of noise and clamor: What is the (Day) of noise and clamor? And what will explain to you what the (Day) of noise and clamor is? (It is) a Day on which men will be scattered about like moths, and the mountains will be like carded wool. It is then that one whose balance (of good deeds) will be (found) heavy, he will be in a life of good pleasure and satisfaction. But if one's balance (of good deeds) will be (found) light, he will have his home in a (bottomless) pit (of hell). And what will explain to you what this (pit) is? (It is) a fiercely

.(blazing Fire" (Qur'an, ١٠١:١-١١

.It is called so because it hammers on the hearts with fear and terror

:Manazil al-Akhira منازل الآخره We read the following on p. ۶۴ of al-Qummi's book

إعلم أنه ربما لا يساوى عمل لترجيح كفه الميزان فى ثقله مثل الصلاه على النبى الكريم و آله البرره (صلوات الله عليهم أجمعين) و مثل الخلق الحسن

Be informed that perhaps there is nothing that tilts the scales of good deeds due to its weight like blessing the Venerable Prophet and his righteous progeny, peace and blessings of Allah be with them all, and like good manners. On p. ۴۹, Vol. ۲ of Safeenat :al-Bihar, we read the following

سأل من روى الحديث : كيف نصلى على محمد وآله؟ فقال الصادق (عليه السلام): تقول: صلوات الله وصلوات ملائكته وانبيائه ورسله وجميع خلقه على محمد وآل محمد والسلام عليه وعليهم ورحمه الله وبركاته . قال الراوى : فسألت الامام: ما ثواب من صلى على النبى هكذا؟ فقال الصادق (عليه اللسلام): ثوابه الخروج من معاصيه وسيئاته، اى انه يتطهر منها كمن ولد من أمه.

How should we' :(ع) The person who narrated this tradition asked Imam as-Sadiq" said, 'You should say: Blessings of (ع) bless Muhammad and his progeny?' The Imam Allah, of His angels, prophets and messengers and all creation be with Muhammad and the progeny of Muhammad; greeting upon him and upon them, the mercy of Allah What is the reward of one :(ع) and His blessing.' The narrator said, 'I asked the Imam ?(ص) who thus blesses the Prophet

said: Its reward is one coming out of his transgressions and sins, that is, (ع) The Imam ".he will be purged of them as though he has just been born

On p. ۴۴۳, Vol. ۴ of the Tafsir book by Sheikh Abu al-Fitooh ar-Razi, we read the :following text

روی الشیخ أبو الفتوح الرازی عن رسول الله (صلی الله علیه و آله و سلم) أنه قال: فی لیله المعراج، عندما وصلت الی السماء، رأیت ملکا له ألف ید، وفی کل ید ألف إصبع، کان یعد بأصابعه. فسألت جبرائیل عن إسمه و وظیفته وعمله، فقال: إنه ملک موکل علی عد قطرات المطر النازله الی الأرض. فسألت الملک: هل تعلم عدد قطرات المطر الساقطه علی الأرض منذ أن خلق الله تعالی الأرض؟ فاجاب الملک قائلا: یا رسول الله (صلی الله علیه و آله و سلم)، و الذی بعثک بالحق نبیا الی الخلائق، إنی لأعلم عدد قطرات المطر النازله من السماء الی الأرض عامه، کما أعلم الساقطه فی البحار والقفار والمعموره والمزروعه و الأرض السبخه والمقابر. قال النبی (صلی الله علیه و آله و سلم): فتعجبت من ذکائه وذاکرته فی الحساب. فقال الملک: یا رسول الله (صلی الله علیه و آله و سلم)، ولکنی بما لدی من الأیدی والأصابع وما عندی من الذاکره والذکاء، فانی أعجز من عد أمر واحد. فقلت له: وما ذاک الامر؟ قال: اذ اجتمع عدد من أفراد أمتک فی محفل وذکروا اسمک فصلوا علیک، فحینذاک أعجز عن حفظ ما لهؤلاء من الأجر والثواب إزاء صلواتهم علیک.

Sheikh Abu al-Fitooh ar-Razi has quoted the Messenger of Allah, peace and salutation of

Allah be with him and his progeny, saying, "In the Ascension Night, when I reached the heavens, I saw an angel having a thousand hands. In each hand he had a thousand fingers. He was counting with his fingers. I asked Gabriel about his name, function and job. Gabriel said, 'He is an angel in charge of counting the drops of water that fall to the ground.' I asked the angel, 'Do you [really] know the number of rain drops that fall on the earth since Allah Almighty created the earth?' The angel answered saying, 'O Messenger of Allah (peace and salutation of Allah be with him and his progeny), by the One Who sent you in truth as a Prophet to the creation, I know the number of the rain drops that fall from the sky to the earth, all of it. I also know those that fall in the seas, on the deserts, on inhabited areas, on farms, on salty land and on the grave sites.' The Prophet (peace and salutation of Allah be with him and his progeny) said, 'I was amazed at his intelligence and memory in calculation.'

The angel, therefore, said, 'O Messenger of Allah (peace and salutation of Allah be with him and his progeny), but despite all the hands, fingers, memory and intelligence, I am unable to count one thing.' I said to him, 'What is it?' He said, 'If some members of your nation gather together, mention your name and bless you,

it is then that I am unable to calculate how many rewards they will receive for having blessed you.'" Also, al-Kulayni, the mentor, articulated the following after having :performed the prayers ritual in the afternoon of a Friday

روی الشیخ الکلینی ذیل صلوات عصر الجمعه: اللهم صلی علی محمد وآل محمد الأوصیاء المرضیین بأفضل صلواتک وبارک علیهم بأفضل برکاتک، والسلام علیه وعلیهم و رحمه الله وبرکاته. إنه من قرأ هذه الصلوات سبع مرات، فإن الله یرد علیه بعدد کل عبد حسنه، وعمله مقبول یوم القیامه، ویأتی یوم القیامه و بین عینیه نور.

Lord! Send Your peace upon Muhammad and the progeny of Muhammad, the wasis, the pleased ones, bless them with the best of Your blessings, peace be with him and with them, the mercy of Allah and His blessings. Anyone who recites this supplication seven times will be rewarded by Allah with rewards the number of which equals that of all of His servants; his good deeds will be accepted on the Judgment Day, and he will come out on the Judgment Day with noor (celestial light) shining between his :eyes." On p. ۴۹, Vol. ۲ of Safeenat al-Bihar, we read the following text

روی أنه من قال بعد صلاه الصبح والظهر: اللهم صلی علی محمد وآله وعجل فرجهم واحشرنا معهم وارزقنا شفاعتهم، فانه لا یموت الا و مدرک القائم من آل محمد (علیهم السلام)

One who recites the following after the morning and afternoon prayers will not die" ,from among the progeny of Muhammad [عج before seeing al-Qa'im [al-Mahdi

peace be with them: 'Lord! Bless Muhammad and his progeny, speed up their ease, gather us in their company and grant us their intercession'".

10) Al-Hisab الحساب The Reckoning: It is one of the most terrifying of all phases/stages of the hereafter, so much so that the hereafter is often referred to, as a whole, as "the Day of Reckoning". Numerous verses in the Holy Qur'an refer to it, emphasizing its significance and urging the faithful to prepare themselves for it with good deeds and acts of adoration, the latter cannot be accepted if the former are not. Some of the verses which refer to reckoning and to the fact that people take it lightly are these:

بسم الله الرحمن الرحيم. اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِی غَفْلَهٍ مُّعْرِضُونَ، مَا يَأْتِيهِم مِّن ذِكْرٍ مَّن رَّبِّهِم مُّحْدَثٍ إِلاَّ اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ، لاهِيَةً قُلُوبُهُمْ وَأَسَرُّواْ النَّجْوَى الَّذِينَ ظَلَمُواْ: هَلْ هَذَا إِلاَّ بَشَرٌ مِّثْلُكُمْ؟ أَفَتَأْتُونَ السِّحْرَ وَأَنتُمْ تُبْصِرُونَ؟ قَالَ رَبِّی يَعْلَمُ الْقَوْلَ فِی السَّمَاء وَالأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ، بَلْ قَالُواْ أَضْغَاثُ أَحْلامٍ، بَلِ افْتَرَاهُ، بَلْ هُوَ شَاعِرٌ، فَلْيَأْتِنَا بِآيَهٍ كَمَا أُرْسِلَ الأَوَّلُونَ: مَا آمَنَتْ قَبْلَهُم مِّن قَرْيَهٍ أَهْلَكْنَاهَا، أَفَهُمْ يُؤْمِنُونَ؟

"In the name of Allah, the Most Gracious, the Most Merciful. Mankind's reckoning comes closer and closer: Yet they do not heed, and they turn away. (Nothing) ever comes to them of a renewed message from their Lord except that they listen to it as in jest, their hearts toying with trifles. The wrongdoers conceal their private counsels (saying), 'Is this more than a man like

your own selves? Will you yield to witchcraft with your eyes open?' Say: 'My Lord knows (every) word (spoken) in the heavens and the earth: He is the One Who hears and knows (all things).' 'No,' they say, '(these are) medleys of dreams! No, he forged it! No, he is (but) a poet! Then let him bring us a Sign like the ones that were sent to (Prophets) of old!' (As for those) before them, not one of the populations which We destroyed believed: Will these believe?" (Qur'an, ۲۱:۱-۶).

وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نُّكْرًا، فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا: أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا: رَّسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِّيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ، وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا، قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا

How many generations that insolently opposed their Lord's command and (that) of His Prophets did We call to account, to a severe account? And We imposed on them an exemplary punishment. Then they tasted the evil result of their conduct, and the end of their conduct was perdition. Allah has prepared a severe punishment for them (in the hereafter). So fear Allah, O you men of understanding who have believed, for Allah has indeed sent down a message for you, a Prophet who rehearses God's Signs to you, containing

clear explanations, so that he may lead forth those who believe and do righteous deeds from the depths of darkness into the light. And those who believe in Allah and do righteous deeds He will admit into gardens beneath which rivers flow to dwell therein forever: Allah has indeed granted a most excellent provision for them" .((Qur'an, ۶۵:۸-۱۱

Just as there are numerous references to reckoning in the Holy Qur'an, there are also Many traditions warn the :(ص) numerous references to it in the Sunnah of the Prophet believers about its woes and perils. On p. ۲۵۸, Vol. ۷ of Bihar al-Anwar, we read the :following

روی الشیخ الصدوق (رحمه الله علیه) عن طریق أهل البیت (علیهم السلام) أنه قال رسول الله (صلی الله علیه و آله و سلم): لا تتحرک قدما عبد من عباد الله، إلا و أن یسأل عن أربعه: عن عمره فیم أفناه، و عن شبابه فیم قضاه، و عن ماله من أین وجده، و فیم صرفه، و عن محبتنا نحن أهل البیت

Sheikh as-Saduq (may Allah have mercy on him) has narrated through the path of Ahl al-Bayt (peace be with them) saying that the Messenger of Allah (peace and salutation of Allah be with him and his progeny) said: "The feet of a servant of Allah do not move before he is asked about four things: his lifespan and how he spent it, his youth and what he did during it, his wealth and where he found it and how he spent it and about love

".(ع) for us, we Ahl al-Bayt

:On p. ۲۶۷ of the same reference, we read the following

روی الشیخ الطوسی (رحمه الله علیه) عن الامام الباقر (علیه السلام أنه قال: أول ما یحاسب عنه العبد الصلاه، إن قبلت قبل ما سواها

Sheikh at-Tusi (may Allah have mercy on him) has narrated from Imam al-Baqir (peace be with him) saying: "The first thing about which a servant of Allah is questioned is prayer. If it is accepted, everything else is accepted." On p. ۲۷۴ of the :same reference, we read the following

روی الشیخ الصدوق أن الدائن یأتی یوم القیامه و یشتکی، فاذا کان للمدین حسنات، تؤخذ منه للدائن، و ان لم تکن له حسنات، فتؤخذ من معاصی الدائن و تضاف الی معاصی المدین.

Sheikh as-Saduq has narrated saying that the creditor comes on the Judgment Day" and complains. If the borrower has good deeds, they (some of them if not all) will be taken away and given to the creditor. But if he has no good deeds, some of the sins of ".the creditor will be taken and added to those of the borrower

On p. ۸۲ of Manazil al-Akhira, we read the following

: إعلم أن بعض المحققین قد قال: لا ینجو من مخاطر الحساب و دقائق المیزان إلا من حاسب نفسه فی الدنیا و آختبر شخصه بمیزان الشرع الاسلامی و کذلک أعماله و أقواله و أفعاله و سیئاته و لحظاته و حرکاته و سکناته، فقد قالوا: حاسبوا أنفسکم قبل أن تحاسبوا

Be informed that some critics have said: Nobody is spared the"

perils of reckoning and the precisions of the scales except one who holds himself to account in the short life and tests his person according to the scales of the Islamic Shari`a, applying the same to his actions, statements, deeds, sins, looks, motion and stillness, for they have said: Hold yourselves to account before you yourselves are ".held to account

١١) تسليم صحيفه الأعمال Tasleem Safeet al-A`mal: Delivering the Book of Deeds: It is one of the terrifying phases of the Judgment Day when the list of deeds is delivered to the one it belongs to. The Almighty has made a number of references to this book of :deeds; here are some of them

وَإِذَا الصُّحُفُ نُشِرَتْ،

;(When the scrolls are laid open" (Qur'an, ٨١:١٠ "

:and also these verses

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا وَيَنقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا، وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاء ظَهْرِهِ فَسَوْفَ يَدْعُو ثُبُورًا وَيَصْلَى سَعِيرًا

He who is given his book in his right hand, soon his account will be taken by an easy" reckoning, and he will turn to his people, rejoicing! But whoever is given His record behind his back, He will soon cry for perdition, and he will enter a blazing Fire" (Qur'an, .(٨۴:٧-١٢

:saying (ع) On p. ٣١۴, Vol. ٧ of Bihar al-Anwar, al-Ayyashi quotes Imam as-Sadiq

إذا قامت القيامه، تعطى لكل واحد قائمه أعماله و يقال له: إقرأ، و يذكره الله جميع أعماله بالنظر إلى تلك الصحيفه، و كذلك جميع أقواله، و خطواته و غيرها و كأنه قالها و فعلها و خطاها

فی الحال، فیقولون: "یا ویلتنا، ما لهذا الکتاب لا یغادر صغیره و لا کبیره إلا أحصاها؟"

When it is Judgment Day, everyone will be handed over his list of deeds, and it will be said to him, 'Read!' Allah will remind him of all his deeds through looking at this tablet, and the same applies to his statements, steps and everything else, as if he said, did or ,treaded them instantly. People will say

Woe unto us! Why does this book not leave out the recording of anything, be it small' .(or big?!'" (Qur'an, ۱۸:۴۹

:as saying (ع) Ibn Qawlawayh has quoted Imam as-Sadiq

من زار قبر الحسین (علیه السلام) فی شهر رمضان و مات فی سفر زیارته للحسین (علیه السلام)، فلا یتعرض لأمر أو حساب و یقال له: أدخل الجنه لا خوف علیک

during the month of Ramadan and (ع) If one visits the gravesite of Imam al-Husayn" he will not be exposed to anything, nor will he ,(ع) dies during his trip to visit al-Husayn be held to account, and it will be said to him, "Enter Paradise, you shall not fear." (ع) `Allama al-Majlisi, may Allah have mercy on him, has quoted Imam ar-Rida :through two reliable isnads as saying

من زارنی علی بعد قبری، أتیته فی مواطن ثلاثه: یوم القیامه لأنقذه من أهوالها، و عند تطائر کتب المحسنین إلی یمینهم، و صحائف المجرمین إلی شمائلهم، و علی الصراط، و علی المیزان

If one comes from a distance to visit my gravesite, I shall go to him on three"

occasions: on the Judgment Day to save him from its woes, when the books of the doers of good are flown to their right hands, when the tablets of the criminals are flown to their left, on the Sirat [path between Paradise and Hell] and at the Mizan it is indicated that al- ,الحق اليقين (scales of deeds)." In the book titled Al-Haqq al-Yaqeen :as having said (ع) Husayn ibn Sa'eed has quoted Imam as-Sadiq

إذا أراد الله أن يحاسب مؤمنا، أعطاه كتابه بيمينه، و يحاسبه فيما بينه و بينه دون أن يطلع على حسابه أحد، و يقول له: عبدى، لقد فعلت كذا و كذا، فيجيب العبد: إلهى، لقد فعلته. و يقول الله تعالى: غفرت لك و بدلته إلى حسنات. فيقول الناس: سبحان الله! إن هذا العبد لم يقترف ذنبا، و لم يرتكب قبيحا، و هذا معنى قوله تعالى: "فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا وَيَنقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا" (الإنشقاق، ٧-٩) . فسأل الراوى: أى أهل يقصد بهذا الأهل؟ هل يصحب المؤمن أهله الذين كانوا معه فى الدنيا؟ قال الصادق (ع): إذا أراد الله بعبد سوءا حاسبه جهرا أمام الخلائق و أتم عليه حجته و أعطاه كتابه إلى شماله، كما قال الله تعالى: "وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاء ظَهْرِهِ فَسَوْفَ يَدْعُو ثُبُورًا وَيَصْلَى سَعِيرًا، إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا " — يعنى فى الدنيا—، " إِنَّهُ ظَنَّ أَن لَّن يَحُورَ" يعنى أنه لن يعود — و هذا يشير إلى أن أيدى الكفار و المنافقين تغل و تقيد و تسلم صحائفهم إلى شمالهم، و إلى هاتين الحالتين أشير

فی أدعیه الوضوء عند غسل الیدین: "اللهم أعطنی کتابی بیمینی و خلودی فی الجنه بشمالی، و حاسبنی حسابا یسیرا، و لا تعطنی کتابی عن شمالی و لا وراء ظهری، و لا تغل یدی إلی عنقی".

If Allah wants to hold a believer to account, he gives him his book [of deeds] in his" right hand and judges him between Himself and the believer without anyone seeing it. He will then say to him, 'My servant! You have done this and that.' The servant will say, 'Lord, I have done it.' Allah Almighty will say, 'I have forgiven you and change it into good deeds.' People will say, 'Blessed be Allah! This servant of Allah did not commit a sin, nor did he do anything contemptible!' This is the meaning of the verse of the Almighty: Then whoever is given his record in his right hand, soon his account will be taken by an easy reckoning, and he will turn to his people, rejoicing!' (Qur'an, ۸۴:۷-۹). The narrator asked, 'What is meant by his people (his family)? Does the believer '?accompany his folks who used to be with him in this life

said, 'If Allah wants something bad to afflict His servant [on (ع) Imam as-Sadiq account of the latter's deeds], He will try him before all creations, complete His argument against him then gives him his book in his left hand as Allah Almighty has :said

.(Truly he thought that he would not have to return (to Us)!' (Qur'an, ۸۴:۱۴

This points towards the hands of the unbelievers and hypocrites being tied and chained and their tablets delivered on their left side. It is to both these conditions that the supplications related to ablution refer: 'Lord! Give me my book in my right hand and my eternity in Paradise on my left; do judge me easily and do not give me my ".book on my left or behind my back, and do not tie my hands to my neck

The Straight Path is also one of the most الصراط المستقيم As-Sirat al-Mustaqeem (١٢ terrifying phases/stages of the Hereafter if not the very most. It is described in both due to (أحاديث) Holy Qur'an and authentic Sunnah in numerous verses and traditions its significance, so much so that the faithful are reminded of it ten times a day in their when they recite Surat al-Fatiha, (نوافل) obligatory daily prayers and in all optional ones the Opening Chapter to the Book of Allah, the Qur'an. Following is a good deal of more .information about this Sirat; so, keep reading

On pp. ١٠٣-١٠٥, Vol. ۴۶ of Bihar al-Anwar, we read detailed descriptions of this Sirat, and additional text is indicated on pp. ۶۹-٧١ of the same reference. Here is some of the :text on the latter pages

هو جسر ممدود على جهنم، لا يدخل الجنه إلا من اجتازه. و جاء فى الروايات أنه أدق من الشعره و أحد من السيف و أصلى من النار. يعبره خالص المؤمنين كالبرق الخاطف، و بعضهم يعبره بصعوبه لكنه يجتازه

و ينجو بنفسه. و بعض الماره يسقطون فى جهنم من بعض عقبات الصراط. و هو نموذج من صراط الدنيا المستقبم حيث الدين الحق و طريق الولايه، و متابعه أمير المؤمنين و ذريته الأئمه الطاهرين (صلوات الله عليهم أجمعين)، فمن مال عن هذا الصراط الدنيوى و عدل عنه إلى الباطل قولا أو عملا، فقد ارتجف من عقبه صراط الآخره و سقط الى الجحيم، و الصراط المستقيم الذى تجده فى سوره الحمد فى القرآن الكريم يشير إلى صراط الدنيا و صراط الآخره كليهما.

It is a bridge extended over Hell: Nobody enters Paradise without successfully" passing over it. Traditions indicate that it is thinner than hair, sharper than the sword and hotter than fire. Sincere believers cross over it like lightning that snatches the eyes. Some of them pass over it with difficulty but they pass it and are thus saved, .whereas others fall into Hell from one of the obstacles on this Sirat

It is a sort of this life's As-Sirat al-Mustaqeem where true faith, the path of the wilaya ولايه, is to follow in the footsteps of the Commander of the Faithful and the Purified Imams (peace of Allah be with all of them): Anyone who swerves from this worldly path and leans towards falsehood by speech or by action, the obstacle of the Hereafter's Sirat will shake under his feet, causing him to fall into hell. As-Sirat Al-Mustaqeem which you find in Surat al-Hamd in the Holy Qur'an points out to both Sirats: the one in this life and

".the one in the hereafter

by العقائد where he quotes Al-`Aqa'id ,الحق اليقين In his book titled Al-Haqq Al-Yaqeen :Sheikh as-Saduq, may Allah have mercy on his soul, al-Majlisi states the following

إننا نعتقد أن كل عقبه من العقبات التی تعترض سبیل المحشر هو إسم لفریضه من الفرائض—الأوامر و النواهی—فإذا وصل الإنسان الی عقبه مسماه بإسم فریضه، و کان مقصرا فی ذلک الواجب، اوقف فی تلک العقبه و طلب منه تأدیه حق الله تعالی بالنسبه لذلک الواجب. فإن إستطاع الخروج من تلک العقبه بالأعمال الصالحه التی قدمها، أو برحمه من الله تشمله، فقد خرج و اجتاز تلک العقبه بالذات، و مده التوقیف فی کل عقبه ألف سنه، و تتوالی العقبات، و تتواصل التوقیفات و تنهال الأسئله و الإستنطاق عما یعود إلی مسمی إسم تلک العقبه من الواجب و الفریضه، حتی إذا أجاب عن جمیع ما علیه بما یجب من حسن الإجابه، إنتهی من العقبه الأخیره إلی دار البقاء و سرح سراحا جمیلا، و یحیی حیاه خالده لا موت فیها و لا بوار، و یسعد سعاده لا شقاء فیها و لا دمار، و یسکن إلی جوار رحمه ربه مع النبیین و الحجج و الصدیقین و الشفعاء و الصالحین و حسن أولئک رفیقا. أما إذا استجوب فی عقبه من العقبات، و طلب منه حق قصر فی تأدیته فی الدنیا، و لم یقدم عملا صالحا یکافیء ذلک التقصیر، و لا تدرکه رحمه من الله تعالی لینجو من تلک العقبه، فتزل قدمه فی تلک العقبه و یسقط منها إلی الهاویه و الجحیم، و نعوذ بالله من ذلک الأمر. و جمیع هذه العقبات علی الصراط،، تسمی واحده

منهـا الولايه، يتوقف فيها جميع الخلائق، فيسأل عن ولايه أمير المؤمنين على بن أبى طالب و الأئمه الطاهرين من بعـده، فإذا كان قـد أتاها و إتبعها فقـد نجا و اجتاز هذه العقبه، و إلا فقد هوى إلى الجحيم. قال تعالى: "وَقِفُوهُمْ إِنَّهُم مَّسْـئُولُونَ" (الصافات: آيه ۲۴)، و أهم العقبات هى المرصاد: "إِنَّ رَبَّکَ لَبِالْمِرْصَادِ" (الفجر: آيه ۱۴). يقول الله تعالى: بعزتى و جلالى لا يفوتنى ظلم ظالم. و تسـمى عقبه أخرى بعقبه الرحم، و أخرى بالأمانه، و أخرى بالصـلاه، و هكذا فإن لكل فريضه أو أمر من أوامر الله، أو نهى من نواهيه، يقف المرء ليجيب عما هو مسؤول عنه.

We believe that each of the obstacles along the path to the Gathering represents the" name of one of the obligations, i.e. what the Almighty has commanded or prohibited. If someone reaches an obstacle bearing the name of an obligation, and if he had fallen short of performing that obligation, he will be stopped at it and will be required to pay what he owes Allah Almighty. If he can get out of that obstacle through the good deeds which he had done, or there may be mercy from Allah which will include him, he will get out and pass that particular obstacle. The time period of keeping .anyone at each of these obstacles is a thousand years

The obstacles continue, following each other; questions go on and arguments are pursued about what each station represents: the obligations and the commandments. If one answers duly, he will pass by the

last station to the abode of eternity and will be released most beautifully: He will live a perpetual life where there is neither death nor loss, and he will taste happiness where there is neither misery nor destruction. He will live beside the mercy of his Lord with the prophets, the Signs of Allah, the Truthful Ones, the ones who can intercede on .behalf of others, the righteous ones whose company is truly the very best

But if he is asked at one of the obstacles and required to make up for falling short of performing it during his lifetime, if he did not offer an act of righteousness to make up for that shortcoming, and if he is not saved through mercy from Allah Almighty that rescues him from that obstacle, his feet will slip in that area and he will fall from it into the abyss and into Hell, we seek refuge with Allah against this. All these obstacles are .on the Sirat

One of them is called the wilayat (mastership of or loyalty to the Imams from among the Ahl al-Bayt (ع)): All people will be stopped at it and asked about the wilayat of the Commander of the Faithful Ali ibn Abu Talib and the Pure Imams after him (ع). If one was observing this wilayat, adhering to it, he will pass this obstacle; otherwise, he will .fall into Hell

Allah Almighty has said

وَقِفُوهُمْ إِنَّهُم مَّسْئُولُونَ

.(But stop them, for they must be asked" (Qur'an, ۳۷:۲۴"

p: ۸۵۹

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ :And the most important of these obstacles is the Mirsad

.(For your Lord is (as a Guardian) on a watch-tower" (Qur'an, ۸۹:۱۴"

:Allah Almighty says

بعزتی و جلالی لا یفوتنی ظلم ظالم

By My Honor and Greatness (do I swear) that no oppression committed by an" oppressor escapes My knowledge." Another obstacle is called the kinship obstacle. trust (something entrusted for safe keep to someone), ,أمانه Another is called amana :prayer, and so on ,صلاه another is called salat

لکل فریضه من الفرائض—الأوامر و النواهی—یوقف العبد عندها لیجیب عما هو مسؤول عنه

Each obligation—what is commanded and what is prohibitive—has an obstacle at ".which the servant of Allah is stopped to answer about his responsibility towards it

:On p. ۶۵, Vol. ۸ of Bihar al-Anwar, we read the following

فتری الناس علی الصرلط یسقطون کالفراش المبثوث، و تری آخرین قد تعلقوا بأیدیهم أو بید واحده أو بأرجلهم و هم یمسکون خوفا من الهبوط و الملائکه حولهم واقفون یدعون و ینادون: أیها الرب الحلیم، اغفر لهؤلاء و اعف عن هؤلاء بفضلک و جودک، و سلمهم لیجاوزوا الصراط و یقطعوا الصراط. فمن اجتاز الصراط برحمه الله الواسعه، قال: الحمد لله، و بنعمه الله تتم صالحات الأعمال، و تنمو الحسنات، و أحمد الله الذی نجانی منک بفضله و منه، بعد أن کنت قد یئست، ان ربنا لأعمال العباد لغفور شکور

So you would see people on the Sirat falling like scattered butterflies while others are" holding to it with their hands or feet or even with one foot fearing they would fall down as the

angels around them stand, call upon the Almighty and plead to Him saying: 'O Clement Lord! Forgive these people, overlook them through Your favor and generosity, let '.them safely pass on the Path and cross it

Whoever passes the Path does so through wide mercy from Allah and says, 'Praise to Allah and through a blessing from Allah that good deeds are sealed and blessed actions grow, and I praise Allah Who saved me from you through His favor and boon after I had lost all hope; surely our Lord forgives the servants' [sinful] deeds, ".'[appreciative [of good deeds

On p. ۴۱۰, Vol. ۲۲ of the same reference, we are also told that the great sahabi Abu :saying (ص) has cited the Messenger of Allah (رض) Tharr al-Ghifari

الرحم و الأمانه على طرفى الصـراط، فمن وصل الرحم و أدى الأمانه، سار على الصراط، فإن طرفى الصراط يحفظانه من السقوط و الهبوط فى النار

Kinship and trust are at both ends of the Path: Whoever maintains good relations" with his kinsfolk and returns the trust safely will pass over the Path, for both ends of the Path shall protect him against falling into the Fire." In another narrative, Imam al-:said (ع) Baqir

إذا ورد قاطع الرحم و خائن الأمانه الصراط، فإن أعماله الحسنه لا تنفعه ما دامت له هاتان الخصلتان و تسقطانه فى النار

If one who severed his ties and betrayed the trust reaches the Path, his good deeds" ,will not avail him so long as both these characteristics were in him

".(and they will cause him to fall into the Fire (of hell

May the Almighty have mercy on us in this life and the life to come and enable us to Straight Path and admit us into His Paradise, الصراط المستقيم keep our feet firm on His Allahomma Ameen

اللهم آمين.

أعمال لتسهيل المرور على الصراط:

:Good deeds that make the passage on the Sirat easy

Al-Iqbal by Ibn Tawoos, one who offers ٢١ الأعمال إقبال According to p. ٦٣٩ of the book .١ rek'as after the sunset prayers in the eve of the first of the month of Rajab in each rek'a of which he recites both Surat al-Hamd (Chapter ١) and Surat at-Tawhid (Chapter ١١٢), then he recites the tasleem after each couple of prostrations will be protected by the Almighty, and his family, wealth and children will be protected, too, and he will be granted security from the torment in the grave. Moreover, he will pass .over the Sirat without any questioning like lightning

من صلّى أول ليله من شهر رجب بعد صلاه المغرب عشرين ركعه بالحمد والتوحيد ، ويسلم بين كل ركعتين ليحفظ فى نفسه وأهله وماله وولده، واجير من عذاب القبر، وجاز على الصراط كالبرق الخاطف.

On p. ١٣٦ of Thawab al-A`mal, we are told that one who fasts six days during the .٢ month of Rajab will be secure on the Day of Reckoning and will pass over the Sirat .without being asked any questions

من صام من رجب سته أيّام ... بعث من الآمنين يوم القيامه حتّى يمرّ على

الصراط بغير حساب.

Ibn Tawoos also narrates that one who performs ten rek'as during the ۲۹th eve of .۳ the month of Sha'ban, reciting in each rek'a Surat al-Hamd once and at-Takathur (Chapter ۱۰۲) ten times, in addition to both Chapter ۱۱۳ and Chapter ۱۱۴ ten times each and Surat at-Tawhid (Chapter ۱۱۲), he will be granted by the Almighty rewards of those who exert their utmost in learning the creed and in teaching it, making his scale .of good deeds heavier and easing for him to pass over the Sirat like lightning

مَن صلّى فى الليله التاسعه والعشرين من شعبان عشر ركعات يقرأ فى كل ركعه فاتحه الكتاب مرّه وألهاكم التكاثر عشر مرّات ، والمعوذتين عشر مرّات، وقل هو الله أحد عشر مرّات، أعطاه الله تعالى ثواب المجتهدين، وثقل ميزانه، ويخفف عنه الحساب، ويمرّ على الصراط كالبرق الخاطف.

On p. ۱۰۲, Vol. ۳۴ of Bihar al-Anwar, we are told that one who performs the ziyara of .۴ despite his grave being so far, the Imam will visit him at three places (ع) Imam ar-Rida on the Judgment Day in order to save him from their horrors, and one of these .horrors is the Sirat

من زار الامام الرضا عليهِ السَّلام على بعد قبره الشريف، فانّه يأتى عنده يوم القيامه فى ثلاثه مواطن ليخلصه من أهوالها ، وانّ أحدها عند الصراط .

What will happen after all of these phases/stages? The answer is very simple: One will be led either to eternal happiness in Paradise or to damnation in hell. And surely Allah .knows best

`Marji

p: ۸۶۳

مرجع تقلید taqlid: the highest theological authority-referee followed

Marwa or Marwah مروه: a mound near the Ka'ba referred to in the Qur'an as a place one of Islam's rites, the sa`i between the Safa and the Marwa, is performed ۷ times during the pilgrimage or the `umra

Masjid مسجد: a place of worship, a mosque, where people can perform the salat rite. The life of the early Muslims used to revolve around the masjid. Meetings were held there and discussions took place.

Mash `ar مشعر: a place where certain rites are conducted, a sacred area or place or precinct

Ma`soom معصوم: infallible, divinely protected against sinning

Mawla مولی: It is a word with dual meaning: Depending on its usage, it may mean either "master" or "slave," or it may mean one who is most fit for a specific position of honor and prestige. Derived from the adjective awla (one who is best qualified), it denotes the person who is best suited to be the religious and/or temporal leader of the Muslims. It also means a person/slave who does not have tribal protection.

Mawlaya مولای!: a form of address to a ruler who is referred to as the protector

Mihrab محراب: a recess/area in the masjid, mosque that indicates the direction of the Qibla

Mina or Minna منی: a plain within the limits of the haram, precincts, of Mecca, about five kilometers outside the city limits. During the hajj, the pilgrims pass the night between the eighth and ninth day before proceeding to Arafat on the ninth day.

Minbar منبر:

p: ۸۶۴

pulpit, podium

Prophet's ascension from Jerusalem to the heavens :معراج Mi `raj

a weight equivalent to ٢٤ karats or ٤.٦٨ grams :مثقال Mithqal

the person who calls the athan, the call for prayers :مؤذن Mu'adh-dhin or Muaththin

theologian who is well-versed in the exegesis of the Holy Qur'an and is :مفسر Mufassir capable of interpreting its verses

a judge who enjoys the power to issue binding legal opinions relevant to the :مفتى Mufti Islamic faith

traditionist, one who tracks and quotes statements of Prophet :محـدث Muhaddith Muammed (ص)

person who undergoes hijra, migration :مهاجر Muhajir

one who practices jihad (se jihad above), someone who is active and : مجاهـد Mujahid who struggles for the dignity and honor of Islam, a Muslim struggler

one who acquires the degree of ijtihad and thus becomes capable of :مجتهـد Mujtahid deriving religious decisions/verdicts on his own

believer, one who has iman, conviction, true belief, a person who has :مـؤمن Mu'min deep faith in Allah and is a righteous and obedient servant of His

hypocrite, one whose external appearance is Islamic (with regard to :منـافق Munafiq performing the rituals or to promoting the creed) but whose inner reality conceals .(kufr—often unknown to the persons themselves. (See Al-Baqarah, verses ٨-٢٣

A munafiq is more dangerous to the society and the religion and worse than a kafir: plural: munafiqun, hypocrites; refer to Ch. ٦٣ of the Holy Qur'an titled al-Munafiqoon the hypocrites, which refers to interest-seekers and loafers from among the ,المنافقون sahaba, companions, who used to hang around the Prophet not out of their love for

.but for other un-Islamic reasons of their own (ص) Islam

a person who disseminates and propagates for the Islamic creed :مرابط Murabit

a downtrodden, weak مستظعفين أو مستظعفون :Mustad'afin or Mustad`afun or Mustad`afoon and oppressed person

a book, a sacred book, usually refers to a copy of the Qur'an but :مصحف Mushaf linguistically it refers to any book; a book manuscript (Mushaf Fatima, the very first narratives ,(ص) book written in Islam; it contained some traditions of the Prophet about some important contemporary incidents, explanations of some verses of the Holy Qur'an and other very interesting and valuable information; it seems that this great book was lost; it must not be confused with the Holy Qur'an simply because it is not) on which the names of all the succeeding Imams were written down; three of them were named Muhammad and four were named Ali, all being her offspring, and must not be مصحف فاطمه Fatima's Mushaf .(عج) القائم the last was named al-Qa'im confused with the Holy Qur'an. It is not a Qur'an; refer to what is stated about Fatima .above for details (ص) daughter of the Prophet (ع)

consultation, consulting, palry :مشاوره Mushawarah

a polytheist, a person who ascribes partners to Allah or believes in the :مشرك Mushrik existence of many gods

compilation of traditions (ahadith) which are consecutively and :مسند Musnad chronologically traced back to their transmitters

consecutively reported, traced by a perfect chronological chain of :متواتر Mutawatir ascertained narrators of hadith

(caller to prayers (usually at a mosque :مؤذن Mu'aththin

;literally it means: enjoyment :متعه Mut`a

:temporary marriage; refer to verse ۲۴ of Chapter ۴ (an-Nisaa) of the Holy Qur’an

فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَـَاتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً

.”that is, “you enjoyed ,اسْتَمْتَعْتُمْ :where the root word for it is

of first caliph Abu ,(ص) Temporary marriage existed during the time of the Prophet Bakr and part of second caliph, Omer ibn al-Khattab who, because of a certaint incident, banned it although his son, the famous and highly respected narrator of hadith, namely Abdullah ibn Omer, kept practicing despite his father’s prohibition. He .is reported as having regarded mut'a as being Islamically permissible

Ahmed, Musnad, No. ۲, p. ۹۵; Ali ibn Abu Bakr al-Haithami, Mujma' Az-Zawaaid, Vol. ۷, pp. ۳۳۲-۳۳; Sa'eed ibn Mansour, Sunan, Vol. ۱, p. ۲۵۲ and Abu Ya'li, Musnad, Vol. ۱۰, p. ۶۸ ,quote Abdullah ibn Omer saying

"و الله ما كنا على عهد رسول الله (ص) زانين و لا مسافحين

we were neither adulterers ,(ص) By Allah! During the time of the Messenger of Allah nor fornicators." Only Shi’ites now perform this marriage without encouraging it except when there are legitimate reasons for it. Some Sunnis, notably Shafi’is, seem to have found a number of almost similar types of marriage the most famous of which misyar (or misyaar) marriage, as well as marriage with the intention to زواج المسـيار is .divorce, coworker’s marriage, etc

N ,ن

The meaning of the word Nabi is a prophet. To be a prophet :نبی Nabi or Nebi, Nabee he should receive a revelation from Allah that does not

necessarily mean a revealed book. When a prophet is instructed to deliver his message to a certain group of people, he is a messenger. It is stated in the Qur'an that there are no more prophets and messengers after Muhammad (ص).

Naddaf نداف: cotton carder, cotton teaser, one who works cotton into some usable form

Nafaqa نفقه: maintainence expenses; nafaqa applies to the obligation of the husband towards the wife while they are married. Alimony, on the other hand, applies in the West to the "spousal support" which the ex-husband has to pay his divorced wife.

Nafl نفـــــل: (also Nafila نــــــافله) optional, non-compulsory, supererogatory, highly recommended act of worship; plural nawafil

Najasa نجاسه: uncleanness, impurity; adjective najis

Najwa نجوى: silent supplication, invocation, the time when one pleads silently to his Maker; recommended periods for such supplications are: evenings, before dawn, during times of trials and tribulations or when one is sick

Nasab نسب: lineage or genealogy

Nasiha or Naseehah نصيحه: sincere good advice

Nathr نــذر: one's pledge to do something to show appreciation for the Almighty's favorable response to his supplication and the attainment of his worldly wish; plural: nuthur

Nikah نكاح: Islamic marriage

Nisab نصـاب: amount of savings or capital or product a Muslim has so the payment of zakat becomes obligatory on him; it is also applied in courts where it means “legal quorum”

Nifas نفاس: period of a woman’s pre-natal bleeding

Noor :نور divine or celestial light; Muslims believe that the angels are created of such noor. Human eyes cannot withstand the intensity of their light, so they

are veiled by their Maker from being seen by humans. Humans will see the angels starting from the moment when the soul starts its journey out of the body and into the .afterlife

Nubuwwah نبوه: prophethood, the belief in prophets and their messages

P

.P.B.U.H

These acronyms refer to the phrase "Peace Be Upon/with Him" which mean in Arabic: ""'Alaihis Salam عليه السلام, an expression articulated when the name of a prophet is mentioned. This expression does not convey the meaning of "Salla Allahu 'Alaihi Wa Alihi wa Sallam" صلى الله عليه وعلى اله و سلم which means: Allah blesses him and his family ".and sends them His greetings

ق, Q

Qadi or Qadhi قاضى: judge.

Qa`ideen or Qa`idoon قاعدين أو قاعدون: people who remain inactive and do not actively fight; the opposit of mujahid

Qanieen or Qanitoon قانتون: those who constantly supplicate

Qanitun or Qanitoon قانطون: those who lose hope of the mercy of Allah

Qard قرض: a loan given for a good cause in the name of Allah, in hopes of repayment or reward in the Hereafter

Qari قارىء: someone who recites the Qur'an being knowledgeable of the rules of such recitation

Qayyim قيم: person in charge of something, one charged with authority or responsibility

Qaa قضاء: compensatory, making up for a missed rite

Qibla قبله: the direction that Muslims face when they perform their salat. It is in the direction of the Ka'bah in Mecca

Qisas قصاص: retaliation/reprisal in kind (an eye for an eye). In Islam, though, retaliation should be forgone as an act of charity; see Sura

Aya ۴۸. According to some Muslim jurists, qiyas is a method, a yardstick, for , ۵ measuring or reaching a legal decision on the basis of evidence (precedent) in which a .common reason, or an effective cause, is applicable

standing (usually, but not necessarily, during the performance of the :قیـام Qiyam (prayers

Day of Judgment, resurrection, the dead rising from their :قیـامه Qiyama or Qiyaamah graves and are herded for their Judgment

plural form of qadi, judge :قضاه Qudat

divine, related to the Almighty :قدسی Qudsi

optional but very highly recommended supplication during the prayer :قنــوت Qunoo rite's second rek`at

the Arabian tribe of the Prophet of Islam; for the meaning of :قریش Quraysh or Quraish ."quraish", refer to my book titled Muhammad: Prophet and Messenger of Allah

The holy book of Islam is called the Qur'an. It was :قرآن Qur'an or Koran or Kuran through arch-angel Gabriel (Jibril) during a (ص) revealed to Prophet Muhammad period of ۲۳ years. There is only one Qur'an in the whole world and it is in Arabic. The Qur'an has one text, one language, and one dialect. It has been memorized by millions of Muslims in different parts of the world. The Qur'an is composed of ۱۱۴ suras .(chapters). Rules and regulations apply to its methods of recitation and chanting

The authenticity and pristine originality of the Qur'an have been documented and recognized. It is the ultimate source of guidance for people in all aspects of their spiritual and material lives. It also is described as being bounteous, glorious, mighty, ,honored, exalted

purified, wonderful, blessed, and confirming the truth of previous revelations to prophets who preceded Muhammad (ص).

R ,ر

Rabb رب: Ar-Rabb الرب Owner, master, head, owner; refers to the Almighty, Lord, Creator, Master of all, the Adored One. In Arabic, He is referred to as "Allah" which literally means "the One and Only God": It has no gender, and you cannot derive from it a plural form. As for rabb, one can be the rabb, head, of his family, or owner of home, business, etc.

Rabeeb ربيــب: foster-child, step-child, someone brought up by another parent or parents. Islam does not permit adoption but strongly encourages custody, and the guardian is not supposed to give his lastname to anyone other than children of his own loins.

Radhi Allahu 'Anhu or Razhi Allahu 'Anhu رضــى الله عنـه: This is an expression used by Muslims whenever a name of a good and respectful companion of the Prophet Muhammad (ص) is mentioned. Not all the companions of the Prophet are worthy of praise and veneration; contrarily, some of them are condemned by the Almighty in Chapter ۶۳ of the Qur'an titled "Al-Munafiqoon المنافقون," the hypocrites.

These hypocrites were some companions of the Prophet (ص). The Messenger of Allah (ص) was too nice and too polite to tell some leeches, loafers and seekers of interests to get off his back, go somewhere else and get lost. Believe it or not, some "companions" went as far as plotting to kill the Prophet by throwing rocks at him from

.mountains

They even signed a pledge, covenant, to commit their conspiracy and buried their covenant at one of the walls of the Ka`ba in order to swear to it solemnly. Keeping these hypocrites aside, not all believers will escape the fire of hell: Read verses in الذين آمنوا or ,المؤمنون ,which the Almighty addresses the believers, those who believe where there are stern warnings of the Almighty's wrath on them or where they are warned not to take their conviction إيمان for granted.

One such verse is this: "O you who believe

[الذين آمنوا يا ايها]!

Save yourselves and your families from a fire whose fuel is men and stones, over which stern (and) strong angels are appointed, (angels) who do not flinch (from executing) the commands they receive from Allah but do (precisely) what they are commanded" (Qur'an, ۶۶:۶).

So, let the believers watch their conduct, fear their Lord and not look down at others as being inferior to them or harm them or others (unbelievers) in any way at all. The road to Paradise is not strewn with rose petals but with thorns.

Literally, it means "rejectors" or :رافضه أو رافضى Rafida or Rafidha or Rafidhis "rejectionists"; a misnomer used to insult Shiites by reminding them (as if they forgot!) that they rejected the governments established by the first three "righteous caliphs". These days, Saudi Arabia's Wahhabis in general and Takfiri extremists in particular, are circulating this misnomer in order to stir hostility against Shiite Muslims and thus

justify beheading them, raping their women, killing their children, destroying their mosques..., etc. The best answer we provide for these ignorant Wahhabis and Takfiris are these poetic verse by none other than one of the four main imams of the Sunnis, namely Imam ash-Shafi'i (١٥٠ – ٢٠۶ A.H./٧۶٧ – ٢٠۶ A.D.; notice how he founded this sect one century and a half after the hijra, migration, whereas Ali (ع), cousin and son-in-law of the Prophet (ص), was there a long time before then):

يا راكب_ا قف بالمحصب من منى واهتف بق_اعد خيفها والناهض

سحرا إذا فاض الحجيج إلى منى فيضا كملتطم الفرات الف_ائض

إن كان رفضا حب آل محم___د فليشهد الثق___لان أنى رافضى

O rider! Stop at the Muhassab in Mina and shout

At one who sits at its Kheef (Mosque) and who stands

At the time of sahar, when pilgrims flood Mina

A flood like the Euphrates when it floods

That if loving Muhammad's Progeny is Rafdh,

Let both Thaqalan bear witness that I am Rafidhi.

The "Muhassab" is an area in Mina, one of the stations where pilgrims perform the rituals of the pilgrimage. The "Thaqalan" is a collective word that refers to jinns and mankind. Imam ash-Shafi'i, may Allah be pleased with him, used to recite these verses with tears in his eyes whenever he was on top of any hill or mountain while performing the pilgrimage.

Rak`at or Rakat or Rek'a ركعه: an individual unit of salat

Ramadan or

Ramadhan or Ramazan رمضان: the holy month of prescribed fasting for the Muslims. It was during this month that the Qur'anic revelations began. For details about this month, refer to my book titled Fast of the Month of Ramadan: Philosophy and Ahkam.

Rashid راشـد: adult, adolescent, the age of distinguishing between right and wrong through commonsense and instinct, the age of responsibility, of accountability, of questioning on the Day of Questioning; it also means wise, sage.

Rasul or Rasool رسول: The meaning of the word Rasul is: a messenger. Allah sent many prophets and messengers to mankind. Amongst them, the names of twenty-five are mentioned in the Qur'an. From within the list, the Qur'an states the names of five rasuls, messengers, who are the mighty ones and who are known as "ulul-azm", prophets of determination and resolution: Nuh (Noah), Ibrahim (Abraham), Musa (Moses), Isa (Jesus), and Muhammad (ص). What is the difference between a Rasool and a Nabi, prophet? A messenger carries a message for people, some people or all people, while the prophet does so and more: He foretells them of things to happen to them or to others, i.e. he prophecizes according to divine inspiration which he receives from the Almighty. The word "prophet" in Islam carries much more weight than it does in other religions.

Riba ربا: usury, lending for an exorbitant interest, which is prohibited in Islam for both giver and taker

Rijs رجس: defilement, uncleanness, evil or Islamically prohibitive thought or act; Satan is believed to be the source

p: ۸۷۴

!of inspiring such thoughts to people; so, beware of his insinuations

Literally, it means an oral “message” or a written letter; also: published :رساله Risala collection of religious rulings by a marji`; dissertation containing what is permissible or prohibitive in Islam

spirit, soul, essence, an animating or life-giving principle or material. :روح Rooh or Ruh which means "wind" or "air": It cannot be ریح Some say that the origin of this word is seen but felt through motion. A human body is created of two main ingredients: the body and the soul. Most people look after their bodies while ignoring their souls, their need for spiritual nourishment, thus creating an imbalance between these two components which will eventually cause them either serious psychological or physical .problems or both

In Islam, the soul never dies; only the material body does. Scientists tell us that bodily cells are constantly born and die. Death is the separation of the soul from the body. The soul has much more faculties than the body: Souls of the dead can see, hear, feel and react to causes and causations, but it they have no means to show all these faculties to us since the means, the body, has expired. What will happen to all the dead when the time comes for them to stand on the Day of Judgment to answer to ?what they had done in this life

Another question: How will life return to the dead when the resurrection process starts? Scientists tell us that the DNA

DeoxyriboNucleic Acid) never dies, is never extinct, indestructible. There are) numerous verses in the Holy Qur'an which paint a picture of how all the dead buried in our planet will be brought back to life as the resurrection process starts in preparation for the big Day, the Judgment Day. On that Day, all outstanding accounts are settled and those who call others bad names or harm them in any way get what they .deserve

:One of these verses is ۳۵:۹ which reads

It is Allah Who sends forth the winds so that they raise up the clouds, and We drive" them [clouds] to a land that is dead, and revive the earth with them after its death: "!Even so (will be) the Resurrection

Do you get the picture?! It seems that when that time comes, the Almighty will send a cloud the "rain water" of which will fall on the earth and will rearrange the DNA of each and every human being, and perhaps non-human beings, too, such as those of animals as we are told in ۸۱:۵ which reads: "And when the beasts (animals) are herded together (for Judgment)", in preparation for an enternal life. Just as a seed receives rain and it sprouts and brings about a new life, the dead will receive this "rain water", which most likely be different than water as we know it in this life, and life will start .sprouting in them again. This water will infuse a new life in each DNA

At that time, the souls will be clothed with new bodies, forms, shapes, of some sort. How will these forms or shapes or bodies be, only the Creator knows. Will they be similar to ours? We do not know for sure, but we know that just as the soul during the period needs spiritual nourishment, these bodies will need food, fuel, برزخ barzakh something to keep them going. And we know that there will be eating and drinking in both Paradise and hell; so, will our stomachs be similar to the way they are now, we .simply do not know; most likely they will not

which means: to bow ركع The root of this word is raka'a :ركوع ` Ruku' or Ruku or Rukoo down. During prayers (salat), a Muslim make ruku' before Allah to express veneration to him, he bows forward at the waist, stands with the hands on knees and the back parallel to the ground. While in the position of Ruku', a Muslim glorifies Allah three .times

adolescence, mental maturity, the ability to distinguish right from wrong :رشد Rushd

ripe dates, opposite: busr :رطب Rutab

س،ص, S

path, way, avenue, same as Sirat :سبيل Sabeel

people who are patient and steadfast, who :صابرين أو صابرون Sabirin or Sabiroon persevere

patience, steadfastness, perseverence :صبر Sabr

same meaning as mahr, dower :صداق Sadaq or Sedaq

singular) charity offered voluntarily; plural: sadaqat) :صدقه Sadaqa

pus collected from bleeding wounds and served to the sinners in hell to :صديد Sadeed drink when they ask for water to quench their thirst

:صفا Safa

a mound near the Ka'bah referred to in the Qur'an as one of the spots held sacred by .Allah. It is in conjunction with Marwah

Some ignorant fanatics apply the الصــفويون: Safawis or Safavids or as-Safawiyyoon misnomer "Safawis" to taunt Shiite Muslims, not even knowing exactly what the word means. For this reason, we decided to go into details to narrate to you the history of .these Safawis, perhaps one of these fanatics will wake up

Azerbaijani: ;صــفويان :The Internet's Wikipedia tells us that the Safavids (Persian Səfəvilər) formed one of the most significant ruling dynasties in Iran's history. They ruled one of the greatest Persian empires since the Muslim conquest of Persia and established the Twelver school of Shi'a Islam as the official religion of their empire, marking one of the most important turning points in Muslim history. This Shi'i dynasty was of mixed ancestry (Kurdish and Azerbaijani, with intermarriages with Georgian .and Pontic Greek dignitaries), ruling Iran from ۱۵۰۱ to ۱۷۲۲ A.D

The Safavid dynasty had its origin in the Safaviyya Sufi order which was established in the city of Ardabil in the Azerbaijan region. From their base in Ardabil, the Safavids established control over all of Greater Iran and reasserted the Iranian identity of the region, thus becoming the first native dynasty since the Sassanid Empire to establish .a unified Iranian state

Despite their demise in ۱۷۳۶ A.D., the legacy that they left behind was the revival of Persia as an economic stronghold between East and West, the establishment of an

efficient state and bureaucracy based on “checks and balances”, their architectural innovations and patronage of fine arts. The Safavids have also left their mark down to the present era by spreading Shi'a Islam in major parts of the Caucasus and West Asia. Perhaps this is why the Wahhabis of Saudi Arabia are so hostile to the Shi’ites in .general and to Iranians in particular

Even though the Safavids were not the first Shi’a rulers in Iran, they played a crucial role in making Shi’a Islam the official religion in all of Iran. There were large Shi’a communities in some cities like Qum and Sabzevar as early as the ۸th century. In the ۱۰th and ۱۱th centuries, the Buwayhids, who were of the Zaidiyya branch of Shi’a Islam, ruled in Fars, Isfahan and Baghdad. As a result of the Mongol conquest and the relative religious tolerance of the Ilkhanids, Shi’a dynasties were re-established in Iran, Sarbedaran in Khorasan being the most important. The Ilkhanid ruler Öljaitü and .converted to Twelver Shi’ism in the ۱۳th century

Following his conquest of Iran, Isma’il I made conversion mandatory for the largely Sunni population. The Sunni ulema, clergy, were reportedly either killed or exiled. Isma’il I, despite his heterodox Shi’a beliefs, brought in Shi'a religious leaders and granted them land and money in return for loyalty. Later, during the Safavid, especially the Qajar period, the Shi’a ulema's power increased, and they were able to exercise a role, independent of or compatible with the government. Despite the Safavid's

.Sufi origins, most Sufi groups were prohibited, except the Ni'matullahi order

Iran became a feudal theocracy: The Shah was held to be the divinely ordained head of state and religion. In the following centuries, this religious stance cemented both Iran's internal cohesion and national feelings, provoking attacks by its Sunni neighbors. After the disastrous invasion of the Mongols, in the ۱۲۰۰s, migrated Turks and Mongolian tribes adopted the Persian customs and even language. In the ۱۳۰۰s, the Ilkhanids, a dynasty founded by "Genghis Khan's" grandson, Holagu Khan, had been an influential factor in Persia. During these turbulent years of ۱۳th century, the .Persians had submerged themselves deeper in Islamic devotion and Sufism

Towards the end of the ۱۴th century, Timur (Tamberlane) claimed to be a descent from Genghis Khan's family. The disturbed conditions in Mongol Transoxania gave him in the town of Kish the chance to build up a kingdom in Central Asia. He entered Iran in ۱۳۸۰, and in ۱۳۹۳ he reduced the Jalayirids' power and domination after taking their capital, Baghdad. In ۱۴۰۲ A.D., he captured the Ottoman Sultan Bayezid at Ankara and conquered Syria then turned his attention to campaigns to the east of his quickly acquired and ill-cemented empire. He died in ۱۴۰۵ on an expedition to China. He showed interest in Sufism, a form of mysticism. Timur may have hoped to find popular leaders whom he could use for his own purposes. But he encountered ill-treated Iranians who proved that they knew him perhaps better than he

knew himself. His legacy was the reverse of stability to Iran; and division of his ill-assimilated conquests among his sons ensured that an integrated Timurid Empire .would never be achieved

The Timurid state came to being an integrated Iranian empire under Timur's son, Shahrokh Shah (۱۴۰۵-۴۷), who endeavored to weld Azerbaijan, which demanded three military expeditions, as well as western Persia to Khurasan (which means in Persian “land of sunshine”) and eastern Persia in order to form a united Timurid state for a short and troubled period of time. He only succeeded in loosely controlling western and southern Iran from his beautiful capital at Herat. He made Herat the seat of a splendid culture, the atelier of great miniature painters of Herat school, Behzad notable among them, and the home of a revival of Persian poetry and philosophy. This revival was not unconnected with an effort to claim for an Iranian center once more the leadership in the propagation of Sunni ideology; Herat used to send copies of Sunni canonical works on request to Egypt. The reaction in Shi'ism's ultimate victory .under the Safavid shahs of Persia was, however, already in preparation

In the mean time, the "Qara Qoyunlu" (Black Sheep) Turkman, used to dominate Western Iran. In Azerbaijan they had replaced their former masters, the Jalayirids. Timur had put these Qara Qoyunlu to run away, but in ۱۴۰۶, they regained their capital, Tabriz. On Shahrokh's death, Jahan Shah (reigned c. ۱۴۳۸-۶۷) extended Qara Qoyunlu rule out of the northwest deeper into

Iran. The Timurids relied on their old allies, the Qara Qoyunlus' rival Turkman of the "Aq Qoyunlu" (White Sheep) clans, whose Jahan Shah was destroyed by the Uzun .Hassan of Aq Qoyunlu by the end of ۱۴۶۷

Uzun Hassan (۱۴۵۳-۷۸) achieved a short-lived Iranian empire, but under his son Yaqub (۱۴۷۸-۹۰), the state was subjected to fiscal reforms associated with a government-sponsored effort to reapply hard purist principles of orthodox Islamic rules for revenue collection. Yaqub attempted to purge the state of taxes introduced under the Mongols and not sanctioned by the Muslim canon. His Sunni fanaticism was discredited when the inquiries made into his activities by the orthodox religious .authorities

The attempts to revive religious orthodoxy through revenue reform gave momentum to the spread of Safavid Shi'a faith. Economic decline, which had resulted from fiscal .reforms introduced by Yaqub, must have been another factor as well

Shaikh Jonayd's son, Shaikh Heydar (or Haider), led a movement that had begun as a Sufi order under his ancestor, Shaikh Safi ud-Din Ardabili (of Ardabil ۱۲۵۲-۱۳۳۴). This order may be considered to have originally represented a puritanical, but not legalistically so, reaction against the corruption of Islam, the staining of Muslim lands, by the Mongol infidels. What began as a spiritual, unearthly reaction against irreligion and the betrayal of spiritual aspirations developed into a manifestation of the Shi'a .quest for dominion over Islamic authority

By the ۱۵th century, the Safavid movement could draw on both the mystical emotional force and the Shi'a appeal to the

oppressed masses to gain a large number of dedicated adherents. Shaikh Heydar toke his numerous followers to warfare by leading them on expeditions from Ardabil into the nearby Caucasus. He was killed on one of these campaigns in ۱۴۸۸. His son Esma'il, then was one year old, was to avenge his death and lead his devoted army to a conquest of Iran whereby Iran gained a great dynasty, a Shi'a regime, and in most essentials its shape as a modern nation state. Yaqub did not kill Shaikh Heydar's sons, whose mother was Yaqub's sister, but instead sent them to exile in Fars province. Death of Yaqub in ۱۴۹۰ caused turmoil and paved the path for Esmail and his brothers to leave their exile and secretly taking refuge in Lahijan, Gilan province, as its .governor had sympathy toward Shi'a

A militant Islamic Sufi order, the Safavids, appeared among Turkish speaking people of west of the Caspian Sea, at Ardabil. The Safavid order survived the invasion of Timur to that part of the Iran in the late ۱۳th century. By ۱۵۰۰ the Safavids had adopted the Shi'a branch of Islam and were eager to advance Shi'ism by military means. Safavid males used to wear red headgear. They had great devotion for their leader as a religious leader and perfect guide as well as a military chieftain, and they viewed their leaders position as rightly passed from father to son according to the Shi'a tradition. In the year ۱۵۰۰, Esma'il the thirteen-year-old son of

a killed Safavid leader, Shaikh Heydar, set out to conquer territories and avenge death of his father. In January ۱۵۰۲, Esma'il defeated the army of Alvand Beig of Aq Qoyunlu, ruler of Azerbaijan, and seized Tabriz and made this city his capital. Safavids went on and conquered rest of Azerbaijan, Armenia and Khorasan; They became the strongest force in Iran, and their leader, Esma'il, now fifteen, was declared Shah .(King) on ۱۱ March ۱۵۰۲

In that era Iran had a variety of settled peoples; in addition to Persians it had Kurds, Arabs, Turkmans and Baluchis to name a few. Safavid's power over various tribes was not strong enough to consolidate an absolute supremacy; tribal leaders remained those who had been tribal chieftains and consider their tribes to be independent. .However, the Safavids laid claim to authority over all that had been Persia

Turkish language was spoken at Shah Esma'il's court, but having adopted Persian as official language and much of Persian culture the Safavids were mistakenly thought by outsiders to be Persian, but they were truly Iranian with a unifying spirit. To help organize the state the Safavids used Persian bureaucrats with a tradition in administration and tax collecting, and they tried to create a religious unity. Shah Esma'il described himself as a descendant, on their father's side, of the Prophet Mohammad and claimed to have royal Sassanian blood as well. Shi'ism became the state religion, Esma'il ignored the Sunni branch of Islam and tried to force people to become Shi'a, which

.was a difficult task with a variety of tribes and less than complete authority

The newly established Iranian Empire lacked the resources that had been available to the Islamic Caliphs of Baghdad in former times through their dominion over Central Asia and the West in order to consolidate their power over the Islamic authority. Asia Minor and Transoxania were gone, and the rise of maritime trade in the West was unfavorable to a country whose wealth had depended greatly on its position on important east-west overland trade routes like the famous Silk Road. The rise of the Ottomans held back Iranian westward advances and contested with the Safavids' control over both the Caucasus and Mesopotamia. By ۱۵۰۶, Shah Esma'il had conquered Arak, Esfahan, Fars, Kerman, Yazd, Kashan, Semnan, Astarabad (Gorgan .or Jurjan) and, in ۱۵۰۷, he added Shi'a holy cities of Najaf and Karbala' to Iran

In ۱۵۰۷, the Portuguese invaded what is called the "Persian Gulf" and captured Hormuz Island. It became a naval base and a trade outpost which lasted for more than a hundred years. Shah Esma'il, having no navy, reluctantly accepted this European presence. In the mean time, the Safavids extended their rule by capturing Baghdad and Iraq in ۱۵۰۸. Later on, after defeating the Uzbeks and killing their leader, Mohammad Sheybani (Shaibani), nicknamed Sheibak Khan, in a battle near Merv on December ۱۵۱۰, Shah Esma'il absorbed the large province of Khorasan into his state as well as Merv, Herat and Qandahar. But Uzbeks remained a formidable rival

.to the Safavids' domination of Northern Khorasan throughout the ۱۶th century

In his message, the Ottoman sultan Bayezid II congratulated Shah Esma'il on his victories and advised him to stop destroying the graves and mosques of Sunni Muslims. Shah Esma'il was convinced of the righteousness of his cause, ignoring the request. With many Shi'a Muslims in Asia Minor under the authority of the Ottoman sultan, Bayezid II was concerned about the power of the Safavids. The new sultan in Constantinople after ۱۵۱۲, Sultan Selim (Salim), fought against Shi'a Muslims under his rule, killing thousands and displacing others. Sultan Selim waged war also against the .Safavids

On August ۲۳, ۱۵۱۴, just west of Tabriz in the Chalderan plain, the army of Shah Esma'il suffered a crushing defeat. His cavalry and infantry were armed with spears, bows and swords and were fighting against Ottoman's superior numbers as well as field artillery and musketeers. Shah Esma'il and his followers firmly believed that Allah was on their side, but they were confused by their military setback. Tabriz, their capital, was briefly occupied. This battle and defeat of Safavid Shah paved the path for the Ottoman conquest of Diyarbakr, Erzinjan and other parts of eastern Anatolia as well as northern Iraq. Shah Esma'il himself found relief from psychological depression in .wine and died ten years later at the age of only thirty-seven

Shah Esma'il's descendants, namely Shah Tahmasp I (۱۵۲۴-۱۵۷۶), Shah Esma'il II (۱۵۷۶-۱۵۷۷) and Shah Muhammad (۱۵۷۷-۱۵۸۷), ruling in succession, recovered some of the original Safavid

confidence and expanded in the opposite direction of the Ottomans, as far as Transoxania. Safavid shahs tightened their controls over Iran; each district had its own Safavid leader, a "Qezelbash" chief who answered to the shah. In time of war, the Qezelbash chiefs were responsible for providing soldiers for the shah's army and to collect revenues to pay for war. The local Qezelbash chiefs grew wealthy in land and in collecting taxes. Shah Tahmasp I the eldest son of Shah Esma'il ascended the throne at the age of ten, and for the first ten years of his reign, real power was held by a number of leaders of competing Qezelbash factions, which caused much political .instability

In ۱۵۳۳, Shah Tahmasp I asserted his authority. One of his legacies was the introduction of converted slaves into court and the military. They were drawn from thousands of Georgian, Circassian and Armenian prisoners captured in campaigns fought in the Caucasus in the ۱۵۴۰s and ۱۵۵۰s. Female slaves entered the royal harem, becoming mothers of princes and a force in court politics and dynastic quarrels. Some of the male slaves began to acquire positions of influence, under Shah Abbas I, .reaching high offices that challenged the supremacy of the Qezelbash

During the reign of Shah Tahmasp I, Uzbeks launched as many as five major invasions of Khorasan with the intent of retaking the area. Safavids were successful in driving back the Uzbeks threat; and in ۱۵۴۵ they captured of Qandahar from the Mughal Empire. The

Safavid capital was moved to Qazvin in ۱۵۴۸, following the temporary capture of Tabriz by the Ottomans. Despite periodic wars between Iran and the Ottoman Empire, they maintained an extensive trade, especially in the highly prized Iranian silk, which large quantities of silk were shipped from Iran to commercial centers such .as Aleppo and Bursa and from there re-exported to Marseilles, London, and Venice

Shah Tahmasp I, encouraged carpet weaving on the scale of a state industry. The exquisite miniatures illustrating the Iranian national epic known as the "Shahnama" (Epic of Kings) were painted at the request of Shah Tahmasp. This masterpiece is known as "Shahnameh of Tahmaspi" and was presented by the Safavid ruler to the .Ottoman sultan Selim II in ۱۵۶۸

In ۱۵۷۶ Qezelbash faction interested in a prince whose mother was Turkman rather than Circassian or Georgian, brought Shah Esma'il II son of Shah Tahmasp I to power. Shah Esma'il II reign was marked by brutality and a pro-Sunni policy. Consequently in .November ۱۵۷۷, he was poisoned with the participation of his sister Pari Khan Khanom

Mohammad Shah was the only surviving brother of Shah Esma'il II, proved to be a weak leader. His wife Mahd-e Olya initially dominated him; but after her assassination in ۱۵۷۹ the Qezelbash took control. Meanwhile Ottomans took advantage of Iran's political turmoil to launch a major invasion of the country. Consequently extensive territories were lost to Ottomans, including most of Azerbaijan, with Tabriz, and .Georgia

,With their self-esteem and power derived from their increased wealth

some local Qezelbash chiefs wished to have more freedom from the shah's authority. They tried to convince Mohammad Shah that he should select a successor agreeable to them. Some of these chiefs tried to reduce the chances of another choice by executing the heir apparent, his mother and some other possible heirs within the royal family. As often happens, politics by murder was less than efficient. The younger brother of the murdered heir apparent was secretly send away to Khorasan, and Qezelbash chiefs loyal to the royal family fought and defeated Qezelbash chiefs who .were not, and full power was returned to the old dynasty of shahs

Abbas I (۱۵۸۷-۱۶۲۹), who succeeded Mohammad Shah, learnt from his family's experience with the local Qezelbash chiefs, and he broke their power and confiscated their wealth. He extended state-owned lands and lands owned by the shah. Provinces were now to be administered by the state replacing the Qezelbash chiefs. He strengthened his government's bureaucracy and managed to relocate tribes in order to weaken their power. The Sufi bands, Qezelbash, which had been formed into artificial tribal units mainly for military purposes during the dynasty's formative period, as a source of recruitment, were replaced by a standing strong army of his own. He recruited soldiers from Persian villages and from among Christians, Georgians, Circassian, Armenians and others, equipped them with artillery and muskets. The Christians were proud to serve the shah and to call themselves ."Ghulams" (slaves) of the shah although slaves they were not

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To finance the new army, Shah Abbas converted large pieces of land traditionally granted to tribal chiefs as assignments into crown lands that he taxed directly. This new military force was trained on European lines with the advice of Robert Sherley. Sherley was an English adventurer expert in artillery tactics who, accompanied by a party of cannon founders, reached Qazvin (the Caspian Sea) with his brother Anthony Sherley in١٥٩٨. In a short time Shah Abbas created a formidable army, consisting of .cavalry, infantry and artillery

Shah Abbas was open to the ideas and was mentally active as well. He was curious and in ways more tolerant than his predecessors. Previously, "infidels" (foreigners and non-Muslim subjects) had been denied entry to the shah's court. He welcomed foreigners and his non-Muslims subjects to his court, and enjoyed discussing with foreigners the complexities of religious ideology. He took an unusual step among Islamic rulers by allowing Christians to wear what they wanted and allowing them to .own their own home and land

Shah Abbas defeated the Uzbeks in April ١٥٩٨ and recovered Herat and territories in Khorasan, including Mashhad, lost several years earlier. He consolidated the Safavid power strongly in Khorasan. He rebuilt and developed the shrine of Ali ar-Reza (Imam Reza or Rida) at Mashhad, the eighth Shi'a Imam, as a pilgrim, which was damaged by the Uzbeks. The shrine became a major center for Shi'a pilgrimage, and a rival to Shi'a holy places in Mesopotamia like Najaf and Karbala' where visiting pilgrims took

.currency and attention out of Safavid into Ottoman territory

The Safavids had earlier moved their capital from the vulnerable Tabriz to Qazvin. Since the Uzbek threat from east of the Caspian had been overcome, Shah Abbas could move to his newly built capital at Esfahan (or Isfahan) in ١٥٩٨, more centrally placed than Qazvin for control over the whole country and for communication with the .trade outlets of the Persian Gulf

Under Shah Abbas I, Iran prospered; he also transplanted a colony of industrious and commercially astute Armenians from Jolfa in Azerbaijan to a new Jolfa next to Esfahan. He patronized the arts, and he built palaces, mosques and schools, Esfahan becoming the cultural and intellectual capital of Iran. Shah Abbas encouraged international trade and the production of silks, carpets, ceramics and metal ware for sale to Europeans. Shah Abbas also founded a carpet factory in Esfahan. Royal patronage and the influence of court designers assured that Persian carpets reached their zenith in elegance during the Safavid period. He advanced trade by building and safeguarding roads. He welcomed tradesmen from Britain, the Netherlands and elsewhere to Iran. His governmental monopoly over the silk trade enhanced state revenues. Merchants of the English East India Company established trading houses in Shiraz and Esfahan. After Shah Abbas ousted the Portuguese from the island of Hormuz at the entrance to the Persian Gulf in ١۶٢٢, Bandar Abbas (Port of Abbas) became the center of the East India Company's trade. But Later the Dutch East India Company

received trade capitulations from Shah Abbas. The Dutch soon gained supremacy in the European trade with Iran, outdistancing British competitors. They established a spice-trading center at Bandar Abbas. In ۱۶۲۳-۲۴ Shah Abbas I launched an offensive against Ottomans and established control over Kurdish territories, Baghdad and the .’Shi'a Holy Cities of Najaf and Karbala

During his reign, Shah Abbas I paid considerable attention to the welfare institutions in Esfahan and other cities like establishing hospitals. Medical practice was still depended on medieval guides for the treatment of most illnesses. The standard reference work remained the Canon of Ebn Sina (Avicenna) (d. ۱۰۳۷), but new clinical works were written during the Safavid period as well. In the ۱۷th century, a unique work, The Treasury of Surgery, was written by an army surgeon known as Hakim Mohammad and was dedicated to Shah Safi I. It included a detailed list of the instruments available to surgeons, including a special device for the removal of bullets; outlined various forms of anesthesia; and advocated surgery for cancerous .tumors

The bureaucracy, too, was carefully reorganized, bold reforms in the military, administrative, and fiscal structures helped to centralize state authority to a degree not achieved by Shah Abbas I predecessors. But the seeds of the sovereignty's weakness lay in the royal house itself, which lacked an established system of inheritance by primogeniture. One of Shah Abbas I innovations, however, weakened the Safavid state in the long run; fear of revolts by his sons led him to abandon the traditional

practice of employing the princes to govern provinces. Instead, he instituted the practice of confinement of infant princes in the palace gardens away from the direct reach of conspiracies and the world at large. A reigning shah's nearest and most acute objects of suspicion were his own sons. Among them, brother plotted against brother over who should succeed on their father's death; and conspirator, ambitious for influence in a subsequent reign, supported one prince against another. The new practice, followed also by his successors, resulted in ill-educated, indecisive shahs of lower competence, easily dominated by powerful religious dignitaries to whom the Safavids had accorded considerable influence in an attempt to make Shi'ism the state religion

After the death of Shah Abbas I in ۱۶۲۹, his son, Shah Safi I, who ruled from ۱۶۲۹ to ۱۶۴۲, known for his cruelty, sat on the throne. He was the first of the Safavid shahs to be raised in the palace gardens. Shah Safi I put to death potential rivals to the throne as well as some of his male and female relatives on his accession. He executed most of the generals, officers and councilors he had inherited from his father's reign. The dominant influence of Mirza Taqi, known as Saru Taqi, the Grand Vezir (chancellor, prime minister) at the Safavid court allowed the government to be run smoothly .despite the shah's lack of interest in affairs of state

On May ۱۷, ۱۶۳۹, a peace treaty with the Ottomans was signed which established the Ottoman-Safavid frontier

and put an end to more than a hundred years of sporadic conflict. The treaty forced Shah Safi I to accept the final loss of Baghdad in Mesopotamia, recaptured by the Ottomans in ۱۶۳۸, and instead gave Yerevan in the southern Caucasus to Iran.

The era of Shah Abbas II, who ruled from ۱۶۴۲ to ۱۶۶۷, was the last fully competent period of rule by a Safavid shah. Shah Abbas II took an active role in government matters. Under his rule Iran revived, and some of Persia's glory in the eyes of the outside world returned. He increased the central authority of the state by increasing crown lands and often intervened in provincial affairs on the side of the peasants, but with peace on the frontiers the army declined in size and quality. He stuck to the notion that the Safavid ruler was sacred and perfect and openly disputed with members of the Shi'a religious establishment who had begun to articulate the idea that in the absence of the occult Imam Zaman (twelfth Shi'a Imam, al-Mahdi), true temporal authority rightly belonged to the mujtahid who merited emulation by the faithful. Safavid Shi'ism had not improved monarchy as an institution, but instead recognized the state as a theocracy. The ‘ulema, religious leaders, rebuked the shahs, questioned the religious legitimacy of their power and claimed that the mujtahids had a superior claim to rule.

After Abbas II died in ۱۶۶۷, decline set in again when Shah Soleyman (Sulayman, Solomon) (Safi II), who ruled from

to ۱۶۹۴, took power. He was renamed, superstitiously, to Soleyman because the ۱۶۶۷ first year and half of his reign was so disastrous. Shah Soleyman was not a competent ruler, and shortly after his accession food prices soared and famine and disease spread throughout the country. Although pressing problems faced him, he increasingly retreated into the harem and left his grand vezir to cope with affairs of .state

Shah Sultan Hossein, who ruled from ۱۶۹۴ to ۱۷۲۲, have been described as the most incompetent shah of Safavids. He was similar to some others who had inherited power by accident of birth. Indifferent to affairs of state, Shah Sultan Hossein effectively brought Safavid Empire to its sudden and unexpected end. He was of a religious temperament and especially influenced by the Shi'a religious establishment. At their insistence, he issued decrees forbidding the consumption of alcohol and .banning Sufism in Esfahan

In ۱۶۹۴ Shah Sultan Hossein appointed Mohammad Baqir Majlesi, the most influential member of Shi'a religious establishment, to the new office of "Mulla Bashi" (Head Mulla). Majlesi wrote "Bihar al-Anwar" (The Seas of Light), an encyclopedic work dedicated to the preservation of the prophet Mohammad's words and deeds. He devoted himself to the propagation of a legalistic form of Shi'ism and to the .eradication of Sufism and Sunni Islam in Iran

Under his guidance specifically Shi'a popular rituals, such as mourning for the martyred third Shi'a Imam Hossein (d. ۶۸۰), Ashora, were encouraged, as were pilgrimages to the tombs of holy Shi'a

personages. Majlesi's policies also included the persecution of non-Muslims in Iran, including Zoroastrians, Jews, and Christians. Unchecked by the Safavid regime, Majlesi and the Shi'a clergy emerged with increased strength and independence from .the ruling government in the ۱۷th and ۱۸th centuries

The Safavid empire had also declined militarily, leaving it more vulnerable to invasion, which came out of the east. In ۱۷۲۲ Afghan invaders under Mahmoud, a former Safavid vassal in Afghanistan, captured Esfahan and murdered Shah Sultan Hossein. The Afghan invasion was disastrous for Iran, which consequently in ۱۷۲۳ the Ottomans took advantage of the disintegration of the Safavid realm and invaded from the west, ravaging western Persia as far as Hamadan, while the Russians seized territories around the Caspian Sea. In June ۱۷۲۴ the two powers agreed on a peaceful .partitioning of Iran's northwestern provinces

Safh صفح: pardon, forgiveness, excuse

Sahaba صحابه: companions of the Holy Prophet Muammed (ص); singular sahabi

Saheefa or Sahifa صـــحیفه: page, tablet, scroll, parchment, manuscript, written document

Sahih صـحیح: literally: authentic, correct, accurate; it is generally used to refer to the collection, group of collections, or book, of verified and authenticated ahadith of Holy Prophet (ص)

Sajda سجده: prostration; it is also the title of Chapter ۳۲ of the Holy Qur’an

Salat or Salah صـلاه: Salat is an Arabic word which mean: a spiritual relationship and communication between the servant/being and his Creator. Salat is one of the five pillars of Islam. It is performed five times a day at these times: fajr (pre-dawn or pre-daybreak), dhuhr noon, 'asr

afternoon), maghrib (sunset) and 'isha' (late night). Salat is to be performed with) mental concentration, verbal communication, vocal recitation, and physical movement to attain spiritual upliftment, peace of mind, harmony with the soul and with the Creator and concord. Congregational prayer services are held on Fridays at noon which they include a sermon (Khutbah) delivered by a religious leader (Imam) .called khatib

To perform the salat ritual, a Muslim has to first perform the ablution (wudhu'). He/she should make sure about that cleanliness of the body, clothing, and place before ?performing the salat. How many types of prayers are there in Islam

There are many besides the daily prayers: The Ghufaila Prayers, the Sahu (forgetfulness or miscalucation while performing obligatory prayers), the Janaza Prayers for a deceased person whose coffin is being witnessed, the Ghaayib Prayers for the deceased person whose coffin is not present, Salat al-Wahsha which is performed for a deceased person in the same night of his death, Salat al-Layl which is performed from the time after midnight and before Fajr, Salat al-Aayaat which is performed at the time of eclipse of the sun or the moon, Salat al-Shukr, a form of thanks giving prayer, Salat al-Haja, a prayer performed when one wants to plea to his Maker so he may attain a certain objective, Salat al-Istikhara when one needs guidance from his Maker regarding a particular complex issue, a prayer to remove one's worries and concerns, Salat al-Tasabeeh in which one praises the Almighty a great

deal, Eid prayers, prayers on certain other occasions such as Laylatul-Qadr, etc..., to name only a few. Each of these prayers has its own rules and regulations. Refer to your mujtahid for details. But if you have no mujtahid to guide you, for sure you are !...lost

late morning prayers comprised of two rek`at (prostrations) :صـلاه العيـد Salatul-`Id performed on the first day of `Id al-Fitr (the feast of fast-breaking) which signals the end of the fast of the month of Ramadan

This is an expression which :عليه وعلى اله و سـلم صلى الله Sall Allahu 'alaihi wa Aalihi wa sallam is mentioned or (ص) Muslims articulate whenever the name of Prophet Muhammad written. The meaning is: "May the blessings and the peace of Allah be with him ."(ص) (Muhammad

a shelter from the sun, a shed with a roof. The :سـقيفه Saqifah or Saqifa or Saqeefa met in such a place in Medina known as "Saqifat Bani (ص) companions of the Prophet The attendants .(ص) to "elect" the first successor to the Prophet سقيفه بنى ساعد ه" Sa`idah actually represented a fraction of the Muslim community of the time and many dignitaries boycotted that "elections" and later cast doubts about its legitimacy, igniting a division among the Muslim the effects of which can still be felt even in our times and in all times to come. Many books have been written about this "saqifa" .incident, and the controversy will most likely never dissipate

On p. ٢١٥, Vol. ٢ of Tabari's Tarikh (Dar

al-Amira for Publication and Distribution, Beirut, Lebanon, ١٤٢۶ A.H./٢٠٠۵ A.D.), we are remained without being buried for three (ص) told that the sacred body of the Prophet full days because some people were arguing with each other at the saqifa of Bani How many Muslims .(ص) Sa'idah about who should be the successor to the Prophet ?was buried (ص) were there when the Prophet

On p. ۴٠٨, Vol. ۶/٢ (combined edition published in ١۴٢٧ A.H./٢٠٠۶ A.D. by the Ihyaa al-we read precise ,بحار الأنوار Kutub al-Islamiyya, Qum, Iran) of al-Majlisi's Bihar al-Anwar his burial bath and buried him. The sacred (ص) details about who gave the Prophet was given the burial bath by none other than his son-in-law, (ص) body of the Prophet .(ع) cousin and the man whom he raised in his lap: Ali ibn Abu Talib

A handful of the Prophet's closest relatives and true companions buried him, and these included, in addition to Ali, Aws ibn Khawli, "Abu Talhah" Zaid ibn Sahl, al-Abbas ibn Abdul-Muttalib and his son al-Fadl ibn al-Abbas, Abu Ubaidah ibn al-Jarrah and Usamah ibn Zaid ibn Harithah. As for the rest, they were too busy fussing and arguing, almost fighting, with each other about who would be the next caliph to be concerned ...(ص) about burying the Prophet of Allah

;(ص) plural) military campaigns personally ordered by Prophet Muammed) :سرايا Saraya singular: sariya

eternal, everlasting, perpetual :سرمدى Sarmadi

Sawm or Siyam implies a total abstinence from partaking of food, water or :صوم Sawm ,any liquid, smoking

intercourse, etc. from dawn till sunset for one whole lunar month. Sawm (fasting) takes place during the ninth month of the lunar calendar called Ramadan. It is one of the five pillars of Islam. How many types of fast are there in Islam? If you really want to know the answer, read my book Fast of the Month of Ramadan: Philosophy and Ahkam where you will find out that there are as many as forty types of fast in Islam. .Muslims take their religion very seriously

Sa'yee سعی: the going back and forth seven times between the Safa and the Marwa during the hajj or umra. It symbolizes Hajar's search for water for her son Ishmael.

Sayyid سید: leader, head or chief; also: a descendant of the Prophet (ص)

Shafeer شفیر: brink, verge, brim, edge

Shafee` شفیع: intercessor, preemptioner, one who intercedes on behalf of another. May the Almighty accept the Prophet of Islam (ص) as our Shafee` and yours, .Allahomma Ameen

Shahada شهاده: martyrdom; it also means testimony, declaration of faith. A person must recite the shahada in Arabic to convert to Islam. The shahada in Islam is: Ashhadu an La Ilaha illa-Allah wa anna Muhammadan Rasul Allah, that is, "I testify that there is no god except Allah and that Muhammad (ص) is the Messenger of Allah." Other meanings for this word: certificate, testimonial; Shahadat Ashum شهاده أسهم أو حصص: share certificate or scrip; شهاده أسهم الحامل: share-warrant to bearer; شهاده أسهم امتیاز: certificate of preferred stock; شهاده اکتتاب (بأسهم): stock certificate; أمان

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(سفینه) شهاده: certificate of safety (of a ship/vessel); شهاده ایداع : certificate of deposit; تأسیس شهـاده : certificate of incorporation; تسـجیل سـفینه شـهاده : certificate of registry; تفریـغ شـهاده: unloading certificate; سوابق شهاده : criminal record (certificate of police record)

Shaheed or Shahid شهید: a martyr, someone who dies in the way of Allah

Shahr شهر: month

Shi'a or Shi'i or Shiite شیعی: a follower of the Islamic faith according to the teachings of the Ahl al-Bayt the Prophet's immediate family, (ع). The largest Shiite sect is the Ithna-Asheri one which is detailed for you above.

Shaikh or Sheikh شیخ: The word "shaikh" is a title of an elderly person or a religious leader. This title is also given to a wise person, and it means, in this case, a mentor.

Shaitan or Shaitan شیطان: Shaitan (Satan) is the source of evil in the world. The plural name is Shayatin, devils or demons. His other name is Iblis or Eblis which means "one who has lost everything". The origin of this word is "shiyaat شیاط," burning, and from it the term "burnt with rage استشاط غضبا" is derived. Rage surely burns! Among what it burns is homes: When a husband is angry with his wife, he goes ahead and divorces her, but rest assured that his divorce in this case is not legitimate at all. Read books of fiqh and learn the conditions for one's divorce to be acceptable in Islam.

Shakk شک: doubt, uncertainty, suspicion. In the Holy Qur'an, ۴۹:۱۲, we are told to avoid

.being too suspicious because sometimes suspicion/doubt can be a sin

شرع ` legislator, lawmaker; Shar مشرع ` street, road, thoroughfare; Musharri شارع: ` Shari legislator, مشـرع ` law, precept, concept; Musharri شـرعه law, doctrine, canon; Shir`a legitimate, شـرعى Islamic legislative system; Shar`i شـــريعه lawmaker, jurist; Shari`a lawful, legal, rightful, related to the Shari`a

path, method, way, manner, style, way of life, program; Islamic Shari'a is شريعه: Shari'a the legislative system in Islam which is derived from two sources: the Holy Qur'an and This Sunna, which includes both actions and .(ص) the Sunna of the Prophet of Islam statements, is reported, narrated, detailed, chronicled and documented by two major and ۲) the immediate ,(ص) groups of followers of Islam: ۱) the Sahaba of the Prophet Ahl أهل البيت who are referred to the Holy Qur'an as (ص) family members of the Prophet :al-Bayt, people of the house of the Prophet; see Qur'an, ۳۳:۳۳

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Allah only wishes to remove all abomination from you, you members of the .(Prophet's) Family, and to make you pure and spotless

Followers of the first group like to be called "Sunnis" whereas followers of the other group are referred to as "Shi'ites", "Shi'is", "Shiites" or "Shi'as". Unfortunately, some Sunni fanatics, instigated and paid by some politicians for one reason or another, the Shiites, ,(ع) have applied many derogatory names to the followers of Ahl al-Bayt which means rejectors, perhaps a reference to رافضه "such as "Rafidis" or "Rafidhis their rejection of the ascension to

power of the first three "righteous caliphs" who saw with their own eyes and heard with their own ears how the Prophet (ص), chose Ali (ع) as ordered by the Almighty, to be his successor rather than this man or that. Anyhow, what is passed is past, and Islam is like one tree stem having two main branches each of which has sub-branches, too.

Throughout history, some Muslims, for reasons of their own which may include serious research in Islamic literature and history, have shifted their following from one group to another and this will always take place as is the case with all other religions of the world. An example of such "conversion" from one Islamic sect to another took place in the author's populous tribe, the Jibouris عشيره الجبور.

The author's ancestors, because of an incident that took place about ١٣٠ years ago in north-western Baghdad, specifically the holy city of al-Kadhimiyya where two Imams, direct descendants of the Prophet (ص), are buried in a magnificent mausoleum visited daily by thousands of the faithful from all over the world, changed their sect from Sunni to Shiite. For this reason, his ancestors were subjected to untold persecution, discrimination and suffering which all strengthened their conviction rather than weakening it.

The Autobiography of the author of this book details this incident, and it is available for you if you click on this link and search for it: http://www.scribd.com/yasinaljibouri/. Now, dear reader, who do you personally think know the Sunna [١١]

!?best: the Prophet’s friends or his family members

May the Almighty keep the Muslim umma united and foil the efforts of those who try to divide it, Allahomma Aameen اللهم آمين. The root of this word is "shara'a شرع". Some other derivations of it are: shar', shir'a and tashri'. Shari'a is the revealed and canonical laws of the Islamic faith. The Holy Qur'an and the sacred Sunna of the Prophet (ص) are the sources of the Shari'a, Islam's legislative code; Shar`iyya شرعيه legitimacy, legality. As for the misnomer “Rafidi”, please refer to its place in this .Glossary

Sharr شر: evil, mischief; Shirreer شرير evildoer, mischief-maker, baneful, pernicious

Shatm شتم: revilement, insulting, calling someone bad names, cursing

Shiite or Shi`i شيعى: a Muslim following the Sunna of the Prophet (ص) as reported by the Prophet's immediate family, the Ahl al-Bayt (ع). The number of Shiites is estimated to range between ۲۵٪ and ۳۵٪ of the entire Muslim population of the world, but little is known about their beliefs for many reasons. Worse is the fact that their beliefs are often misrepresented, distorted, falsified and unjustifiably attacked by some of their .ignorant Sunni brethren. This has been going on for centuries

There are many Shiite sects which include, among others: الشيعه الجعفريه الاثنا عشريه the Twelvers, that is, the Shi`a Ja`feri Ithna-Asheris (the Twelvers, followers of the fiqh of Imam Ja`fer as-Sadiq (ع) who constitute the majority of Shiites of the world), الزيديه the Zaidis who follow Zaid son of Ali son of al-Husayn son

the Isma`ilis who mostly الاسماعيليه ;who live mostly in Yemen (ع) of Ali son of Abu Talib the البهره أو البحـــاريون the Alawis or Alawides who live in Syria, and العلويه ,live in Turkey .Buhris or Biharis who live in India

discord, dissension :شقاق Shiqaq

polytheism, the belief in the existence of partners with Allah. Shirk can also :شرك Shirk encompass any object that a person may regard as being higher in status than Allah. .It is the most serious of all sins and can never be forgiven

singular) doubt, suspicion, uncertainty; its plural is: shubuhaat) :شبهه Shubha

the principle of mutual consultation, Islam's form of democracy; refer to :شورى Shura وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا :verse ٣٨, Chapter ٤٢ (Shura or Consultation) of the Holy Qur'an رَزَقْنَاهُمْ يُنفِقُونَ Those who listen to their Lord and establish regular prayers, who (conduct) their affairs by mutual consultation, who spend out of what sustenance We bestow upon them... (٤٢:٣٨). Some Muslim governments set up "shura assemblies" to advise .top officials and resolve main contentions

one who testifies to the truthfulness of a prophet :صديق Siddiq or Siddeeq

cohabitation with a woman without a marriage contract, unlawful according :سفاح Sifah .to Islam and other divine religions, fornication or adultery

relative by marriage, an in-law :صهر Sihr

This is the age of maturity and puberty. It is the :سن البلوغ Sin al-Bulugh or al-Boloogh age at which a Muslim is considered to be an adult and, hence, becomes accountable for his/her actions and responsible for the Islamic duties and obligations. There is no

fixed age for that in terms of years, and it is decided by three signs: having menstruation or monthly period for girls, and being physically mature, encountering wet dreams growing pubic hair, or reaching the age of fifteen, whichever comes first .,for boys

This is the age of distinguishing. This age is used in fiqh to :سـن التمييز Sin at-Tamyiz decide the age before which the mother has the right to keep the child after divorce. It varies from one person to another. The age is reached when the child can take care of himself or herself and no longer needs an adult to help him take care of himself/herself. In some Islamic schools of thought, it is seven years for the boy and nine for the girl. The girl is given longer time so that she can learn more about .women's habits

age of discretion (or : سـن الادراك :literally, it means "tooth" or age such as :سـن Sinn ,(.mature realization, of distinguishing between right and wrong, lawful and lawful, etc سن الحضانه ,age of minors سن الحداثه ,age of (physical) maturity, adolescence سن (الرشد) البلوغ .age of consent سن الرضا ,legal age, full age سن الرشد ,age of nurture, of nursing

about him, (ص) collective writings of the companions of the Prophet :سيره Sira or Seera his personality, his life story, ways of handling different situations..., etc. is called sira. .Among famous collectors of sira are: at-Tabari, Ibn Ishaq and Ibn Hisham

path, highway; same as sabeel (sabil). As-Sirat :صراط Sirat

The Straight Path is the one mentioned in Surat al-Fatiha : الصراط المستقيم Al-Mustaqeem and in numerous other verses under different other names, and it is a plea to the Guide us (O Lord!) to the Straight Path" اهدِنَا الصِّرَاطَ الْمُسْتَقِيمَ :Almighty made by the faithful (Qur'an, ١:۶), thus praying Allah Almighty to keep their feet firm as they pass on it so it .may lead them to happiness in this life and salvation in the life to come

All souls in the hereafter without any exception have to pass over it, and it is described as a bridge, a path, a passage that stretches from Hell to Paradise; only those who successfully cross it will enter Paradise, the ultimate goal of all believers where they .will stay forever

as recorded on p. ۴١, Vol. ١, of Tabatabai's Al-Mizan fi Tafsir ,(ع) Imam Ja'far as-Sadiq was asked once about the meaning of this verse; so he ,الميزان فى تفسير القرآن al-Qur'an said, "It means: Guide us to upholding the path that leads to Your pleasure, that ends at Your Paradise, that prohibits us from following our own desires and thus deviate, or ".follow our own views and thus perish

By the way, Tabatabai's full name is: Muhammad Husayn ibn Sayyid Muhammad ibn Sayyid Husayn ibn Mirza Ali Asgher Tabrizi Tabatabai, the judge. He was born in ١٨٩٢ in Tabriz and died in Qum in ١٩٨١. His ٢١-Volume exegesis, Al-Mizan, is only one of his numerous works. The edition utilized for

this book was published in ۱۹۹۱ by Al-A'lami Foundation of Beirut, Lebanon. Hujjatul-Islam Sayyid Saeed Akhtar Rizvi, recognized scholar and founder of the Bilal Muslim spent years of his ,نور Mission of Tanzania, may Allah fill his resting place with noor .blessed life translating some volumes of this valuable exegesis into English

as saying that as-Sirat al- (ع) In his Tafsir, al-Ayyashi quotes Imam Ja'far as-Sadiq As-Sirat al-Mustaqeem is .(ع) Mustaqeem is the Commander of the Faithful Imam Ali referred to in verse ۶۱ of Surat Ya-Sin (Ch. ۳۶), in verse ۵۲ of Surat ash-Shura (Ch. ۴۲), in verse ۱۶ of Surat al-Ma'ida (Ch. ۵), in verses ۱۲۶ and ۱۶۱ of Surat al-An'am (Ch. ۶), in verses ۷۰ and ۱۷۴ of Surat an-Nisaa (Ch. ۴), in verse ۴۲ of Surat al-Hijr (Ch. ۱۵), and in other verses where it is described as the Sabeel, another word for path, leading to the .Almighty

Abdul-Rahman ibn Muhammad al-Hassam quotes Ahmed ibn 'Eisa ibn Abu Maryam quoting Muhammad ibn Ahmed al-'Arjami quoting Ali ibn Hatim al-Minqari quoting al-,Mufaddal ibn Omer as saying

about the Sirat, and he said, 'It is the Path ((ع) I asked Abu Abdullah (Imam as-Sadiq" to knowing Allah, the most Exalted, the most Great, and there are two such paths: one in the life of this world, and one in the life hereafter. The Sirat in this life is the Imam whose obedience is incumbent; whoever knows him in this life and follows his guidance will be able to pass on

the (other) Sirat which is a path over hell in the hereafter, and whoever does not know him in this life, his feet will slip away from the Sirat in the hereafter, causing him to fall '".into the fire of hell

and also on p. ۶۶, Vol. ۸, of معانی الأخبار This is recorded on pp. ۱۳-۱۴ of Ma'ani al Akhbar It is when you come to this Sirat, and you most certainly will, .بحار الأنوار Bihar al Anwar that you will find out how well you performed your prayers, fast and other religious obligations in the life of this world, how you dealt with your Maker, family, relatives .and other members of the society

As-Sirat al-Mustaqeem is the straight path over hell, a fire more intense in heat than boiling molten brass, and it has seven bridges over it: Each is three thousand years in length: one thousand to vertically ascend, one thousand to horizontally cross, and one thousand to descend. It is thinner than a human hair, sharper than the sharpest sword and darker than the darkest night inside a tunnel. Each bridge has seven branches, and each branch is like a long lance with sharp teeth: each servant of Allah will be confined on each and every one of them and be asked about all the injunctions the Almighty had required him to perform during his lifetime on this planet. In the first polytheism) and) شرك of such stops he will be asked about belief and conviction, shirk

.hypocrisy

In the second he will be asked about prayers, what they entail, how to perform, and whether he performed them properly and on time. In the third he will be asked about zakat, its types, and whether he paid it or not. And it is in the fourth that he will be asked about the fast... It is there and then that he will realize whether he upheld this important obligation or not, whether he offered charity or not, and whether he regretted and repented his sins during the month of Ramadan or not. In the fifth he will be asked about the hajj, pilgrimage, and 'umra, why he did not perform them, or why he failed to perform them properly, and how they must be performed. In the sixth he will be asked about wudu (ablution) and ghusul, how he performed them, .which one is compulsory and which is optional

Finally, in the seventh, he will be asked about how kind he was to his parents and kin, and whether he did injustice to any human being. In the absence of sufficient optional good deeds such as offering charity, helping a needy Muslim, performing optional prayers or fasts..., etc., if one gives the wrong answer to any question in any of these stops, he will be prone to fall into the pit of hell underneath..., as Abdel-Jabbar ar-Rubay'i tells us in his book Al- Tathkira fi ahwal almawt wal akhira التذكره فى أحوال الموت و الآخره, having collected

such details from various books of hadith and Sunnah. He adds saying, on p. ١٣٠, that the bridges will be shaken by the weight of crossing people who will climb on top of each other, causing these bridges to move like a ship tossed by a wind storm in the .midst of the sea

As-Sirat separates Paradise from hell. With reference to those who will fall into hell, :the Almighty says the following

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُواْ نِعْمَهَ اللَّهِ كُفْرًا وَأَحَلُّواْ قَوْمَهُمْ دَارَ الْبَوَارِ؟

Have you not considered those who have changed Allah's favor into blasphemy and" (caused their people to fall into the abode of perdition?" (Holy Qur'an, ١٤:٢٨

;where the "abode of perdition" connotes Hell

وَمَن يَحْلِلْ عَلَيْهِ غَضَبِى فَقَدْ هَوَى

(upon whomsoever My wrath descends shall fall therein" (Holy Qur'an ٢٠:٨١ ..."

;where the "fall" here means falling into Hell

فَمَنِ اتَّبَعَ هُدَاىَ فَلا يَضِلُّ وَلا يَشْقَى

Whoever follows My guidance will not lose his way nor fall into perdition" (Holy" ;(Qur'an, ٢٠:١٢٣

وَمَا يُغْنِى عَنْهُ مَالُهُ إِذَا تَرَدَّى

Nor will his wealth benefit him when he falls headlong (into the pit of fire)" (Holy ..." .(Qur'an, ٩٢:١١

So, if one is found as having been derelict in performing any of his obligations, the angels questioning him will try to find out whether he somehow made up for it with optional good deeds. Once he is cleared, he will be escorted into Paradise. It is to such stopping and questioning that the Almighty refers when He addresses His angels to

وَقِفُوهُمْ إِنَّهُم مَّسْئُولُونَ

.(Stop them, for they must be questioned" (Holy Qur'an, ۳۷:۲۴"

On p. ۱۳۳, Vol. ۱۷, of his book titled Al-Mizan, `allama Tabatabai quotes various views regarding what the questions on this Sirat will be. He says that some scholars are of the opinion that they will be asked about the Unity of Allah, while others believe it will but he also concedes that such stopping and ,(ع) of Imam Ali ولایه be about the wilayat .questioning will take place on the Sirat over hell

and also on pp. ۶۴-۶۵, Vol. ۸, of al-Majlisi's Biharal ,لأماليا On p. ۱۰۷ of as-Saduq's A۱-Amali al-Waleed quotes as-Saffar quoting Ibn 'Eisa quoting Muhammad al- ,بحار الأنوار Anwar Barqi quoting al-Qasim ibn Muhammad al-Jawhari quoting Ali ibn Abu Hamza quoting as saying, "People will pass (ع) Au Busayr quoting Abu Abdullah Imam Ja'far as-Sadiq on different levels on the Sirat, and it is thinner than hair and sharper than the sword. Some will pass as swiftly as lightning, while others will pass as fast as a horse, while some of them will crawl on it, some will walk on it, while some others will pass ".hanging, so the fire will consume some of their body parts and leave others

is quoted on p. ۶۵, Vol. ۸, of al-Majlisi's Bihar al-Anwar as (ع) Imam Abu Ja'far al-Baqir saying, "When the verse saying 'And hell is brought that Day' was revealed, the said, 'The trusted (ص) was asked about what it meant, so he (ص) Messenger of Allah Spirit

Gabriel) has informed me that when Allah, the One and only God, resurrects all) people and gathers their early generations and the last, hell will be brought by a hundred thousand angels, very stern and mighty angels, and it will be coming roaring, inhaling and exhaling. The force of its exhalation is such that had Allah not delayed .them for the reckoning, it would have caused everyone to perish

Then a flame will come out of it and encircle all humans, the good and the bad, so much so that any servant of Allah, be he an angel or a prophet, will call out: `Save me, O Lord, save me,' except you, O Prophet of Allah, for you will call out: Save my nation, O Lord, save my nation!"' Muqatil, `Ataa and Ibn Abbas are among the greatest traditionists in the history of Islam without any contention. They are the ones who .for all posterity (ص) of the Messenger of Allah أحاديث transmitted the ahadith

All three of them, as stated on p. ٦٧, Vol. ٨, of Bihar al Anwar, have interpreted the :verse saying

يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَى رَبُّكُمْ أَن يُكَفِّرَ عَنكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O you who believe! Turn to Allah with sincere repentance: In the hope that your Lord" will remove your ills

p: ٩١٣

and admit you into gardens beneath which rivers flow, the Day that Allah will not (نُورُهُمْ permit the Prophet and the believers with him to be humiliated. Their light (noor will shine before them and on their right hands, while they say, 'Lord! Perfect our light (for us, and grant us forgiveness, for You have power over all things”" (Qur'an, ۶۶:۸

to mean: "Allah will not torment the Prophet (that Day, the Day of Judgment)," and the phrase "and those who believed with him" to mean that He will not torment Ali ibn Abu Talib, Fatima, al-Hassan, al-Husayn, peace be with them, al-Hamza, and Ja’far, Allah be pleased with them, that "their light runs before them" means "Their light shall illuminate the Sirat for Ali and Fatima seventy times more so than light in the life of this world." Their light will then be before them as they continue to cross. The intensity .conviction ,بِأَيْمَانِهِمْ of their light will be indicative of their iman

will pass over (ص) of Muhammad (ع) Others will follow. "Members of the Ahl al-Bayt the Sirat like swift lightning. Then they will be followed by those who will pass like a speedy wind. Then there will be those who will pass as fast as a racing horse. Then another group of people will pass in a walking pace followed by those who will crawl on their hands and bellies, and finally by those who will crawl on their bellies (with extreme difficulty). Allah will make it

wide for the believers and very narrow for the sinners." Then these narrators :interpret the verse saying

رَبَّنَا أَتْمِمْ لَنَا نُورَنَا

Lord! Complete our light for us" to mean "complete it for us so that we may be able to" ".pass on the Sirat

comments, as ,مناقب على بن أبى طالب Ibn Shahr Ashub, in his Manaqib Ali ibn Abi Talib (ع) quoted by al-Majlisi on the same page, saying, '"The Commander of the Faithful will pass in a howdah of green emeralds accompanied by Fatima on a conveyance of red rubies, and she will be surrounded by seventy thousand huris, as fast as ".lightning

On p. ١٨٢ of his Amali, at-Tusi quotes al-Fahham quoting Muhammad ibn al-Hashim al-Hashimi quoting Abu Hashim ibn al-Qasim quoting Muhammad ibn Zakariyya ibn Abdullah quoting Abdullah ibn al-Muthanna quoting Tumamah ibn Abdullah ibn Anas saying, (ص) ibn Malik quoting his father quoting his grandfather quoting the Prophet "On the Day of Judgement, the Sirat will be spread over hell. None can pass over it except one who carries a permit admitting the wilaya (mastership) of Ali ibn Abu Talib ".(ع)

Also with reference to the Sirat, Abu Tharr al-Ghifari, may Allah be pleased with him, is quoted by both al-Majlisi on p. ۶٧, Vol. ٨, of his book Bihar al Anwar, and by al-Kulayni say, (ص) on p. ١٥٢, Vol. ٢, of his Al-Kafi, as saying, "I have heard the Messenger of Allah 'The edges of our Sirat on the Day of Judgment will be kindness

to the kin and the returning of the trust. When one who is kind to his kin and faithful to his trust passes (over the Sirat), he will make his way to Paradise, but when one who is unfaithful to the trust and severs his ties with his kin passes, none of his good deeds ".will avail him, and the Sirat will hurl him into hell

divine celestial light, throughout the Holy ,نور There are so many references to noor Qur'an, in the hadith, and in du'a, supplication. It is the light of guidance whereby the Almighty guides whomsoever He pleases both in the life of this fleeting world and in the hereafter. Such light will be most sorely needed especially in the life hereafter. The reader is reminded that the intensity of his light, be it during the period of the when most graves will be almost as dark as hell, during the time when ,برزخ barzakh people are judged on the Day of Judgment, or as one passes over the Sirat..., all .ایمان depends on the depth and sincerity of his conviction, on his iman

No good deeds, no matter how great, will avail him as will his sincere and deep Adl) of the Almighty, the` عدل) tawhid) and Justice توحید) conviction regarding the Unity Nubuwwah), and that we will most نبـوه) truth which He revealed to His prophets so that one will be either rewarded or ,(معاد certainly be resurrected and judged (Ma'ad .punished

There will be

no sun in the life hereafter as we know it, nor will there be electricity; so, one's own light will be his guiding star. Everything in the life hereafter will have a light of its own; there will be no reflection, nor can one walk in the beam of another's light, nor can one be benevolent and give of his light to another; it is non-transferable! There will be no giving. The time of giving is right here, in this life, folks; so, it is now your golden opportunity to give your all to your Maker, to worship Him and obey Him as He ought to be worshipped and obeyed—or at least try; pay Him His dues, and be aware of your responsibilities towards His servants, the believing men and women, and to all mankind, your extended family, regardless of their creeds, for they are your brothers and sisters in humanity Give others of what Allah has given you; pray for your believing brethren; be kind to everyone; do not hurt the feelings of anyone. Think well of others so that they may think well of you, too. Observe the fast in months other than the month of Ramadan in order to remind yourself of the hunger from which others, especially indigent Muslims, suffer, and give by way of charity; otherwise, keep everything to yourself, hoard, treasure, and be forever damned. Hell is characterized by its darkness, yet its residents will still be able to see things, and whatever they

will see will not please them at all. May Allah Subhanahu wa Ta'ala keep us all away from it and keep it away from us, Allahomma Ameen اللهم آمين .

Nobody in the entire lengthy history of Arabia has ever been known to be more courageous and daring, when confronting his foes on the battlefield, than Imam Ali ibn Abu Talib (ع) who was the right hand of the Messenger of Allah (ص). Ali was the man who single-handedly uprooted the main gate of the fort of Khaybar of Medina's Jews of the time, that is, in the year ۶۲۸ A.D., a gate so heavy it required forty men to close or open. Ali (ع) once was suffering acutely from an inflammation of the eye, and he was in extreme pain, screaming, the hero that he was. The Messenger of Allah (ص) visited him and saw him scream, so he asked him whether he was suffering from an acute pain or whether it was due to his frustration and agony.

The Imam (ع) said, "How intense my pain is! I have never felt such pain...," whereupon the Prophet (ص) said to him, "When the angel of death comes to take away the soul of a disbeliever, he brings with him a rod of fire whereby he takes his soul away. It is then that hell itself will scream because of the intensity of his pain and suffering." Having heard him say so, the Imam (ع) stood up then sat and said,

O Messenger of Allah! Please repeat what you have just said, for it has made me"
".forget my own pain

asked the Messenger of Allah, "Will the soul of any member of your (ع) Then the Imam answered, "Yes! The (ص) nation be taken away as you have described?" The Prophet soul of an unjust ruler, or of one who consumes the wealth of an orphan, or of one who falsely testifies [will be thus taken away]." The disbeliever referred to in this tradition is one who is unfair to Allah, Glory to Him and Exaltation, regarding one of the commandments which He has required him to uphold, one who does not recognize or anything السنه النبويه الشريفه and his sacred Sunnah (ص) the Prophethood of Muhammad .required by Islam; such is the disbeliever

You can reduce the agony of your death, or that of your loved one, by offering charity, fasting, or praying nafl (optional) prayers. Among such prayers is one performed in in each rek'a, you should recite Surat al-Fatiha once and al-Ikhlas ;ركعات two rek'ats thrice. The intention for that prayer is to pray it seeking nearness to Allah. Once you complete it, you supplicate to the Almighty thus: "O Allah! Send blessings to Muhammad and the Progeny of Muhammad and send the rewards for these two to so-and-so", naming the dead person, be he/she one of your parents, ركعات rek'ats or both of them, or anyone else. How about you send it as a gift to all

?Muslims, alive and dead

Imagine how many rewards you will then get, if your imagination can really grasp it! Never underestimate the extent of kindness and mercy of the Almighty; they are unlimited, infinite, and His doors of mercy are always open; how Great He is! If you fast either a few days or all of the months of Rajab and Sha'ban, according to your ability, the Almighty will reduce the agony of your death and the pain of loneliness in the grave. If you are truly concerned about these matters, and you most definitely should be, the month of Ramadan is your golden opportunity to earn as many blessings as Allah enables you to. It is an opportunity that may not recur, for nobody knows when his/her turn comes to die. We pray the Almighty to enable us to cross over His Sirat with hardship only in the life of this world, and without any hardship in the life hereafter, to forgive our sins, and to accept our fast and repentance, Allahomma Ameen اللهم آمین.

Sirwal سروال: long under garment worn by the Arabs

Siwak سواك: a piece of tree branch or root used as a toothbrush, also called miswak

Siyam صـــیام (or Sawm): Islamic fast, abstention from eating, drinking, smoking, intercourse or just speaking; in my book titled Fast of the Month of Ramadan: Philosophy and Ahkam, you can read about the ۴۰ (forty) types of fast in Islam.

Subhanahu wa ta'ala سبحانه و تعالی: This is an expression used by Muslims

use whenever the name of Allah is pronounced or written. It means: "Praise to Allah above having any partners, the most Exalted One above having a son". Muslims believe that Allah has neither partners nor offspring. Sometimes Muslims use or articulate other expressions when the name of Allah is written or pronounced. Some of these expressions are: "'Azza Wa Jall", that is, He is the Mighty and the Majestic; ."Jalla Jalaluh", His Greatness is Great

a raised platform that was used by the Prophet as a welcoming point for :صفه Suffa newcomers or destitute peoplel rows of rooms accommodating poor and indigent Muslims who had no houses of their own. They were adjacent to and formed part of .the Prophet's masjid, mosque, at the time

an ascetic, a mystic; it is derived from suf or soof, wool, because early Sufis :صوفی Sufi used to wear coarse wool clothes; if we discuss Sufis and Sufism, we will need to write !an entire book

time or meal taken before daybreak in preparation for fasting :سحور Suhoor or Suhur during the day

pages, manuscripts, tablets :صحف Suhuf

The root of those word is sajada, prostration to Allah, usually :سجود Sujud or Sujood done during one's daily prayers. When in the position of sujud, a Muslim praises Allah .Almighty and glorifies Him

ruler who rules in the name of Islam, a Muslim monarch :سلطان Sultan

plural of sunna, a highly commended act of worship or way whereby a :سنن Sunan Muslim seeks nearness to Allah

In general, the word :سنه Sunna or Sunnah

Sunna means: way of life, habit, practice, customary procedure, action, norm and tradition followed by tradition. Usually, the word Sunnah refers to what Prophet had said and done or approved of when said or done by someone (ص) Muhammad else. It includes the Prophet's sayings, practices, living habits, etc. The hadith reports on the Sunna. The two major legal sources of jurisprudence in Islam are the Qur'an .and the Sunnah

a follower of the Islamic faith as reported, narrated and :سنی Sunni or Sunnite those who ,تابعین companions, and tabi'in ,صحابه recorded by the Prophet's sahaba learned from the sahaba, may the Almighty be pleased with the good ones among them. Shi'ite Muslims differ from their Sunni brothers when it comes to these sahaba: The Sunnis believe that they all were great, like stars in the heaven shining on earth, .and whoever follows any of them, he is rightly guided

Sunnis believe that if a scholar from amongst them acts on his ijtihad, and if his ijtihad is sound, he will be rewarded twice. But if he errs, he will be rewarded only once, something with which the Shiites totally disagree. Shiites differ: They say that not all of those sahaba were good folks, that many of them were interest seekers who did not hesitate to sacrifice Islam to achieve their objectives. Shi'is say that if a mujtahid errs, he will have to bear the burden not only of his own error but that of all those who follow him as

.well

The Sunni branch of the Islamic faith is comprised mostly of ۴ sects: ۱) Hanafi, after “Abu Haneefah” Nu’man ibn Thabit ibn Zuta ibn Maah ibn Marzuban, who was born in ۸۰ A.H. and died in ۱۵۰ A.H. (۶۹۹ – ۷۶۷ A.D.); ۲) Hanbali, after its founder, namely Ahmed ibn Muhammad ibn Hanbal ibn Hilal ibn As’ad ibn Idrees ibn Abdullah ibn Hayyan ibn Abdullah ibn Anas; he was born in ۱۶۴ A.H. and died in ۲۴۱ A.H. (۷۸۱ – ۸۵۶ A.D.); ۳) Shafi’i after its founder, “Abu Abdullah” Muhammad ibn Idris ibn Abbas ibn Othman ibn Shafi’i ibn Saa’ib ibn Ubayd ibn Abd Yazeed ibn Hashim ibn Muttalib ibn Abd Munaf, of a Quraishi Muttalibi Hashimi lineage; he was born in ۱۵۰ A.H. and died in ۲۰۴ A.H. (۷۶۷ – ۸۲۰ A.D.); and ۴) Maliki after Malik ibn Anas ibn Malik ibn Abi Aamir, “Abu Abdullah,” who was born in ۹۵ A.H. (some say ۹۳ A.H.) and died in ۱۷۹ A.H. (۷۱۴ – ۷۹۵ A.D.); may the Almighty shower His blessings on each and every one of these imams, Allahomma Aameen اللهم آمین.

The Qur'an is composed of ۱۱۴ chapters or suras. The plural of :سوره Sura or Soorah .chapters ,سور sura is suwar

.S.W.T

These letters are acronyms for "Subhanahu wa Ta'ala". When the name of Almighty Allah is pronounced, a Muslim is expected to show his veneration to Him. The meaning of this statement is that Allah is too pure to have partners or sons or any family members

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.or relatives

ت، ط، ذ, T

sympathy, favour, support :تعاطف Ta`atuf

coexistence :تعايش Ta`ayush

assault, assailing, attack, invasion, trespassing, encroachment :تعدى Ta`addi

pledge, commitment, promise, warrant, warranty :تعهد Ta`ahhud

doing (something such as report, study, research, survey, book, etc.) :تعمق Ta`ammuq
(in depth rather than superficially, the making of a profound (study or inquiry

prudence, good judgment :تعقل Ta`aqqul

singular:) one who accompanied for a good period of time and learned) :تابعى Tabi`i
its plural is: ;(ص) a companion of the Holy Prophet Muhammad ,صحابى from a sahabi
تابعين tabi`in

extravagance, profligacy, dissipation, wastefulness :تبذير Tabthir

solidarity, unity, sympathy :تضامن Tadamun

conflict, discordance, clash, discord :تضارب Tadarub

supplication, imploration, earnest plea, prayer :تضرع `Tadarru

deraud or defrauding, deception :تدليس Tadlis or Tadlees

defilement, desecration, profanation :تدنيس Tadnis

Avoidance, evasion, escape from, shunning or eschewing, sidestepping, :تفادى Tafadi
overlooking

Making a preference, preferring (something or someone) over others :تفاضل Tafadul

dispersal, scattering, division :تفرق Tafarruq

Tafa'ul تفاؤل: optimism, anticipating the best, auguring well, taking a bright view of something

Tafawut تفاوت: variance, disparity, discrepancy, diversity

Tafawwuq تفوق: excellence, superiority

Tafawud تفاوض: negotiate, confer

Tafsir تفسير: interpretation, explanation, elucidation

Tahaffudi تحفظی: precautionary, protective (measure, custody, etc.), preventive, conservative, moderate

Tahajjud تهجد: night devotions. Mutahajjid is one who keeps vigilance, spending the night praying; the tahajjud prayer is an optional prayer that is supposed to be performed in the middle of the night. It is required that a person sleeps a little before getting up for the tahajjud prayers. It can be performed anytime during the period between the isha (evening) and the fajr (pre-dawn) time.

Tahakkum تهکم: sarcasm, taunting, deriding with irony

Tahara طهاره: purification, the act of removing

p: ۹۲۴

najasa, uncleanness or impurity

Tahattuk تهتك: immorality, debauchery, licentiousness

Tahayyub تهيب: feeling afraid or scared of/about, apprehension, timidity

Tahkim تحكيم: arbitration

Ta'ib تائب: repentant, penitent, regretful, contrite

Tajrid تجريد: divestment, divestiture (of title), despoliation, deprivation or privation

Tajweed تجويـد: a saying or an act of reciting the Qur'an in accordance with the established rules of Nutq, pronunciation and intonations, such as tafkheem, velarization, chanting and Iqlab, transposition

Takbir تكـبير: the glorifying of Allah by declaring in an audible voice الله أكـبر! "Allaho Akbar!" Allah is Great! By the way, the Prophet's flag was green on which this declaration is written in white cloth.

Takfir or Takfeer تكفير: labeling someone as "kafir", apostate, unbeliever, excommunicating from the creed. People who do that are called "Takfiris" or Takfeeri". The terms is applied mostly to the most extremist and fanatical offshoot of the Wahhabi movement الحركه الوهـابيه, and the Takfiris (التكفيريون) loosely apply this term to those who do not follow their own line, ideology or version of "Islam". They have so far killed, through acts of terrorism and sabotage, more Muslims than non-Muslims although they claim to be the protectors of the Islamic creed... They are found mostly in Saudi Arabia, the Gulf region, Afghanistan, India, Pakistan and lately Iraq.

Al-Qaeda is these days one of the most famous and active Takfiri organizations due to the funding it receives from these Wahhabis and Takfiris. Their ideology is an interpretation of their own of one "Abu Taymiyyah", namely Ahmed ibn (son of) Abdul-Halim ibn Abdul-Salam ibn Abdullah al-Khidr, also known as

."Taqiyy ad-Din" and as "Abul-` Abbas"

He was born in ۶۶۱ A.H./۱۲۶۳ A.D. in Harran, now an area north of Syria, and died inside a Damascus, Syria, prison in ۷۲۸ A.H./۱۳۲۸ A.D. Abu Taymiyyah had his own personal radical and un-orthodox way of interpreting hadith and was at the time reputed as a .scholar who followed the Hanbali school of Sunni Muslim Law

Since these interpretations differed from those of anyone else, including his own contemporaries as well as classic jurists (faqihs), he distinguished himself from all other scholars of jurisprudence. Those who adopt his views are called "Salafis", "people who claim to follow in the footsteps of the "pious predecessors (السلف الصالح). Abu Taymiyyah is on the record as beign the first person to disbelieve in the intercession شفاعه on the Judgment Day although numerous references to intercession exist in the Holy Qur'an such as these (first number corresponds to the Chaper/Sura and the next to the verse): ۲:۲۵۵, ۴:۸۵, ۷:۵۳, ۲۱:۲۸, ۲۶:۱۰۰, ۷۴:۴۸, ۶:۵۱. ۶:۷۰, ۱۰:۳, ۳۲:۴, ۴۰:۱۸, ۷:۵۳, ۳۰:۱۳, ۳۹:۴۳, ۶:۹۴, ۱۰:۱۸, ۲:۴۸, ۲:۱۲۳, ۲:۲۵۴, ۴:۸۵, ۱۹:۸۷, ۲۰:۱۰۹, ۳۴:۲۳, ۳۹:۴۴, ۴۳:۸۶, ۷۴:۴۸, ۳۶:۲۳ and .۵۳:۲۶

If all these Qur'anic verses do not convince Ibn Taymiyyah and his followers that intercession does exist in this life and will exist in the life to come, nothing else at all will convince him and them. Since they do not believe in intercession, most likely they will never see such intercession; neither the Prophet nor anyone else will intercede on their behalf on

.the Judgment Day

For more details, read an extensive ۴۶۳-page book titled Ibn Taymiyyah by a great scholar and researcher, namely Sa'ib Abdul-Hamid, but do not let the Salafis or, worse, the Takfiris, catch you reading it! Here in Iraq, al-Qaeda terrorists, who are brainwashed by the philosophy of this man and of Abdul-Wahhab, behead Muslims and say that anyone who severs a certain number of heads (۷ or ۷۰) is guaranteed to go to Paradise, so he is exempted for the rest of his life from having to pray, fast, perform the pilgrimage or perform any other Islamic rite...! The Prophet of Islam (ص) continued to pray till the last day of his holy life; does this mean that he had no guarantee to go to Paradise?! We seek refuge with Allah from the evil, mischief and .schemes of such twisted minds

Takhmin تخمين: surmising, appraisal, assessment, guesswork

Takia or Takya تكيه: place where Sufis perform their rituals and practices

Takmili تكميلى: complementary, supplemental

Takwin تكوين: formation, formulation

Talakku' تلكؤ: procrastination, lingering, taking too long to do something

Talaq طلاق: divorce. Divorce in Islam is one of the most complicated teachings, and scholars of jurisprudence differ among themselves regarding its rules and regulations a great deal. According to Grand Ayatollah Sayyid Ali as-Sistani, divorce is of two main types: ۱) رجعى, raj'i, revocable; and ۲) بائن ba'in, irrevocable.

Other types of divorce are: ۱) خلعى talaq khal'i: It is one initiated by the wife. Yes, Islam permits the wife in certain circumstances to divorce her

talaq al- طلاق المباراه (husband. It is a self-redemption divorce initiated by the wife; and ٢ mubarat: It is a divorce based on mutual dislike for marriage and the desire to end it. ?How many conditions are there for a divorce to be valid according to Islam

You are dead wrong if you think that by merely pronouncing the statement “You are that the divorce becomes valid even if you repeat it not three but a ” أنت طالق divorced .hundred times

pollution, contamination :تلوث Talawwuth

"!Labbayk!" which means "Here I come, at your service" !لبيك uttering of :تلبيه Talbiyah

an unconfined (free) man of Mecca who remained a non-believer in Islam :طليق Taleeq .till the conquest of Mecca in ۶۳۰ A.D

bad, evil, wicked :طالح Talih

addressing/instructing a dead person during the early stages of his long :تلقين Talqeen trip to the Hereafter. It is instructing the deceased person, who then hears the living .but cannot respond to them, about the basics of his creed

Make sure you choose your mulaqqin before it is .ملقن One who does so is the mulaqqin Manzil above in the paragraph dealing with the منزل too late. For more details, refer to .questioning in the grave by angels Munkir and Nakeer

(transcending limits, indulgence in excesses, giving free rein (to :تمادى Tamadi

self) restraining, self-control) :(نفس) تمالك Tamaluk

feigning sickness, pretense of sickness :تمارض Tamarud

rebellion, mutiny, disobedience :تمرد Tamarrud

acquiring mastership, becoming skilled, acquiring proficiency :تمرس Tamarrus

feigning death, pretending to be dead :تماوت Tamawut

Tanafur تنـــافر: conflict, discord, feeling offended with/by, clash, disagreement, disharmony, revulsion

Tanafus تنافس:

p: ۹۲۸

competition or competing, being in a contest, rivalry

Tanasul تناسل: procreation, propagation, reproduction

Tanasuq تناسق: consistency, coordination, uniformity

Tanjim or Tanjeem تنجيم: astrology, star science, star reading

Tannoor تنور: open oven, tandor. Another meaning is mentioned in the Holy Qur'an in two places when the Almighty narrates to us the great flood of Prophet Noah (ع):

...و فار التنور :

"... and the fountains of the earth gushed forth..." (Qur'an, ١١:۴٠ and ٢٣:٢٧), according to one translation of the Holy Qur'an.

You can refer to other translations of the Holy Qur'an for both ١١:۴٠ and ٢٣:٢٧ if you wish. Is there any similarity between an "open oven" in which people bake their bread or meat and "fountains of the earth"?! In his translation of the Holy Qur'an, S.V. Mir Ahmed Ali uses the word "oven", too. And surely Allah knows best.

Taqadum تقادم: process of becoming old, obsolete or antiquated

Taqashuf تقشف: austerity measures, extreme economizing, the leading of a very simple life

Tamasuk تماسك: cohesion, adhesion, conglomeration

Taqiyya تقيه: an obligatory measure for one whose life is endangered to exert precaution in order to save his creed or life when either is in jeopardy; a way for a Muslim to try to survive in the presence of sure perils.

Taqleed or Taqlid تقليد: emulation or emulating, following a mujtahid or an authority recognized as the a`lim, scholar or a most knowledgeable person in Islamic fiqh

Taqribi تقريبى: approximate, almost, not equal but close

Taqwa تقوی: love and awe that a Muslim feels for Allah. A person having taqwa in his heart desires

p: ۹۲۹

to please Allah, so he stays away from doing things which displease or incur the Wrath .of Allah. He is careful not to go beyond the boundariess and limits set by Allah

Taraweeh تراويح: prayers performed in congregation by Sunnis during the nights of the month of Ramadan

Tareeqa طريقه: a Sufi method of conducting rituals, a Sufi code of ritualistic religious conduct

Tarikh or Taareekh تأريخ: history writing, chronicling (of events)

Tarteel ترتيل: chanting the Holy Qur'an and following certain relevant rules of recitation

Tarwiyah ترويه: The Day of Tarwiyah is the ٨th of Thul-ijjah when the pilgrims fill their .water bags and prepare to go to Mina

Tasahul تساهل: toleration, tolerance, indulgence

Tasaluh تصالح: reconciliation, patching up, mending walls, making peace

Tasannu` تصنع: pretension, make-belief, simulation

Tashahhud تشهد: the testimony regarding Allah being the Lord and Muammad being His Servant and Messenger; it is the uttering of

أشهد أن لا اله الا الله و أن محمدا عبده و رسوله

"Ashhadu an la ilaha illa-Allah, wa anna Muhammad abdoho wa rasooloh"

Tashreeq تشريق: the cutting and sun-drying of sacrificed meat

Tathir تطهير: purification, disinfection, purgation or expurgation

Tawakkul توكل: reliance or dependence on, trust in

Tawatur تواتر: consecutive reporting (of hadith, incident, etc.), succession of narrators or narratives, sequence, succession, repetition, frequency

Tawaf طواف: the circling of (going around) the Ka'bah seven times, usually during umra or hajj.

Tawatur تــواتر: consecutive reporting, the tracing of one particular hadith to its respective chronological chain of narrators

Tawbikh or Tawbeekh توبيخ: reprimanding, reproofing

Tawhid or Tawheed توحيد: confirming or testifying to the Oneness of Allah. It is

p: ٩٣٠

the basis of Islam, the concept of the absolute Unity of God, the belief that God is One .and indivisible, One__and Only One__God

raising consciousness or awareness, awakening :توعيه Taw`iya

the penitent ones, reportedly ۶۸۶ in number, those who repented :تـوابين Tawwabeen when he was confronted with (ع) their reluctance to go to the rescue of Imam Husayn Yazid's huge armies. These penitents enlisted under the military command of al-Mukhtar ibn Abu Ubayd at-Thaqafi (cir. ۶۲۲ – ۶۸۷ A.D.) and went on hot pursuit of those .who massacred Imam Hussain son of Ali ibn Abù Talib, killing them all

the method of using clean dust to perform ablution (wudu) in the :تيمـم Tayammum absence of water or for health-related or other justifiable reasons

optimism, seeing or expecting realization of a good omen :تيمن Tayammun

willful misleading, perdition or loss, straying, deluding, loss of the right path or :تيه Tayh guidance

Zealotry, fanaticism, excessive conservatism :تزمت Tazammut

those who quite often mention the Name of the Almighty and Glorify :ذاكرين Thakireen Him

firmness, steadfastness, holding grounds (in battle, etc.), solidity, stability :ثبات Thabat

praise, commendation, compliment :ثناء 'Thana

piercing, penetrating :ثاقب Thaqib

reward of blessing :ثواب Thawab

a widow or divorcee :ثيب Thayyib

weight, burden, pressure :ثقل Thiqal

a trustworthy authority; this term is often used to testify ,ثقه plural of thiqah :ثقاه Thiqat

.to the truthfulness of some narrators of hadith

Thireed ترید: pieces of bread cut and dipped in stew

Tih or Teeh تیه (ضیاع): dispersion, diaspora, loss, random wandering without sense of direction

Tughyan طغیان: tyranny, despotism, oppression, escessive or abusive exercise of power or

authority

Turath تراث: legacy, heritage, patrimony

أ، ع, U

Ulama or Ulema or `Ulema` علمــاء: plural of `alim, scholar-theologian, learned, knowledgeable in Islam

Umma or Ummah أمه: nation, group of people, a community. It is used in reference to the community of Believers

Umm al-Mu'mineen or Um al-Mu'mineen أم المؤمنين: "mother of the Believers" or of the faithful. This was the title of each of the Prophet's wives; (Sura ٣٣ Ayah ٦ stipulated that they could not marry after the Prophet's death because all of the believers were their spiritual children).

Umra عمره: minor pilgrimage; pilgrimage to Mecca during any time other than the prescribed (first ten) days of the month of Thul-Hijja

Urf عرف: custom, radition, social usage; عرف سائـد : prevailing custom; عرف عـام: general custom; عرف متوطد: established custom; مهنه :عرف trade usage

Urwa عروه: tie, link, bond

Usool or Usul أصول: the basics of jurisprudence

Uzza عزى: a chief goddess according to the beliefs of pre-Islamic Arabs, i.e. during the days of jahiliyya

و, W

Wahi or Wahee وحى: revelation through arch-angel Gabriel or a divine inspiration

Wajib واجب: compulsory, obligatory, binding

Wakil or Wakeel وكيل: a person who is an authorized representative or proxy; agent. It

.can also mean lawyer in Urdu

however, is a ,والی is obligatory. A wali ولایه person to whom wilayat :ولی Wali or Walee governor appointed by a Muslim ruler of a higher authority (such as a caliph, sultan, etc.), legal guardian, friend or protector, someone who is supposed to look after your interest

.post-wedding feast, reception :ولیمه Walima

,successor to a prophet; guardian :وصی Wasi

p: ۹۳۲

protector, custodian

a binding supreme authority that combines both temporal and religious :ولایه Wilayat powers

fasting the last day of every lunar calendar month :وصال Wial

a purification (ablution) which must be performed before the :وضوء Wudu or Wuzu salat or the recitation of the Qur'an

ز،ض، ظ, Z

One of the five pillars of Islam is zakat which literally means :زکاه Zakat or Zakat "purification", an increment of one's wealth. A Muslim who has money beyond a certain quantity is to pay zakat. It is also called "alms dues" or "poor dues" except it is .not optional. It is to be distributed for specific categories for the welfare of the society

These categories are mentioned in the Qur'an which include: the poor, the needy, the destitutes, the captives, the ones in debt, in the cause of Allah, the wayfarers and for those who collect it. Literally, it means "purification;" it is a compulsory ۲.۵٪ tax on one of three categories of wealth ۱) metal coins (gold, silver, etc.), ۲) grain crops (barley, wheat, grain, rice, etc.), and ۳) animals raised for food consumption. Zakiat is somehow a complicated subject. For details, the readers are advised to consult books .dealing with fiqh

Among its types are: zakat al-mal (taxable wealth accumulated during one full year) and zakat al-fitr (a tax to be paid by the head of a household at the end of the fast of .(the month of Ramaan

ضمان :guarantee, security, guaranty, warranty; variations :ضمان Zaman or Dhamaan لمحکمه recognizance, ضمان إضافی collateral security;

real عقاری ضمان ;personal security شخصی ضمان ;security for good behavior حسن سلوک ضمان
absolute guaranty مطلق ضمان ;warranty of fitness لیاقه ضمان ;estate security

marriage, legal, legitimate and permissible cohabitation; spouses are: :زواج Zawaj
wife زوجه husband and Zawja زوج Zawj

disappearance, passage, lapse, discontinuance. It also refers to the certain :زوال Zawal
or midday, meridian غروب times related to the position of the sun: It may be a sunset
منتصف النهار.

heretic, one who believes neither in the Unity of the :زندیق Zendiq or Zindiq or Zindeeq
Creator (Tawhid) nor in the Hereafter, one who goes so far into innovated and deviant beliefs and senseless sophistry without sticking to the truth which is already stated in the Qur'an and the Sunna to such an extreme extent that he actually leaves Islam .altogether

According to Lisan al-Arab lexicon by Ibn Manzour, this word is not originally Arabic; its root is the Persian zand-kirai which means one who believes that life is eternal and .that there is no life hereafter

the making of a similitude between the back of one's wife and that of his :ظهار Zihar
mother; i.e. saying that his wife's back looks similar to his mother's back, a custom followed during the time of ignorance (jahiliyya) which Islam banned; doing so implied .that such a wife was divorced

visit, social get-together. A pilgrimage to a holy site other than Mecca and :زیاره Ziyara
.زائر Medina is also called Ziyara and the one who performs it is a Zair

afternoon; also: title :ضحی Zuha

.of Chapter ٩٣ of the Holy Qur'an which comprised of ١١ verses

the obligatory salat, prayer, performed in the afternoon right after :ظهر Zuhr or Dhuhr the sun moves away from its zenith

Its simple meaning is "the appearing", or the coming out. If you :ظهور Zuhoor or Zuhur you will be referring to the time ,الظهور give it the definite article "the" and make it comes out of his (عج) when the Awaited One, the Mahdi, the Living ١٢th Imam occultation, concealment, and starts working on filling the earth with justice and ease after being filled with injustice, oppression and depression, and there will be so much .prosperity that nobody will be needy

cannot be covered fully and (عج) Any research about this reappearance of al-Mahdi fairly except by a voluminous book. But let me give you few thoughts to consider about this momentous event: Just as there is One God, call Him Allah, Khuda, Diu, Jehovah, or whatever, for He is One and the same, there is also one single family that descended from Adam and Eve, our extended human family. And there is only one truth: It is revealed to nations each according to its history, culture, traditions, ways of .life and levels of sophistication

Likewise, there is one and only one Awaited Savior: The Christians believe he will be Christ re-incarnated, the Jews believe he will be one of the descendants of Prophet .David, peace be with him, while other religions refer to a savior of some sort

,(عج) Just as the Creator has many names, so does this savior. In Islam, he is al-Mahdi .the guided one, the guide

was born to the (عج) Let us tell you a little about this great personality: Imam al-Mahdi ۱۱th Imam, Muhammad son of Hassan al-`Askari, who is buried in Samarra, Iraq, in what is now known world-wide as the "Askari Shrine" which was bombed by Wahhabi Takfiri terrorists on Wednesday, February ۲۲, ۲۰۰۶, an event which almost hurled the Iraqis into the inferno of civil war. This shrine, which is now being rebuilt, has always been visited by the faithful from various parts of the world, so much so that plans are now plans underway to build an intenational airport in Samarra to cater to the influx .of these pilgrims

His mother is Lady Nerjis Khatun, granddaughter of the Imam al-Askari's contemporary Byzantine king who was a descendant of prophet Sham`un or Simon, was born on the ۱۵th of Sha`ban of ۲۵۵ (عج) trustee of Jesus Christ. Imam al-Mahdi A.H./July ۲۹, ۸۶۹ A.D. and became the Imam following the martyrdom of his revered father in ۲۶۰ A.H./۸۷۴ A.D. when he was only five. Do not be surprised and ask: How can a boy who is only five years old be an Imam?! Let me remind you that Prophet Yahya (John the Baptist) was a prophet even when he was a child with neither a beard nor a .moustache. The Almighty can do anything at all

His period of Imamate

lasted till the year ۲۶۰ A.H./۸۷۴ A.D. He went into the "minor occultation", that is, not appearing in public so he would not be a target of the enemies of the Prophet's family from among those who ruled the Muslims in the name of "Islam" (and there are some of such people living even in our time), during the period which extended from ۲۶۰ to .(۳۲۹ A.H. (۸۷۴ – ۹۴۱ A.D

During this period, he had deputies or representatives who acted as liaisons between him and the public and their names and biographies are available for review in books .(عج) which discuss the Imam

(عج) After ۳۲۹ A.H./۸۷۴ A.D., it was too dangerous for anyone to represent the Imam even to his followers, so he went into the period of the "major occultation" which extended from ۳۲۹ A.H./۹۴۱ A.D. to our time and will continue till his re-appearance which many Islamic scholars now stress will be very soon especially since the signs marking his re-appearance, as recorded in Sunnah books, have already materialized, reappear? His (عج) and there is no room to detail them here. Where will the Imam reappearance will be in Mecca, Saudi Arabia, and it will be seen on television screens .all over the world

He will lead a campaign to purge the Islamic world of all those who do not deserve to live on our planet then establish alliances with non-Muslim countries based on mutual respect and brotherhood, and these non-Muslims will for the first time

feel fully secure. We believe that he will reappear accompanied by prophet Jesus Christ so the whole world will see how close these two religions are to each other, and Christ will dissociate himself from all those who throughout the centuries played .havoc with the pristine divine message which he had brought the world

We must add that there have been many imposters each one of whom claimed to be in both Shiite and Sunni societies, but their falsehood was bared (عج) Imam al-Mahdi before the world, and most likely there will be many more in the future as well till the appears to start his global revolution in defense of the poor, (عج) real Imam al-Mahdi .rightousness, justice, equality and toleration

ثواب quoted in the classic reference Thawab al-A` mal (حديث A lengthy tradition (hadith saying, "Time (ص) quoting the Messenger of Allah (ع) cites Imam Ja'far as-Sadiq الأعما ل will come to my nation during which their inwardly intentions are bad while they display good attitudes only because they covet this life and they do not desire what Allah, the most Exalted, the most Great, has. They will have pretension without fear, so much so that they will be blinded by Allah with penalty from Him, whereupon they ".will plead to him like one about to drown, but He will not respond to their plea

as having (ص) Another tradition in the same source quotes the Messenger of Allah said, "Time will come upon my nation (Muslims) during which nothing remains

of the Qur'an except its form, nor of Islam except its name. They are called Muslims while they are the furthermost of people from it: Their mosques are crowded, yet jurists) of that time will be the worst under the) فقهاء they lack guidance. The faqihs ".strife begin, and to them it shall return فتنه sky; from them did

we read the following tradition ,إكمال الـدين In the classic reference Ikmal ad-Deen ,(ع) father of Imam Ja'far as-Sadiq ,(ع) quoted from Imam Muhammad al-Baqir will be supported with ((عج) one of the titles of Imam al-Mahdi) القائم saying, "Al-Qa'im fear (in the hearts of his opponents), backed by victory; distances in the earth will be shortened for him; treasures will appear for him, and his authority will reach the east and the west. Allah, the most Exalted, the most Great, will let His creed (Islam) be the uppermost through him though the infidels abhor it. There will be no ruin on earth Jesus Christ will descend and pray behind روح الله without being repaired. And Ruhullah .him

This will happen when men will look like women and women will imitate men, when a man is satisfied [sexually] by a man and a woman by a woman, when females ride and false witnesses are accepted by courts while those of just men will be rejected, when people take bloodletting lightly, when adultery is committed and usury is consumed, when evildoers are avoided for fear of what they would say, when the Sufyani

comes out of Syria and the Yemani out of Yemen, when the desert gapes outand a is killed between the (ص) young man from among the descendants of Muhammad Rukn and the Maqam (in Holy Ka'ba) named Muhammad son of al-Hassan, a man of a pure soul, and when a cry comes out of the sky that he is a man of the truth and so comes out (of his occultation). So, القائم are his followers; it is then when our Qa'im when he comes out, he will recline his back on the Ka`ba, and ٣١٣ men will join him. :The first that he will articulate is this verse

.(That which is left by Allah for you is good for you, if you are believers' (Qur'an, ١١:٨۶'

He will then say, 'I am what is left by Allah for you in His land.' When the full number of his supporters is complete, which is ١٠,٠٠٠ men, anything worshipped on earth other than Allah, the most Exalted One, the most Great, such as idols and other things, is set on fire and is burnt. This will take place after a long period of occultation so Allah may ".ascertain who obeys Him in the unseen and who believes in Him

some of ;(عج) There are nimerous theories surrounding this reappearance of al-Mahdi them make some sense whereas others make some sense to some people and none to others, depending on people's level of understanding. One of these theories says that there will

be major sites where vital roles will be played, all related to this reappearance. These include: Yemen, Hijaz (Saudi Arabia), Iran, Iraq, Syria, Palestine, Egypt and Europe. Apparently, very significant events will take place in all these countries. This theory goes on to state that allies in Yemen will stage a revolution only a couple of months before the reappearance, which is commonly referred to as the Zuhoor ظهور.

These Yemenites will fill up the political vacuum in Hijaz (Saudi Arabia) and will also assist the Imam (عج) in his sweeping revolution. The reason for this vacuum will be the death of King Abdullah who is currently the ruler of Saudi Arabia. This Abdullah is supposed to be the last monarch to rule Hijaz and Nejd (the two main parts of Saudi Arabia, the only country in the world named after its ruling clan).

After him, there will be a huge fight for the inheritance of the throne. The fight for the throne will go on till the advent of our Imam (عج). The monarchist system that has been ruling Saudi Arabia since ۱۹۳۲ will be reduced to few months. There shall be constant clashes among the tribes in Hijaz after the death of King Abdullah, and one person amongst these rulers will ruthlessly murder ۱۵ important leaders or famous `ulema, scholars, and their sons who belong to his opponent's tribe.

More details about al-Mahdi (عج) are provided above under the item "Mahdi, al-" to which you may refer if you

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.wish

We pray the Almighty to hasten the reappearance of our Hidden Imam, al-Hujja, al-Mahdi (عج), and to count us among his soldiers who defend his message and to bless the humble effort exerted in putting this book together, Ameen.

And surely Allah knows best.

ربنا تقبل منا، انک أنت السمیع العلیم

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About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

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replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

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paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

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Holding virtual educational courses for the public-

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Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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